

The 3rd EYE of Shiva

MANDALA III- NAKSHATRA

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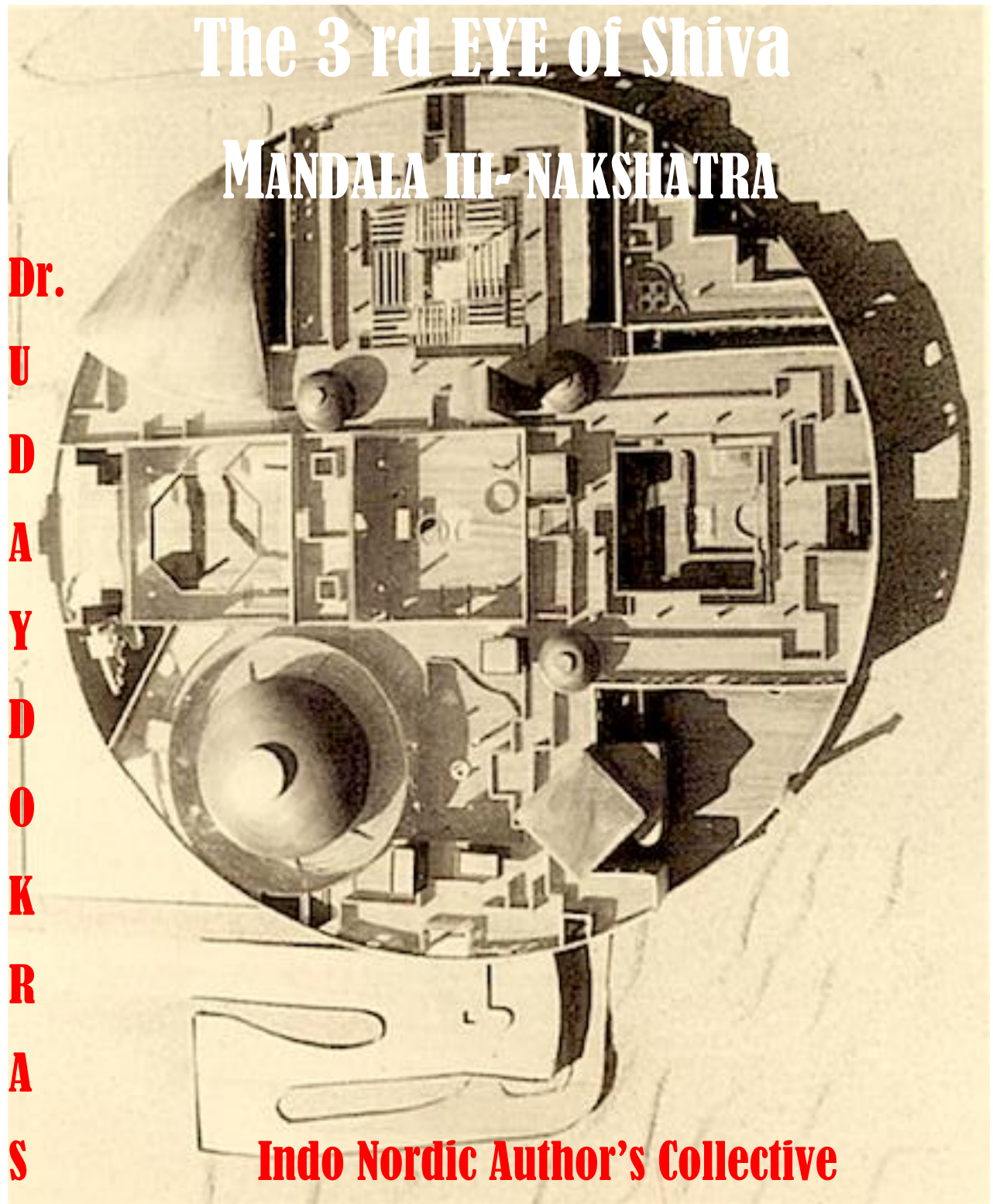
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Mandala III

The 3rd EYE of Shiva

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Mandala Part III



The 3rd EYE of Shiva

Dr UDAY DOKRAS, PH D Stockholm, SWEDEN, MBA CALSTATE Los Angeles USA

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BOOK III

DR UDAY DOKRAS
NAKSHATRA



Satish Rajendra Painting

3 rd EYE OF SHIVA

The Book of NAKSHATRA(MOON HOUSE)



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Unravelling the Maze of the MANDALA

part III

Nakshatra Mandala' - A Rare Exhibition on Astrology at Prasad Gallery

Daijiworld News Network - Mangalore (GA) Pics Dayanand Kukkaje

Mangalore, Jan 25, 2006: "Nakshatra Mandala", an exhibition on pictures on astrology drawn by H N Suresh was inaugurated at Prasad Art Gallery at Ballabagh here on Tuesday January 24 by Dr B M Hegde, former chancellor of MAHE. The five-day long Bharatiy Vidyabhavan, Aristes Combine and Prasad Art Gallery have jointly organized exhibition. The artiste, H N Suresh is the programme in-charge at Bharatiy Vidyabhavan, Bangalore. The picture exhibition will be held up to Saturday January 28. He has drawn the pictures after a thorough study of the solar system and

galaxies.



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Dr UDAY DOKRAS

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I N T R O D U C T I O N

At the moment we are born, we start the great journey to awakening of our soul. The birth chart shows us a picture of energies we have to cope with and to use for our personal growth. A birth chart (both for individuals and institutions) show the energies we have to take as a starting point.

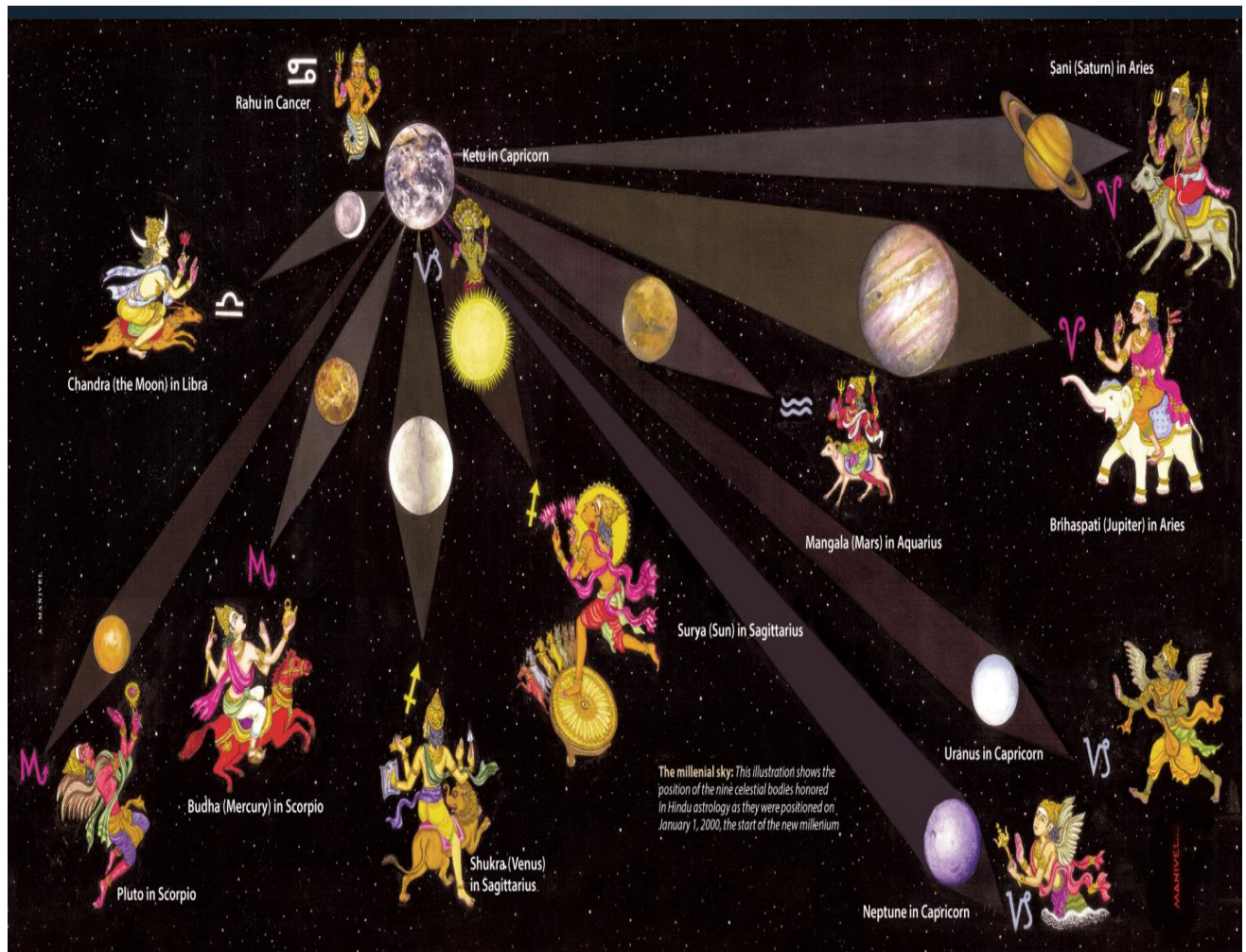
During our lives we become ourselves exposed to energies of the cyclic processes, related to the movement of planets around the Sun and their mutual interactions in a never ending variety of effects. These energies are at an arbitrary moment the almost the same for everybody in a limited area. The difference in effect on individuals is related to the sequence, moment and contents it affects elements in an individual birth chart and the way psychological processes are influenced. In this way developments in the individual journey of awakening can be foreseen, as the sequence and timeframe of these energies are fixed. Astrological techniques can be used as an important help for explanation.

In this Book- the third in a series on Mandalas, I will explain the potential role of the astrological mandala in our journey of awakening. How the message of the astrological mandala is of influence of all elements within an institution is explained with the use of a birth chart of an institution.

The astrological mandala

The astrological mandala is a method where every degree of the zodiac is represented by an archetypical picture. The below reproduced article by Pandit Vamadeva Shastri beautifully describes Jyotisha, Hindu Astrology and How the Science of Light Can Help You in Daily Life

In the Hindu view, the planets are not mere celestial bodies circling the Sun. They are also divine beings—shown here as they were positioned on the first morning of the current millennium. Each is like a prism, conveying subtle energy from the far galaxies, thus impacting man's affairs on Earth according to its unique nature and location in the sky. The ancient science of space and time that understands and maps this influence is called jyotisha (literally “science of light”) or Hindu astrology. We explore that system of knowledge in this Educational Insight.
It's About Time



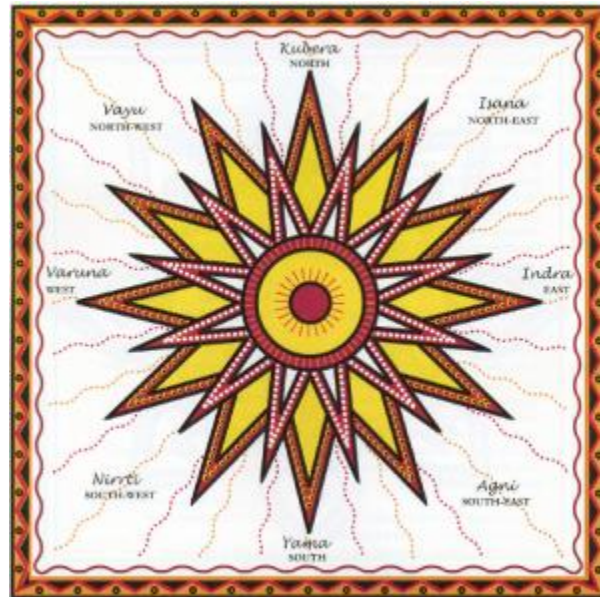
Believing nothing, the skeptic is blind; believing everything, the naïf is lame. Somewhere between the two lies the lauded land of viveka, discrimination, which neither doubts every inexplicable phenomenon nor swallows every unexamined statement. In this issue we explore the uncanny Vedic technology of jyotisha, that hoary knowledge, derived from secondary Vedic texts, which embraces both astronomy and astrology. It's about time.

President Ronald Reagan confounded the White House staff and embarrassed aides by having his itinerary and major meetings scheduled in consultation with his wife's astrologer in California. Scoffing staffers counted it pure silliness; others thought it merely impolitic of him, maybe because of the implication that he wasn't totally in charge or that a Christian would so publicly propound such things.

Mr. Reagan is not a lone heretic. Queen Elizabeth I, a Virgo, consulted the stars. Galileo, the Italian mathematician and astronomer, cast charts on the side, as did the German celestial scientist Johannes Kepler. Britain's Princess Diane followed the stars, and many Hollywood stars do the same. Ditto with Carl Jung and American millionaire J.P. Morgan. A 2013 Harris Poll concluded that 29 percent of Americans (and nearly half of 18- to 24-year-olds) believe in or follow astrology. By contrast, 92 percent of the Chinese public think horoscopes are nonsense.

Like so many other things, astrology in the West is about personal things—about me and mine, my spiritual progress, my love life and business success. These concerns are not absent in

the East, but larger concerns dominate. Astrology in India is about auspiciousness, about connections, about sacred timing and being in a flow with the ebb and tide of divine forces.



A yantra representing Surya, the Sun

Astrology is a part of Vedic self-understanding. We look to the stars to see ourselves better, to discover the mysteries that lie all about us and within us. In *rita dharma*, that heavenly cosmic orderliness, stars are more than massive conglomerates of molecules or fiery furnaces fleeing afar. They are entities, potent presences that affect us despite their distance. There are, of course, many Hindus today who pooh-pooh such notions. “Stuff and nonsense,” they will cry, “What thoughtful person can accept that stars, so remote, influence life on Earth?”

But what thoughtful person, asks the astrologer, would deny the powerful tides dragged across our planet by a faraway moon, or gainsay the not-so-subtle solar forces that are the very stuff of life here? “Ah, but go out another few thousand light years and tell us what petty influences persist,” our doubter might challenge. The *jyotishi* (Vedic astrologer), realizing the basic East/West difference in world views, attempts to help the skeptic understand the Hindu perspective. “In Eastern thought, particularly Hinduism, we conceive of all existence—including the stars and planets—not as being ‘out there,’ but rather ‘in here’—within the consciousness of each one of us. In other words, consciousness encompasses all of creation. The ‘outside’ and ‘inside’ are mirror images, and the essential nature of the cosmos is not that of multitudinous distinctions but rather the many-faceted expression of a one unified Reality. Thus we do not follow the mechanistic, externalized approach typical of Western thought.”

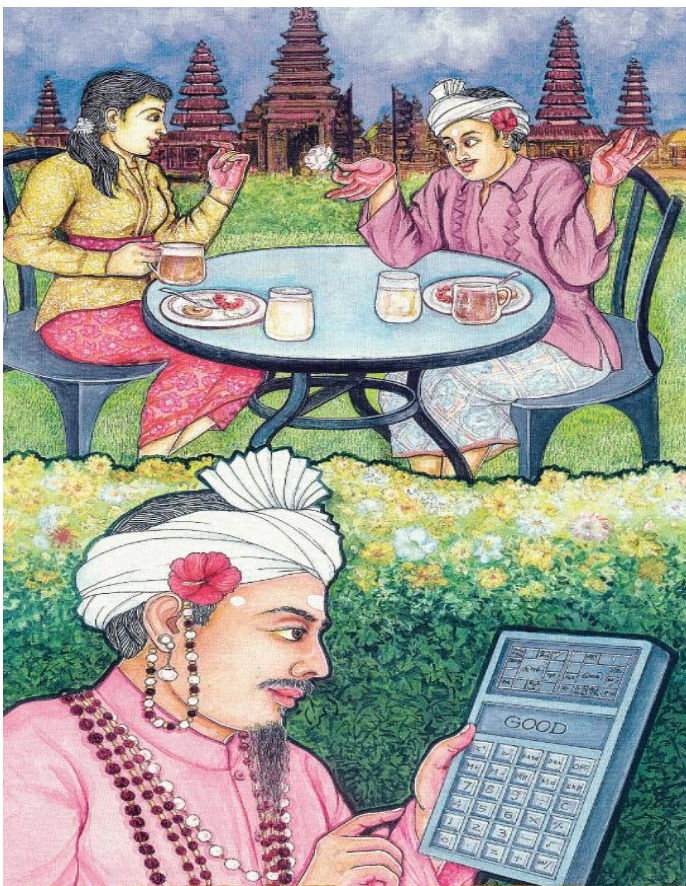
The astrologer is something of a tribal shaman. Ideally, he or she is the one among us with special insight, with a wider vision that lifts awareness beyond our little world, connecting us to the canopy above, expanding perception beyond the narrow sliver of time in which we live by bringing past lives and actions into the now. You could say that astrologers tell time with a bigger watch.

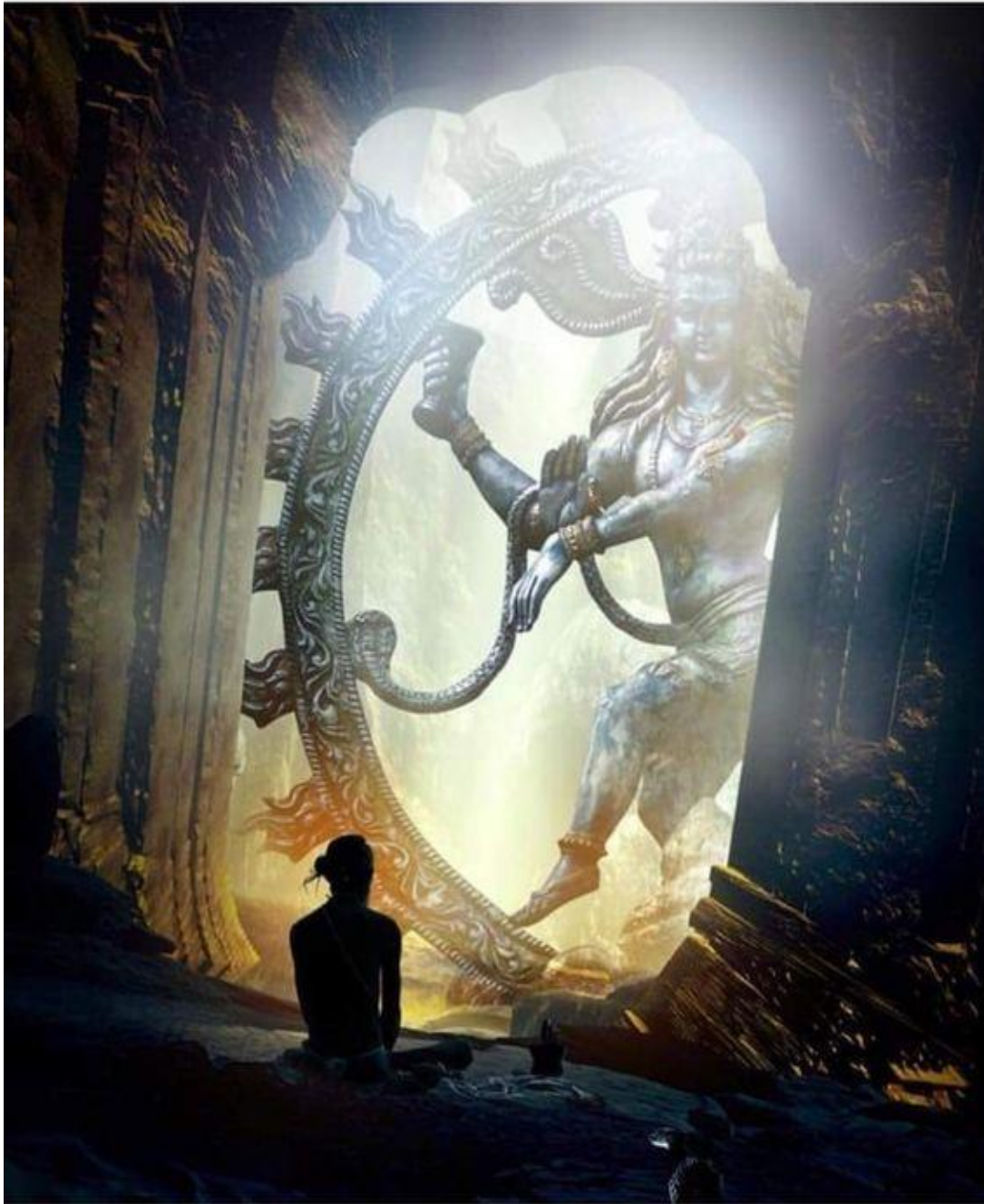
The genuine astrologer is, in a sense, a time navigator. He teaches that time is not all colorless and neutral, the same in all directions. Time has its eddies, its waxing and waning, its preferential ways—and in that sense is much like the oceans. No ship’s captain worth his hardtack would

consider the sea a uniform body of water, everywhere equal and indifferent to his passage. No, the sea is alive with idle doldrums and treacherous tempests, and, yes, dangers worthy of anticipation.

To the astrologer, time is like that sea, with moods and forces, some propelling us swiftly forward, others opposing our well-plotted progress. How foolhardy the seaman who keeps his canvas unfurled in a storm or stows his sails when the good winds blow. Time is a kind of moral wind, blowing now this way, now that. As a ship's captain heeds the chart reckoned by his navigator as to course, winds and tides, so our life's journey benefits from periodically examining another chart, our astrologer's appraisal of protean time's patterned flow.

Those who still doubt are members of a hoary club. Yogaswami of Jaffna had the perfect prescription for them, one that sets aside all of the good versus bad, will versus fate kerfuffle: "All times are auspicious for the pure Siva bhaktar."





Engaging energies: *A Balinese Hindu astrologer uses a mobile device to check the compatibility of his brother and a potential spouse who are getting acquainted over tea and pastries*

Working with Our Karmic Code

Philosophically, Hindu astrology reflects the law of karma, which includes both free will and an aspect of predetermination, or fate. Predetermination means our present condition is the result of our past actions from previous lives; free will means we shape our future by our present actions—how we respond to the challenges. The birth chart represents a person's karmic code,

the samskaras with which he or she is born, imprinted on the subtle or astral body. This code is analogous to the genetic code that outlines the main potentials of the physical body. The birth chart indicates the main potentials of our entire life.

From an astrologer's point of view, the birth chart is the most important document we have in life. Yet, like the genetic code, it is written in a mathematical language that requires decoding by a trained expert, and it calls for careful examination over time to unfold its dynamic secrets. K.N. Rao observed, "A horoscope reflects the allotment of karmas of previous lives. We are all getting the results of our karma, but not all of our karma."

According to the Vedas, when a soul takes birth, it descends through the heavens and the atmosphere before reaching Earth, taking on heavier sheaths of material density. It can only take birth in the physical plane at a time karmically in accord with its nature and destiny. The birth chart represents the seed pattern of its life; how it develops depends upon environment as well.

Sam Geppi offers: "This karmic energy points to the lessons that need to be learned in that lifetime. For example, a person who needs to work through anger problems in this lifetime will inherit a body, mind and upbringing that will challenge them to confront their anger and hopefully transcend it. In the case of anger, the element of fire will likely predominate. An astrological chart reveals this. It is a portrait of the soul's karma and the pattern of illusion in which we may become trapped....This is maya, the illusion that we are merely an acting, mind/body experience."

Chakrapani D. Ullal, widely honored as the father of Vedic astrology in the West, observed, "Astrology is a science of indications only, it is not fatalistic. Therefore, people should have the idea that they have the power, if they want to, to bring amendments and changes, to modify the influence by their effort and their willingness. When I give a reading, I say, 'By using the willpower, by gaining the grace of God or guru, we can change everything.' Otherwise, people misunderstand astrology by thinking 'Oh, it is in the stars.' It is in the stars only for those people who do not want to take responsibility for their life. Jyotisha is a science of self-revelation. Through jyotisha, one begins to understand one's own nature; and one of the fundamental rules of spirituality is self-acceptance. Jyotisha tells you what you really are, and that understanding enables a person to accept. That moment of acceptance is the beginning of spirituality. As long as we don't accept the outer nature, we cannot transcend to the inner nature."

Satguru Sivaya Subramuniyaswami advised: "When unfavorable times arise which have to be lived through (as they all too frequently do), we do not carp or cringe, but look at these as most excellent periods for meditation and sadhana rather than worldly activities. Just the reverse for the positive periods. Spiritual progress can be made during both periods. Both negative and positive times are, in fact, positive when used wisely. A competent jyotisha shastri is of help in forecasting the future as to when times will come along when advancements can be made. A positive mental attitude should be held during all the ups and downs that are predicated to happen. Be as the traveler in a 747 jet, flying high over the cities, rather than a pedestrian wandering the streets below."

Cosmic Consciousness

Astrology is the science of fathoming the influence of the sun, moon, planets and stars upon living creatures. In Sanskrit it is called jyotisha, which means the "science of light"—specifically, "Vedanga Jyotisha," the astrological limb of the Vedas, said to be the very eye of the Vedas.

Jyotisha is a system of understanding how our lives and our karmas relate to the movements of the cosmos, which is cognized as a single greater organism. Under jyotisha is included astronomy, meteorology and forms of divination, including palmistry, the reading of omens, svara (reading the breath) and various oracles.

Like yoga, jyotisha is a super science that links us with the cosmic intelligence behind nature. Its first message is that we are one with the Universal Being. New discoveries in quantum physics demonstrate the interrelatedness of the universe, showing subtle levels of immediate interaction even at great distances of time and space. Jyotisha is an integral aspect of the traditional Vedic sciences, along with ayurveda, vastu and yoga, all of which are usually used together.

How can the stars and planets influence events on Earth? Obviously the Sun is the basis of all life. According to the Vedas, it also projects a force of intelligence and spirituality. The Moon is important to all creatures and governs the fertility cycles of animals. In the Vedic system it rules the emotional nature. It is well known that the large magnetic and gravitational fields of the planets affect the Earth physically. That they would have subtler influences as well is not illogical.

Astrology is common in one form or another in all cultures, though in India it has had the widest and freest development, from the most ancient period to the present day. Ancient Greece and Rome used astrology extensively, as did Europe to the eighteenth century, even though it was often banned by the church. We could say that the type of astrology used by a culture reflects its understanding of the universe, particularly the subtle and spiritual influences guiding our lives. Curiously, modern cultures continue to employ astrology even when its validity is questioned by the scientific community. The ever-popular sun signs in newspapers reveal this undying interest.



A yantra of the Mahamrityunjaya mantra

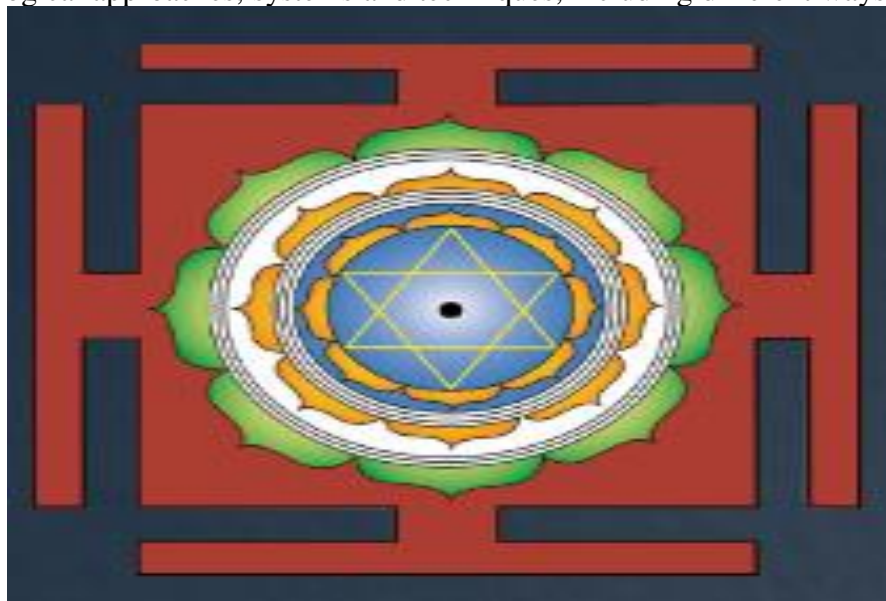
Jyotisha remains an important facet of Hindu spiritual, religious and social practice, not only in India but worldwide, throughout the Hindu diaspora. It is widely used by Hindus, from common villagers to the sophisticated urban elite. It is an important component of temple worship, pilgrimages and yoga practices. It is avidly used for guiding family life, business and career, physical health and psychological well being. Jyotisha is famously employed by politicians to aid them in winning elections.

Hindus follow a special sacred yearly astrological calendar, called panchangam, for the right timing of all actions. India has many notable astrological and planetary temples, and new ones are coming up as astrology grows once more in popularity. Astrological icons are found in Hindu temples of all types. In South Indian temples, an altar of astrological Deities, called the navagrahas (“nine planets”), is placed in the corner of the central courtyard. After doing the clockwise perambulation around the Deity sanctum, devotees perform a second walk around the planetary Deities’ shrine.

Many yogis and sages have been astrologers or written on astrology. This includes modern figures like Sri Aurobindo, Ganapati Muni, Paramahansa Yogananda and his guru Sri Yukteswar, Sivananda Murty, Swami Dayananda (Arsha Vidya Gurukulam) and historic figures like Madhva, Bhishma, Vashishta, Parashara, Bhrgu and others.

Newborns are traditionally named based on their jyotisha charts which provide optional syllables, based on the nakshatra, to begin the child’s name. Astrological concepts are pervasive in the organization of the calendar and holidays, as well as in areas of life such as the timing of marriage, opening a new business or moving into a new home. Hindu priests and teachers are routinely trained in astrology, among other Vedic disciplines. Introduced as an elective study at the university level in India in 2003, Vedic astrology manages to retain a position among the sciences in modern India. There is a movement in progress to establish a national Vedic university to teach astrology together with the study of tantra, mantra and yoga. All this despite complaints by some scientists.

From Kerala in the South to the Himalayas in the North, there is an astounding variety of profound astrological approaches, systems and techniques, including different ways of designing



the birth chart.



DEVALAYAM RAMIREDDY. Y (WIKIMEDIACOMMONS)

Honoring the planets: *A chamber in an Andhra Pradesh temple enshrining the nine planets in granite, with Siva behind in the form of Dakshinamurti*

Remedial Measures

Jyotisha does not leave us helpless before the onslaughts of karma. It provides practical ways of dealing with them. Sadhana invariably helps neutralize the effects of a “bad chart.” Ultimately, in fact, there is no such thing. A chart that does not portend worldly benefits, such as wealth or marriage, is likely to be good spiritually. “Afflictions” to home, family, marriage and money are often necessary for a person to renounce the world and devote himself to spiritual practices. Afflictions in the area of health can benefit from spiritual practices like mantra japa. While one career may not be favorable for success, another may be. Many remedial measures can help with karmic obstacles, including penance, pilgrimage, bhakti, praying for divine intervention, mantras and yantras, performing rituals, seva and charity. Planetary effects can be softened through special disciplines such as feeding crows (Saturn) or planting trees (Jupiter). Remedial measures are routinely recommended in Vedic, yogic, tantric and ayurvedic texts.

The main remedies are ritual and mantra. Propitiating the planets is an integral part of all Hindu rites. Many temples, particularly in the South of India, have a shrine with murtis of all nine planets (navagraha). You can worship them and even employ temple priests to perform special planetary pujas for you.

Each planet also has a name mantra (e.g., Om Sum Suryaya Namah for the Sun) and a set of special names, 108 or 1,008, that are chanted to propitiate it. Each planet has a Vedic verse and a Puranic verse used in its worship. Chants to the planets can be done singly or in combination (depending upon the recommendation of one's teacher) while meditating on a yantra and an image of the Deity or related Deities. Scriptural verses to the Deities can also be recited. For example, Vaishnavas prescribe the Santana Gopala Stotra, to Krishna, for couples whose charts are unfavorable for bearing children. The Mahamrityunjaya Mantra, to Lord Siva, is used to counter the influences of Mars and Saturn.

Hindus commonly wear gemstones to balance negative and promote positive influences. Some but not all astrologers prescribe gemstones. Mantras and rituals are preferable but require more time on the part of the person. Each planet has a particular gemstone: ruby for the Sun, pearl for the Moon, red coral for Mars, emerald for Mercury, etc. High quality gemstones can be expensive. Less costly substitutes, though less effective, are allowed. Gemstones should be chosen with care and preferably with a good astrologer's approval. They should be properly energized with mantras and rituals to function in the best possible manner.

Having said all that, sometimes it is better to try to learn from difficult karmas rather than trying to avoid or change them through remedial measures. We cannot buy off the planets or our karma merely by putting on expensive gems or paying someone else to take care of our life. Humility and devotion should be the basis of all remedial measures, along with a willingness to work on ourselves. Some things just can't be changed or avoided.

A Mystical Science

How did the ancient Hindu rishis and yogis arrive at the knowledge of astrology? By the same means that all the other Vedic and yogic systems of knowledge arose, and by which they are studied today. Those methods include meditation and samadhi, starting with dharana or samyama, on the Sun, Moon, planets and stars. Another means is communion with planetary Deities, who can speak to us and disclose their nature and influences. Another is reason-based thinking in which we draw connections between phenomena at cosmic and individual levels. Finally, centuries of experience, study and communication among astrologers have helped turn intuition into science.

Intuition continues to play a key role. Chakrapani explained, "A dedicated Vedic astrologer will naturally develop a powerful sense of intuition and be able to connect with divine sources of guidance, including devas, gurus and advanced souls. This is one of the fruits of an astrological practice rooted in meditation and devotion, going far beyond what can be discovered through mere astrological techniques and calculations. As the astrologer develops vak shakti, the power of speech, his statements can become infallible."

Eighteen traditional systems (siddhantas) are mentioned in Vedic astrology, some bearing the names of the greatest sages of Hinduism. Unfortunately, none of their texts has survived intact. Five of the eighteen were, however, summarized by Varaha Mihira—perhaps the greatest astrologer of classical India—in his Pancha Siddhantika, namely, Pitamaha (or Bhishma), Vashishta, Paulisha, Romaka and Surya. Of these, only the Surya Siddhanta has survived, and that in a later form. In addition, we have the work of Rishi Parashara, which has endured in expanded form as the Brihat Parashara Hora Shastra. That is the main text of Vedic astrology used today, containing all the essential features of the system. Many South Indian astrologers, however, use the Brihat Jataka and Brihat Samhita of Varaha Mihira, which are similar to Parashara's overall indications.

Antiquity

Evidence indicates that jyotisha goes back to ancient times. The Kali Yuga calendar, which begins in 3100bce, is well known. Greeks in the fourth century bce wrote of an Indian calendar relative to ancient king lists with a beginning date of 6700bce (mentioned by Megasthenes in his *Indika*). The nakshatras (asterisms) are mentioned in the Rig Veda and other Vedic texts, with a nakshatra Sukta noted in the Taittiriya Brahmana (I.1.2). Nakshatra positions relative to equinox and solstice points aid in the dating of Vedic texts. The Atharva Veda (XIX.7) contains a full listing of the nakshatras, starting with Krittika as the point of the vernal equinox and the solstice in Magha nakshatra, or early Leo, providing a date of around 2000bce. There are references of equinoxes in Rohini (late Taurus, ca. 3000bce), Mrigashira (Orion/Gemini ca. 4000bce), and yet earlier.

The Rig Veda (I.164.48) refers to a twelvefold wheel of heaven with 360 spokes, showing that a zodiac of 360 degrees was well known in Vedic times. In verse I.155.6, Lord Vishnu is said to have four times ninety, or 360, names, suggesting a divine name for each degree of the zodiac. The Satapatha Brahmana (X.5.4.5) refers to a 720-fold zodiac divided by upa-nakshatras, or sub-asterisms, showing a detailed mathematical observation of the heavens.

Rahu and Ketu, the lunar nodes that foreshadow eclipses, are also mentioned in Vedic texts. The planets are mentioned by group or individually. For example, in Aitareya Brahmana XIII.10, we find reference to the birth of Venus (Bhrgu) and Jupiter (Brihaspati), and their relation to the two main rishi families, the Bhrigus and Angirasas, showing a planetary connection with the sages.

A Comparison with Western Astrology

Like its Western (or Hellenistic) counterpart, jyotisha employs a system of planets, signs, houses and aspects. However, it relies on the sidereal zodiac for its calculations, which differs from the tropical zodiac used in Western astrology, in that an ayanamsa adjustment is made for the gradual precession of the vernal equinox. This puts Hindu astrological calculations in line with the fixed stars and removes it from the criticism of modern astronomy that astrological signs are no longer astronomically accurate. The main ayanamsa currently used is around 24 degrees less than positions in the tropical zodiac, causing most planetary positions to go back one sign from the Western to the Hindu chart. This naturally results in a very different reading. It can be confusing for those accustomed to their Western chart, particularly for the Sun sign, so emphasized in Western astrology. An Aries in Western astrology might be a Pisces according to jyotisha.



MUSEUMSRAJASTHAN

India's star gazers: *The 18th-century Jantar Mantar Observatory in Jaipur, India*



SHUTTERSTOCK

Visitors view an instrument used to record the azimuth of celestial bodies, one of the facility's 19 main astronomical instruments. This ranks among the world's most impressive collections of pre-telescopic masonry instruments and still functions perfectly

Choosing & Working with a Jyotisha Shastri

Go to astrologers known to have good reputations for their interpretations, predictions and spiritual insight, and who are recommended by people you know and respect, particularly in the Hindu and yoga communities. An astrologer should follow a strict ethical regimen in the pursuit of dharma. He should begin and end his work with mantra, meditation or worship and live and work in a sanctified environment. He must maintain a good sense of humor and humility and give counseling that is beneficial, not harmful to the client, and not fatalistic in nature.

Beware of those who claim to give quick, fantastic and infallible predictions, particularly without any detailed examination of your chart, or who declare that they can magically solve your problems through mantras done by them, gems they sell to you or rituals they perform for you, particularly if these are expensive and are done at a distance.

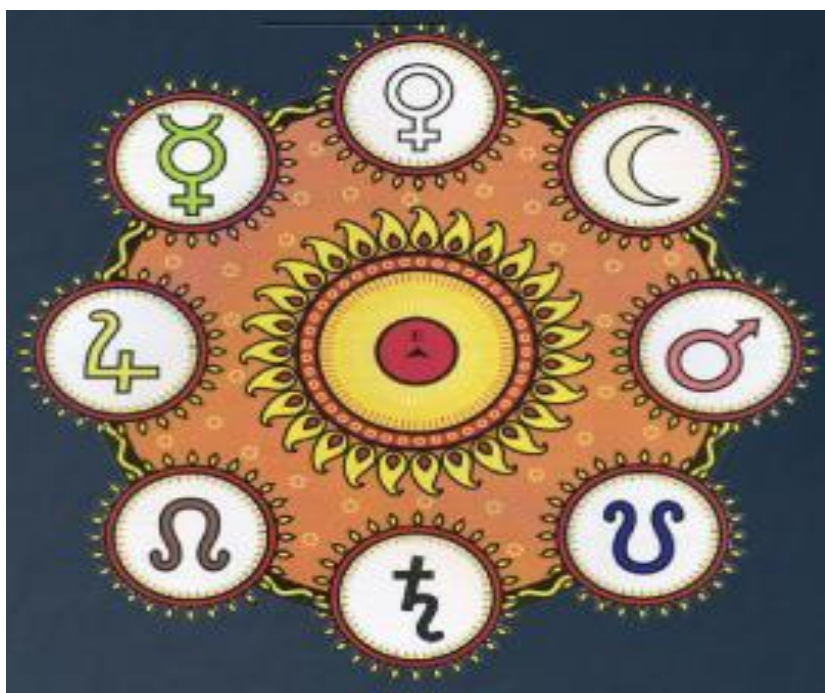
It is best to look upon an astrologer like a counselor, doctor or therapist. We don't expect one session to be enough. An astrologer may need an hour or more to examine the birth chart before even seeing a client. Initial readings with the individual may take over an hour and require several follow-up sessions. Focusing on particular time periods or specific issues may require additional research and analysis. It is best to choose an astrologer you can interact with on a regular basis.

The competent astrologer is not a psychic with a crystal ball. Time, effort and examination of a number of factors are needed to reach conclusions as to what is likely to happen to you or what you should do in any given area. Astrological counseling must have an element of spirituality and should direct us to higher goals in life, not simply encourage or direct the fulfillment of worldly desires.

Once you have found a good astrologer, it is best to maintain an ongoing relationship with him, like a close friend or advisor. Like a loving mother, father, guru or wise friend, a good astrologer can help navigate life's challenges. The right use of jyotisha alleviates what is perhaps the greatest fear for human beings—uncertainty and anxiety about the future. It helps us confidently navigate through the confusing waves of prarabdha karma, remaining aware of our outer destiny and our timeless inner Self as well.

Most Vedic astrologers, particularly in the West, charge for their work, which is the basis of their livelihood, and they deserve comparable compensation as for any professional consultant. Take care to compensate the astrologer appropriately. Without the proper dakshina or offering, advice given may not prove effective.

An additional 27-fold division of the zodiac by nakshatras is used in jyotisha. Personality traits are read more through the nakshatra of the Moon (birth star) than by the Sun sign. The birth star is used for naming a person, for determining optimum timing of rituals, and for astrological forecasting. Nakshatra positions of planets are examined in the birth chart as well.



A mandala representing the navagrahas, “nine planets.”

Jyotisha rests upon a complex system of calculations that takes into consideration a massive amount of data about planetary and stellar influences, including the mathematical and geometrical relationships between heavenly bodies. A jyotishi must be able to produce the rationale behind his determinations; he cannot rely on speculation or intuition alone. Traditional Hindu astrology does not usually use the newly discovered outer planets (Uranus and Neptune) or Pluto; but it affords special importance to Rahu and Ketu, the lunar nodes, which reflect subtle influences.

Jyotisha includes nuanced sub-systems of interpretation and prediction, including numerous divisional charts, several systems of dashas, or planetary periods, and other factors like ashtakavarga and muhurta. It determines signs, houses and planetary aspects differently than Western astrology and has a sophisticated system of yogas, or planetary combinations.

The Indian system is well known for its understanding of longer cosmic cycles, or yugas. It begins with sixty-year cycles reflecting the movements of Jupiter and Saturn, extends to 3,600-year cycles, and ultimately dates the universe at billions of billions of years. As there are several levels of these cycles, there is still some debate on exactly where we stand in all of these presently.

Vedic Astrology Today

With the availability of computers to streamline calculations and the many new books coming out, jyotisha is enjoying a renaissance and expansion that is likely to continue for decades. Dr. BV Raman was the main architect of the revival of jyotisha in modern India in the twentieth century, bringing the ancient science into a modern English medium. He was instrumental in its development in the West as well, taking several important trips to the US and inspiring a new generation of jyotishis there. Dr. Raman was the founder of The Astrological Magazine and the

Indian Council of Astrological Sciences. His son and daughter, Niranjana Babu and Gayatri Vasudev, continue in his work.

India has many important astrological organizations. The Indian Council of Astrological Sciences (ICAS) holds regular classes in major cities throughout the country. The Institute of Astrology, founded by K.N. Rao at Bharatiya Vidya Bhavan in New Delhi, offers a sophisticated course to train competent astrologers. Vaughn Paul Manley, who studied there, writes: “Astrology may still have a ways to go in order to become recognized as a valid science and academic subject. But, without a doubt, K.N. Rao and the faculty and students of Bharatiya Vidya Bhavan are making a significant contribution towards this end. Arguably his school has produced the finest replicable, scientific research on astrology today. It is setting an example for other institutions by teaching astrology with a high degree of academic excellence.”

In recent decades Vedic astrology has gone global, along with yoga, Vedanta, vastu and ayurveda. Many non-Hindus and Western Hindus are taking up the science and using it in a regular manner to improve their lives. Hindu-based groups that have promoted it include the TM movement, the Krishna movement (ISKCON), Sivananda, Self Realization Fellowship (SRF), Arsha Vidya Gurukulam and many others. Jyotisha services are now common in yoga centers and ashrams. Various Hindu/Vedic astrology organizations have arisen, including the Council of Vedic Astrology (CVA), the American College of Vedic Astrology (ACVA) and the British Association of Vedic Astrology (BAVA). Jyotisha is highly popular in Russia, perhaps even more so than in the US. Many ayurvedic groups include it in their curriculum.

Most traditional jyotisha texts were composed in a medieval Hindu society. Vocations and other aspects of life have evolved radically since that time. For dealing with modern society, planetary influences must be reinterpreted accordingly. Hindu astrologers today are looking at how modern inclinations and professions can be viewed through the chart.

Chakrapani observed, “Western Vedic astrologers have done a lot for the advancement of Vedic astrology in recent years, through books, trainings, consultations and conferences. They have put Vedic astrology into an understandable, contemporary English idiom. They have made Vedic astrology in the West a respected practice and branch of knowledge. The science has gained more respect in India.”

Misuse of Astrology

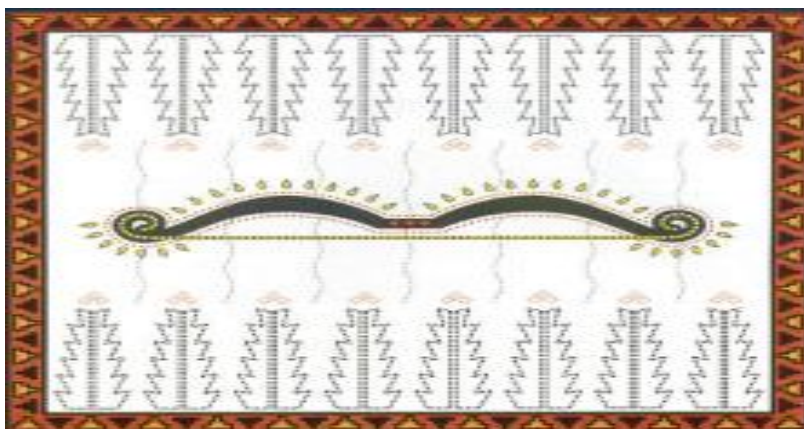
Jyotisha is a sacred science of reading our karma, which makes it powerful and potentially intimidating. We would all like to improve our karma, promote the fulfillment of our desires and remove life’s difficulties. Most people go to astrologers primarily hoping for this, not necessarily seeking deeper spiritual and karmic guidance, which is what a good astrologer can best provide. Unfortunately, there are astrologers who, understanding this vulnerability, take advantage of people, charging large fees for consultations and recommendations.

One of the most controversial areas of Vedic astrology is remedial measures. Such measures are an integral part of the system, just as of medicine, but some can be expensive, such as certain gemstones and elaborate rituals. While these may be helpful, some astrologers intimidate the client into feeling they must have these expensive measures or their lives will be ruined. This is not unlike a doctor who recommends medical cures that are burdensome to his patient.



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Cosmic Divinities: *Lord Surya, the Deity of the Sun, seated on a throne with the mudra of blessing*



In India there are so-called tantric guides who utilize astrology and other occult and spiritual practices. Some are genuine and provide good advice. But there are charlatans as well, who advertise a kind of cure-all approach to human problems, including disease, infertility, lack of a proper marriage partner and career difficulties. Their promises extend even to fabulous wealth, fame or power—all for a certain price. Some do not actually charge for their readings, but offer a list of expensive remedial measures. Often the rituals they recommend are done at a distance, without the person being there, which is usually recommended for successful rituals. Astrologers who are improperly or inadequately trained may simply give bad advice, which can have a negative impact on the lives of their clients, much like a wrong diagnosis and treatment in medicine. Some, particularly new astrologers, may put too much confidence on mechanical techniques of chart readings and make dire predictions based upon these without any real track record in the field.

Vedic astrology is a genuine profession to follow, but only if applied with continual deep study and as a spiritual practice. It cannot be approached merely as a job and should not be taken up as a lucrative, influential or powerful career.

Yet, we cannot always blame the astrologer. If we approach an astrologer seeking to avoid karmic responsibility in life, which is the opposite of what astrology is meant to teach us, then we can easily fall prey to misleading schemes.

Astrology should be part of a spiritual path of controlling the mind and reducing desire, a way of self-knowledge, not a means of ego enhancement for either the astrologer or the client. Then it can work magic—the magic of higher consciousness, not the magic of quick worldly benefits.

Chakrapani offers this advice: “When a person values astrology not just as a profession, but as a knowledge, as a wisdom, as a means to understand one’s growth, then that knowledge is supported by the devotion—the feelings, the faith you have in your own self, as well as in the Deity or the spirit which may guide oneself. And when you have that kind of a faith, the inspiration within gives you judgment, rather than the mechanical interpretation of a chart, which anybody can learn by studying textbooks.”

Astrology for You

THERE ARE FIVE PRIMARY USES OF JYOTISHA, which relate to the main goals of human life: 1) kama: family and relationship issues such as marriage compatibility, timing of children and domestic happiness; 2) artha: help with finances, business and investments; 3) dharma: determination of career and vocation; 4) moksha: guidance in spiritual life and for cosmic and self-knowledge; and 5) arogya: physical and mental health, which is the foundation of the first four.

In addition, there are four main applications: 1) Hora or jataka examines individual birth charts. This is the main approach that we consider for personal potentials and well-being. 2) Mundane astrology examines the charts of nations and political leaders to predict social and political events. It is also used to predict weather and earthquakes. 3) Prashna (“question”) astrology addresses specific questions—at both individual and collective levels. 4) Muhurta (“moment”) chooses favorable times for all types of action, mundane and spiritual, individual or collective. Hindu holy days, for example, are determined by calculations based on muhurta as recorded in the Hindu calendar (panchangam).

How Might I Benefit from Jyotisha?

Astrology can be of tremendous benefit. It clarifies our nature, destiny and karma, revealing our svadharma (“own” or “unique path”), so that we know how to pursue our life’s highest purpose. It helps us deal with the limitations of destiny that are present in every life. It shows us how to optimize our hidden potentials. It gives us the key to right timing of actions. And it helps us understand the fundamental laws and patterns of the universe.

How Accurate Is It?

Jyotisha deals with probability, as the factors that determine karma are very complex, both individual and collective, of present and past lives. In this respect it presents a forecast, something like a weather forecast, which contains variables, with some things quite likely and others only possibilities. The planets provide indications and energies that we can become aware of and use in a more positive manner. The stars themselves do not compel us to act, but reflect the subtle forces through which our actions must proceed. We are not controlled by the stars. Rather, they are a reflection of ourselves and our place in the cosmos. To be really accurate, an astrologer requires an extensive analysis of various factors. This can extend into many hours and multiple readings. For this reason, most astrology aims only at macro-managing the chart. Micro-managing can only be done with charts that are given considerable time and effort.

Should a Vedic Astrologer Be a Hindu?

This question was asked at the 1992 International Symposium on Vedic Astrology. Most of the astrologers interviewed by Hinduism Today said yes. Dr. B. Sureshwara of Chicago answered rhetorically, “Should a Catholic priest be a Christian?” Chakrapani added, “If he is not Hindu, embedded in the tradition, he will not really understand Hindu astrology. Every aspect of it is interconnected with the Hindu religion.” Who then would qualify as a Hindu? Sureshwara proposed, “anyone who believes as a Hindu,” and Chakrapani, “anyone who sincerely loves Hinduism.”

What Is the Nature of a Reading?

Most people go to astrologers for an examination of their birth chart. This can be looked at for a general life examination; or specific domains of life, like career or health, can be examined within it. Along with the birth chart, the Vedic astrologer will explore various divisional (amsha) charts, particularly the navamsha, nakshatra positions, and planetary periods (dashas and bhuktis), and perhaps annual charts or solar returns.

Hindu astrology is as much concerned with helping us improve our karma as with telling us what our destiny is likely to be. It is a kind of “karmic management” program to help us optimize our karma. It is not a “karmic fatalism” under which we are consigned to passively accept bad circumstances in life. To use it in a deterministic manner is to misuse it. By doing so, we fail to benefit from its real power, which is to help us gain mastery over our lives and not be the victims of fluctuating outer events. Astrology is the ultimate science of time management, an aid in dealing with life’s many choices.

Chakrapani explains, “By looking at the horoscope and how the planets demonstrate dharma (righteousness), artha (wealth), kama (pleasure) and moksha (liberation), one gains insight into the individual’s basic instincts and can suggest the best lifestyle and spiritual regimen (sadhana) for that individual. The three gunas—sattva (calmness), rajas (action) and tamas (inertia)—coexist in a varying degree of dominance, also evident from the chart. The interplay of the gunas determines the nature of all our thoughts, feelings and actions, hence sadhana is recommended

according to the predominant guna. Hatha yoga and meditation for those of sattvic nature, devotion for the rajasic person and selfless religious service for the tamasic.”

Chakrapani continues, “Sometimes the advice just lets people cope better with life. Sometimes it is just the knowledge of karma and reincarnation implicit in Vedic astrology which, especially for the Westerner, creates a spiritual perspective on life. It helps the individual take responsibility for the circumstances in which he finds himself and forego resentment at the seeming misfortunes indicated in the chart—which is, after all, a mere messenger of one’s karma and, in fact, an opportunity for personal growth.”

What Information Should I Expect to Acquire?

A reading of your natal chart should yield an understanding of trends and periods of your life, with favorable times for action. It should provide a clarification of your karma in all the main fields of life. It may include remedial measures to follow, such as gems, mantras, yajnas and pujas. A good astrologer can easily see important trends and can sometimes predict specific events, but even the best will only be 80 percent correct in predictions, and may go wrong completely if the birth time is incorrect. Knowing that given birth times are not necessarily accurate, he will ask questions of the client to see if the events in the person’s life agree with their chart as calculated by the given date. Sometimes a change or “rectification” of a few minutes in the birth time will yield a much more accurate chart. Follow-up consultations should include a review of previous readings, their indications and predictions and any remedial measures suggested, along with appropriate adjustments. Follow-up readings may address changes in planetary periods, transits or annual chart indications, along with the client’s questions and concerns.



SHUTTERSTOCK

Star power: *A guide introduces a centuries-old super accurate sundial to students at the Jaipur Observatory, explaining how astronomy and astrology go hand in hand*

Fields of Application

There are various areas of specialty in the world of jyotisha. Here we present the insights of experienced practitioners of Vedic astrology on five fields of application.

Parenting by Dharma, by Dennis Flaherty

Firstly, an astrologer can identify for devout parents those times for conception more divinely ordained than others to bring an evolved and high-minded soul into their family. Health of their newborn is then naturally the parents' foremost concern. The child's chart will indicate areas of constitutional weakness and potential illness. In some cases balarishta yogas—negative karmas of the past with the potential to cut this life short—are seen. In all cases, including extreme ones, remedial measures are effective, especially the parents' prayers. This is not just wishful thinking. I have personally seen miracles.



The astrologer can suggest appropriate education based on the child's inclinations for profession. Spiritual inclinations may be seen and encouraged. Appropriate disciplines can be recommended. For example, if the child has a strongly placed Saturn, verbal admonishment can bring about humbling results. If Mars is strong, physical chores constructively engage the child's nature, while corporal punishment will negatively engage the Martian nature, further fueling samskaras of anger and potential violence. What is good for one child is not good for another.

Planning a Stellar Career, by William Levacy

I have found three special places that identify career activity. The first house or ascendant and its ruling planet give big clues. The sixth house, that of service, has more to say about those “bread-and-butter” jobs that make us money. The tenth house, of karma or action, tells us about career or life purpose. Vedic astrology can give clues to your karma in this life. It can tell you where your dreams lie and how you might make the most money. From that point forward, you can set a vision for your future and develop the competence to deploy those dreams completely, correctly and in a timely manner.

Right Timing, by Christina Collins-Hill

Electional astrology (muhurta, “moment,” in Sanskrit) selects a time for an action to commence by searching for positive future planetary placements. By doing this, we can relieve or correct difficult conditions in the natal chart which cause impediments to a desired objective. Spiritual muhurta includes timings for initiation, weddings, name-giving, etc. Material muhurta covers matters of education, business, surgery, travel, law, etc.

The Great Cycles of Life, by Edith Hathaway

A dasa is a cycle or period of time. In Vedic astrology there are 55 different dasha systems, of which the Vimsottari is most used. Vimsottari (literally 120) refers to man’s ideal 120-year lifespan, with various cycles, subcycles and sub-sub-cycles within it. These dashas are indicators of when the karma-phala, fruits of karma from past lives, will unfold. The sequence of the dasas is the same for everyone, but the starting point varies according to the individual chart, specifically the Moon’s nakshatra. The duration of the maha-dashas, or major cycles are: Sun, 6 years; Moon 10 years; Mars 7; Rahu 18; Jupiter 16; Saturn 19; Mercury 17; Ketu 7; and Venus 20. Dashas unfold differently for each person, depending upon the birth chart.

Astrology for Health, by Vamadeva Shastri

Medical astrology aims at assessing our health potential, our likely diseases, their possible cure and our lifespan, as well as potential emotional and mental problems. This system is intimately connected with ayurveda, the Vedic medicine. All of us eventually get sick and die, so every chart has negative health potentials—a disturbing fact when dealing with those close to us. Proper analysis can show us when a person is likely to get sick and their potential for recovery. By providing early warning of impending negative planetary periods for our health, astrology gives us time to take precautions and offers methods to minimize the negative effects.

What Can I Do to Get Started with Astrology?

1) First, find a suitable astrologer and have your birth chart read. He or she will help you learn about your chart so you can understand its various elements, including your ascendant, Moon sign, Sun sign, important yogas, and the ruling planets. 2) Some devotees find it helpful to learn the birth charts of their family members as well. 3) It is informative to be aware of your nakshatra, its name, Deity, ruling planet and indications. 4) Learn and celebrate your tithi pravesha, or Vedic lunar birthday. 5) Learn about remedial measures, particularly mantras to the planets and the place of planets in temple worship. 6) You may wish to incorporate jyotisha japa along with your regular japa.

Once I Have My Interpreted Chart, How Do I Use It?

1) Most importantly, you can use this knowledge to understand and mold your character, as you work with your emotional and intellectual inclinations, strengths and weaknesses. 2) Through the years, you can observe and anticipate the ebbs and changes as you go through your planetary

periods. 3) You may find it helpful to consult your shastri when planning major events, changes or facing important life issues. Knowing when influences will prevail, you can plan accordingly in working through your karmas. 4) Use the information you have gained when making long- and short-term plans and decisions.

How Is the Panchangam Best Used?

1) Acquire a panchangam for your area and observe the auspicious days and times it indicates. I recommend the detailed Panchangam by Himalayan Academy, produced annually for any time zone. It has a good introduction explaining its use. 2) Use the panchangam to choose auspicious days and times to begin activities and projects, such as weddings, new ventures or entering a new home. Many festival days are ideal for special events.

What Other Ways Can I Use Jyotisha?

1) Those who have a shastri to consult (or are well versed in the science themselves), may use jyotisha to help in selecting employees, associates, business partners, etc. 2) Baby names are often chosen according to astrological factors. 3) One of the main uses is for marriage. Traditional families will always consult a shastri to check compatibility between potential spouses, and between their families. 4) Jyotisha can, in many ways, grant a deeper, more appreciative, understanding of other people and thus improve relationships.

How Can I Use this Wisdom to Guide My Children?

1) The knowledge revealed in the child's natal chart will help you understand and confidently work with his or her nature and development. 2) It will enable you to competently guide the child through the various periods indicated in the chart. 3) Applied at a deeper level, jyotisha can help you cognize how your nature, as a parent, impacts the child. All this gives patience and stability. Satguru Sivaya Subramuniyaswami observed: "For raising offspring, a forecast can be of the utmost help. A baby predicted to have a fiery temper should be raised to always be kind and considerate of others' feelings, taught to never argue with others. Of course, good examples must be set early on by parents. This will soften the inclination toward temper. Fighting the child's impulse will just amplify it. A child of an independent nature should be taught early on to care for himself in all respects so that the life ahead will benefit society and bring honor to the family.

Planets and the zodiac: *The nine heavenly bodies that form the heart of jyotisha. Each planet is regarded as a devata, or planetary Deity and cosmic power, as shown in this artwork, each depicted with his animal vahana, or vehicle.*

In a Nutshell

Indeed, jyotisha is an intricate, complicated system of knowledge, requiring a good grasp of astronomy, astrology and human nature. People can and do spend lifetimes exploring its vastness. But here is a super-simple summary.

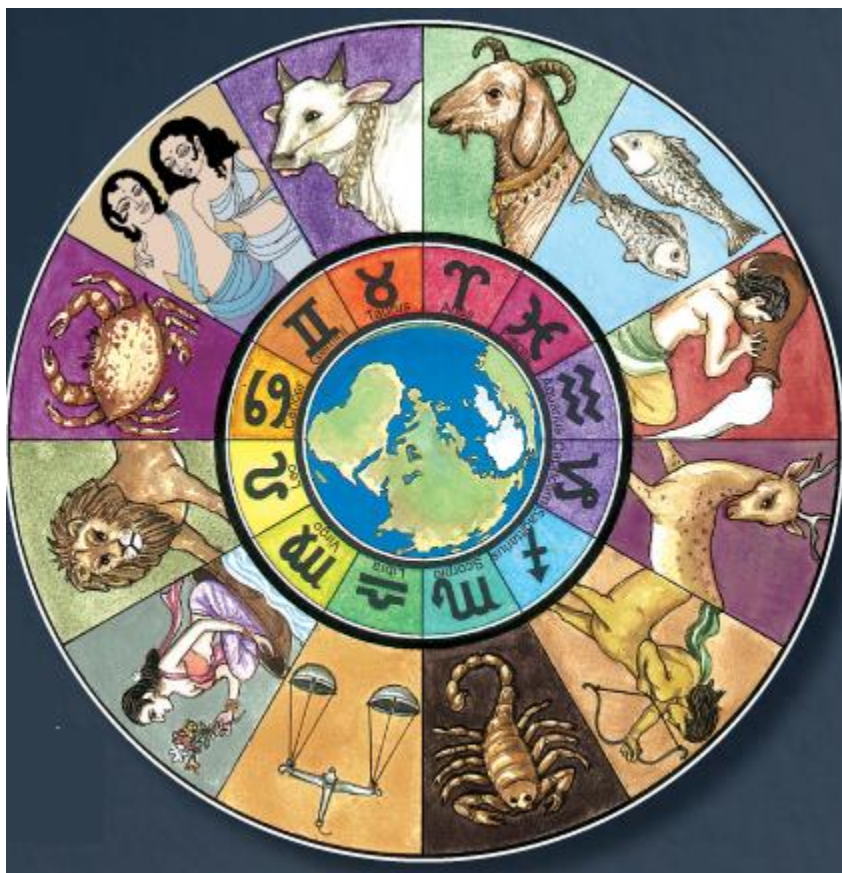
Vedic astrology is based on mathematical divisions of the zodiac and defined relationships between planetary locations. The zodiac is a narrow band across the sky through which the sun, moon and planets travel, expressing various influences, both physical and subtle. The main zodiac division used is that of twelve signs, or rashis, of 30 degrees each, but other divisional charts are used as well.

The Earth rotates at about one sign every two hours, causing the signs and planets in them to rise in the east and set in the west. The point of the sign rising in the east forms the cusp of the first house (bhava). This is the ascendant, rising sign or lagna, which determines the orientation



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of the chart as a whole. The sign ahead of the rising sign becomes the second house, with the rest of the houses following in sequence. Each house rules over specific domains of human life (see). Mapping the specific houses, their signs and the planetary positions within them is the foundation of Vedic astrological interpretations. To these fundamentals many other calculations can be added.



zodiac divisions shown circling the Earth, each with its color and symbolic depiction.

William Levacy summarizes in *Beneath a Vedic Sky*: “The astrologer’s role is to match the patterns in the birth chart with patterns in the heavens to understand the nature of that person’s life. The astrologer consults the records in the ancient texts, much of which is memorized, and then analyzes, synthesizes and draws a conclusion about the likely events at hand. The correctness of the reading is directly proportional to the experience and spiritual advancement of the astrologer, as well as to the recipient’s desire and receptivity to having their chart read clearly.”

Are “Bad Times” Really Bad Times?

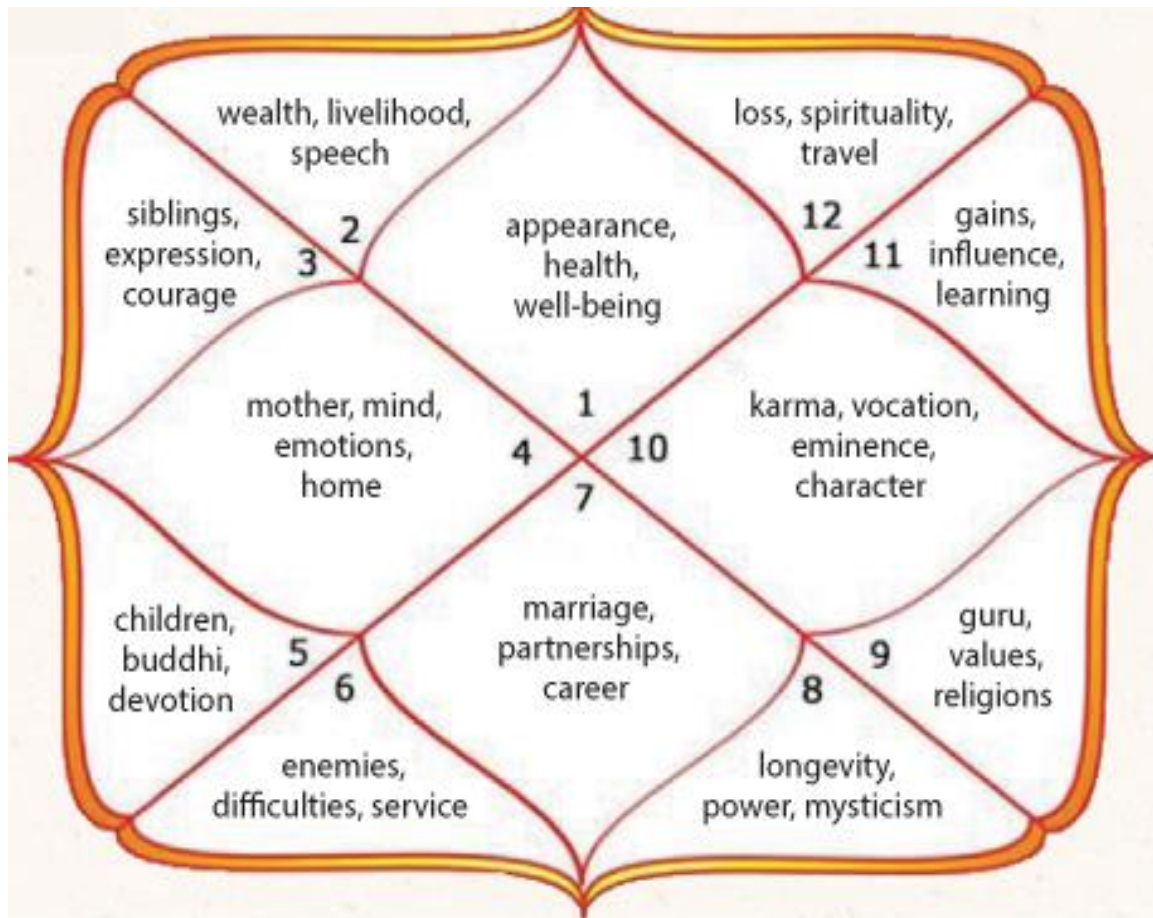
1) There are astrologically bad times in life, just as we have difficulties in various spheres of life, or bad weather days. These may be related to health, work, finances or relationships. But bad times also can aid in spiritual growth and are good for sadhana. 2) There are ways to deal with bad astrological times, just as with adverse weather conditions. Astrology should never cause us to lose our sense of well-being. 3) Better than having good karma in the chart is having the strength to overcome adversity, which is always there in life to some degree. Satguru Sivaya Subramuniyaswami pointed out, “Difficulties need not be bad news if they are approached as our chance to grow in facing them.”

Planet	Devata	Adhidevata	Pratyadhidevata	Vahana
Sun	Surya	Agni	Siva	Horse
Moon	Chandra	Apas/Soma	Parvati	Deer
Mars	Mangala	Bhumi	Skanda	Lion
Mercury	Budha	Vishnu	Narayana	Parrot
Jupiter	Brihaspati	Indra	Brahman	Goat
Venus	Shukra	Indrani	Indra	Elephant
Saturn	Shani	Yama	Prajapati	Crow
Rahu	Rahu	Durga	Naga	Tiger
Ketu	Ketu	Chitragupta	Brahman	Bird

Planets: There are three levels of planetary Deities. The Devata represents the planet itself as a Divine power. The Adhidevata represents the over-ruling cosmic power beyond the planet. The Pratyadhi-Devata represents the aspect of Ishvara behind the planet.

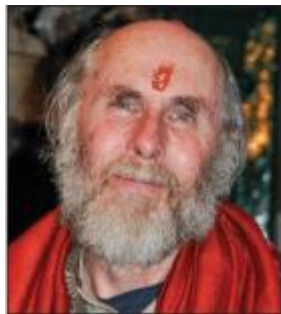
How Much Time and Emphasis on Jyotisha Is Healthy?

1) Using it as a personal meditative tool and timing aid is helpful. 2) Daily examination of the panchangam is informative. 3) Looking at the birth chart around the times of one's birthday or at the changing of planetary periods or important transits (two or three times a year) is wise. 4) Professionals may find it useful to consult a shastri of jyotisha and vastu on a regular basis. Kings and politicians often had a full-time retinue of astrologers. 5) Regular astrologically based worship is good, such as mantras to planets, and circumambulating the planetary altar in temples. 6) Dependence on astrology can be taken to extremes. It should be a guide to action, not a substitute for it.



The houses: A blank North Indian style chart shows the 12 houses. In this style the houses are fixed, while in the South Indian style chart the zodiac positions are fixed and the houses move.

ABOUT THE AUTHOR of this article



In both South and North Indian formats.

Pandit Vamadeva Shastri (Dr. David Frawley) is the author of over thirty books on Vedic subjects. He has a Jyotish Medha Prabha from the Indian Council of Vedic Astrology, a D. Litt. from SVYASA, and a prestigious 2015 Padma Bhushan award from the government of India. Vamadeva is an advisor for the Council of Vedic Astrology (CVA) and director of the American Institute of Vedic Studies. He is a disciple of Sri Sadguru Sivananda Murty, was closely connected with Dr. B.V. Raman and is an associate of Chakrapani D. Ullal.

The Horoscope of Mahatma Gandhi

Enough of theory. What does a real-life reading reveal? To answer this, we explore the chart of the father of modern India. Mohandas K. Gandhi's chart shows the social impact of an idealistic Libra ascendant seeking to reform the world according to spiritual values. Libra ascendant—seeking balance and harmony—is the most common sign for political and social leaders and reformists, good and bad. Five strong planets (Mercury, Venus, Mars, Jupiter, Moon) in energetic movable signs (Libra, Aries and Cancer), and powerful angular houses (first, seventh and tenth) dominate the chart, providing extraordinary power of political action and keeping him constantly traveling and meeting with people.

Saturn in the second house (speech and diet) affords renunciation and sense control, typified by Gandhi's extended fasting and periods of silence. The Sun in the twelfth house (loss and liberation) in Virgo, a sign of purity, makes for a virtuous, self-abnegating nature. It can also indicate his time spent in prison and the fact that he worked behind the scenes and never assumed political office. Jupiter in the seventh (relationships) bestows an expansive nature and reformist zeal.



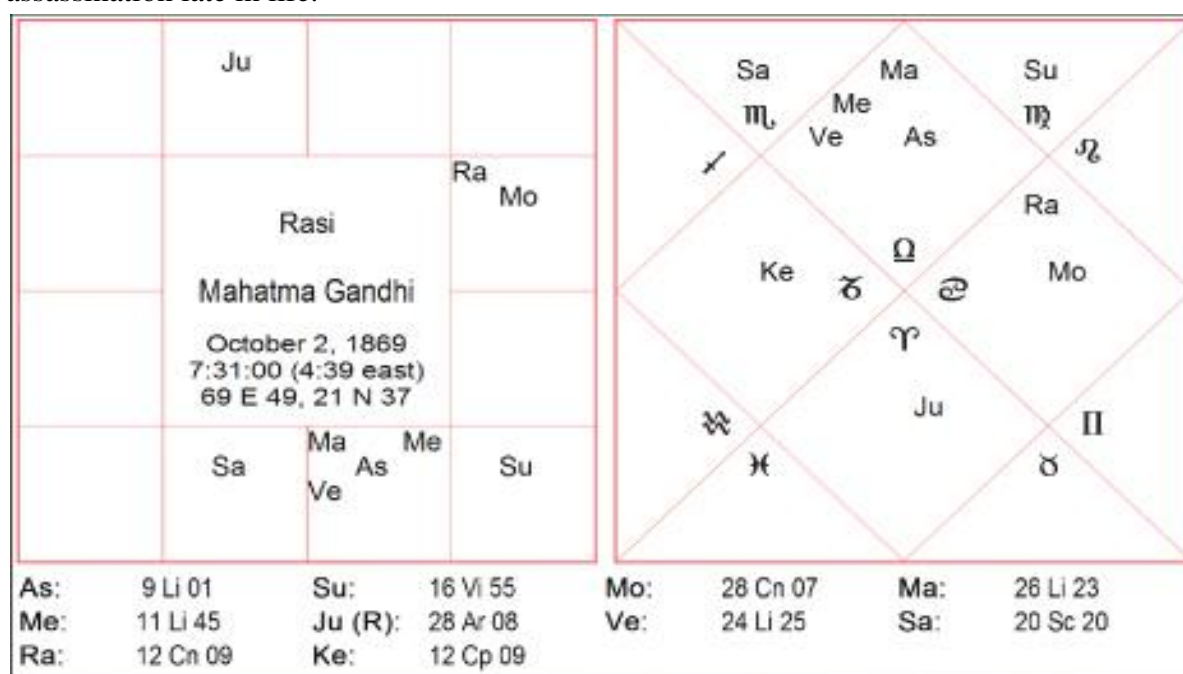
The Moon in its own sign (Cancer) in the tenth house (public influences) along with Rahu shows the capacity to motivate the masses. Rahu here shows a broad public and media influence and good karmic actions. Yet it creates some controversy, reflected in the partition of India and manifold problems Gandhi faced in dealing with the British. The Moon is in Aslesha nakshatra, known for the facing of struggle and conflict and the ability to develop skill to overcome enemies.

Libra ascendants love the truth when Mercury, Venus and Jupiter combine their influences, as they do in this chart. Gandhi typified this with his Satyagraha (holding to truth) movement. Mars on the ascendant brings some martial energy, as seen in his early life as a lawyer, but is dominated by the three benefic planets. Yet, Libra ascendant tends toward extremism, with

Gandhi being accused of fanaticism and dogmatism, of holding a standard too high for people to live up to.

Gandhi became an activist under the dasha (period) of the Moon, from 1905 to 1922. During his Mars period, from 1915 to 1922, he transformed from a South African lawyer to an Indian renunciate. The major period of Rahu in the tenth house, from 1922 to 1940, brought him prominence as the leader of India's independence movement, showing the turbulence of that era. His Jupiter period, from 1940, brought him success.

Gandhiji's death occurred in Jupiter-Venus dasha, shortly after his Jupiter-Ketu period, with Jupiter's influence reaching Venus as the ascendant lord and indicator of self and life. But Venus for Libra ascendant is not fully benefic, as it also rules the eighth house, that of death. Aligned with Mars and at a later period of life, its malefic nature can threaten the life of the person. Mars in the first house made him prone to attacks, but the chart's overall strength brought his assassination late in life.



The Twelve Houses (Bhavas), Realms of Life

The 360 degrees of the zodiac are grouped in 2 hemicycles of 180 degrees the process of individualization (Aries 1 to Virgo 30) and the process of collectivization (Libra 1 to Pisces 30). The process of individualization should lead to the development of a well balanced self, the process of collectivization focuses on the development of the individual in relation to the environment.

Each hemicycle consists of 2 acts (differentiation: Aries 1 to Gemini 30, stabilization: Cancer 1 to Virgo 30, group integration: Libra 1 to Sagittarius 30, capitalization: Capricorn 1 to Pisces 30).

Each act has 6 scenes (in total 24 for the complete zodiac). Each scene is subdivided in 3 levels (Actional – Emotional cultural – Individual mental – Group performance). Each level has 5 phases.

Each degree of the zodiac is represented in an archetypical symbol, a keynote (a short first psychological interpretation of the symbol) and a further explanation in relation to the cyclic processes.

A symbol gives a representation of something rational and objective and shows the relation between a specific human need and the capability to fulfill this need. The symbolized archetypical picture leaves space for interpretation in different contexts.

The significance of the four angles in the horoscope

A horoscope shows on the one side the position of the astrological factors (Sun, Moon and planets) at a certain moment, on the other side it gives a description of the potency of the unique self. In a horoscope the angles (Ascendant, Descendant, Nadir and Mid Heaven) have a special significance. For instance the assignment an individual or organism received at creation can be clarified.

The degree of the ascendant (AC) shows the nature and the meaning, to WHAT it is leading. The degree of the descendant (DC) shows the WHERETO, to what it is leading. The degree of the nadir (IC) shows how the awareness of the own socio cultural environment best can be used and integrated in the process of realization (HOW) and the degree of the Mid Heaven (MC) indicates the ultimate meaning of this incarnation or creation and the ultimate culmination the individual or organism can achieve as a result of the whole cycle of proceedings (the WHY).

It seems a simple whole, however one can immediately object the zodiac has a limited number of degrees of 360 and lots of people and institutions start with the same assignment, indicating how the unique self can be fulfilled. However in reality it is much more complex and this is elaborated in the following paragraph.

The cyclic character of human experience.

The archetypical meaning of the degrees of the zodiac represented in the angles of the horoscope show the what, the Whereto, the how and the why of the assignment. angles show The number of combinations of angles seems limited, however when we consider the how we understand that the socio cultural context for every

individual differs as well as for an institution. As a result the influence on the process of life will differ accordingly.

A further refinement is caused by the position of Sun, Moon and planets. Every one of these factors will contribute to the realisation of life's assignment. The archetype for the degree of the Sun in the zodiac, e.g. indicate the source of power to feed the individual in its development, the degree of the Moon indicates the capability to adapt to the environment and circumstances, and the ability to transfer the solar energy.

The degree for Mercury indicate the means and way of communicating, the degree for Venus indicates the value of what should be achieved, the degree of Mars how the organism will mobilize its energies, the degree of Jupiter indicates the capability to develop and the degree of Saturn indicates the structure that should be maintained. This already appears more complex and making unique, however there are more mechanism explaining the cyclic process of the roadmap from birth (the WHAT) to fulfilment (the WHY). Examples of representations of such cyclic processes are the lunar return and the solar return.

In a lunar return the horoscope is made at the moment the Moon returns to its birth position. In a lunar return chart the emotional blueprint of the coming period of 29 days is depicted. The position of angles in a lunar return give information about the way an individual will adapt to its surroundings and will transfer solar energy in the coming period of 29 days.

In a solar return, the moment once a year when the Sun returns to its exact position in the birth chart, in far most cases only the Sun is in its position as in the birth chart. The position of the angles and planets in a solar return give information about the assignment for the coming year for the individual within the context of the assignment of the birth chart and especially how the source of life power can contribute to the awakening of the soul.

The indications from the birth chart can't be realised in a straight way. Every time again the individual should adapt to the challenges created in the cyclic processes and represented by lunar return, solar return, transits and secondary progressions. This is true for every object or subject these processes have influence on, whether this is an organic individual or a company or another institution.

“Mandala” is the Sanskrit word for circle. The basic structure of a mandala is extremely simple. It is a circle. The circle encloses a sacred space, thought to include both the circumference and the center. When you see it on a page, it creates an inner and an outer space. It starts to become elaborate when it is concentric, or when a quadrated form is placed in or through it, as seen [here](#).



This sacred circle is found everywhere, in the sun, the moon, a flower, a face, an eye and so on. The mandala with a cross shape in it is a classic form. The combination of quadrature with the circle establishes a relationship of opposites. The four directions of the cross fix the endless movement of the circle, which has no beginning or end. It is a symbol for the eternal whole, which transcends time and space. From this foundation, it is elaborated upon in multitudes of ways, creating meditative devices the world over.¹

Opposing the common assumption that astrology is merely an expression of archaic and degrading superstition, research suggests that the Indian divination system as a cultural system lends human experience value and meaning. Thus cultivation of astrology in traditional Indian society should not be viewed in isolation from the timeless human impulse to contend with unpredictability. The Indian astrological system implies its own

epistemological foundations that must be understood within the broader context of an Indian cultural and intellectual agenda. As a body of social and natural knowledge, divination developed both out of interest in prediction and control, and under the impetus of expedient preventive interest. Tracing the Will of the Stars: Astrology has over the decades and millinia answered important questions in the life of the practicing humans as well as nation states.(SEE Below). Audrius Beinorius has explored traditional Indian explanations of earthquakes and other natural disasters based on the mythological and religious semantics of primary Sanskrit sources. How were these natural phenomena embedded in cosmological and religious discourses? What role did the science of portents or unnatural occurrences play in traditional India? How were portents interpreted and their consequences counteracted? On what epistemological foundations were the applications of Indian astrology and divination grounded?

This research sets out to Opposing the common assumption that astrology is merely an expression of archaic and degrading superstition, my research suggests that the Indian divination system as a cultural system lends human experience value and meaning. Thus cultivation of astrology in traditional Indian society should not be viewed in isolation from the timeless human impulse to contend with unpredictability. The Indian astrological system implies its own epistemological foundations that must be understood within the broader context of an Indian cultural and intellectual agenda. As a body of social and natural knowledge, divination developed both out of interest in prediction and control, and under the impetus of expedient preventive interest. ² In my paper reproduced below Asger Mollerup and myself had deduced that a 9 Graha Puja performed at Bantey Sarai(near Angkor Wat) 1200 years ago:

The 9 Graha Puja performed at Bantey Sarai(near Angkor Wat) 1200 years ago
Discovery that a Satyanarayan (9 Graha) Puja was performed on 22nd of April 967 AD at largest Temple in the world- Bantey Sarai part of the Angkor Vat complex.

In Planetary clustering and navagraha at Banteay Srei , Asger Mollerup found that an inscription at Prasat Banteay Srey, 15 km north of Angkor Wat in Cambodia, dates the inauguration of this Shivaite sanctuary to coincide with a planetary alignment. A planetary clustering or planetary alignment is when the five planets visible to the naked eye are observable at dawn or dusk above the eastern or western horizon. The five planets form together with the sun, the moon, Rahu and Ketu the Indian concept the Navagraha. A close gathering of the five planets is an impressive celestial event and has been described in ancient Indian and Chinese records and calculations.

https://www.academia.edu/41864223/Planetary_clustering_and_navagraha_at_Banteay_Srei

The Navagraha Pooja is a time tested vedic ritual to enable the performer to attain success in his life path and enable him to be the benefactor of good things and deeds. The pooja is worship of 9 planets on the natal chart of the person as well as in the heavens(skies) that control our deeds desires and results and outcomes of the same. The pooja creates a favorable ambience in the context of the present and future of the persons performing and guide them to success.

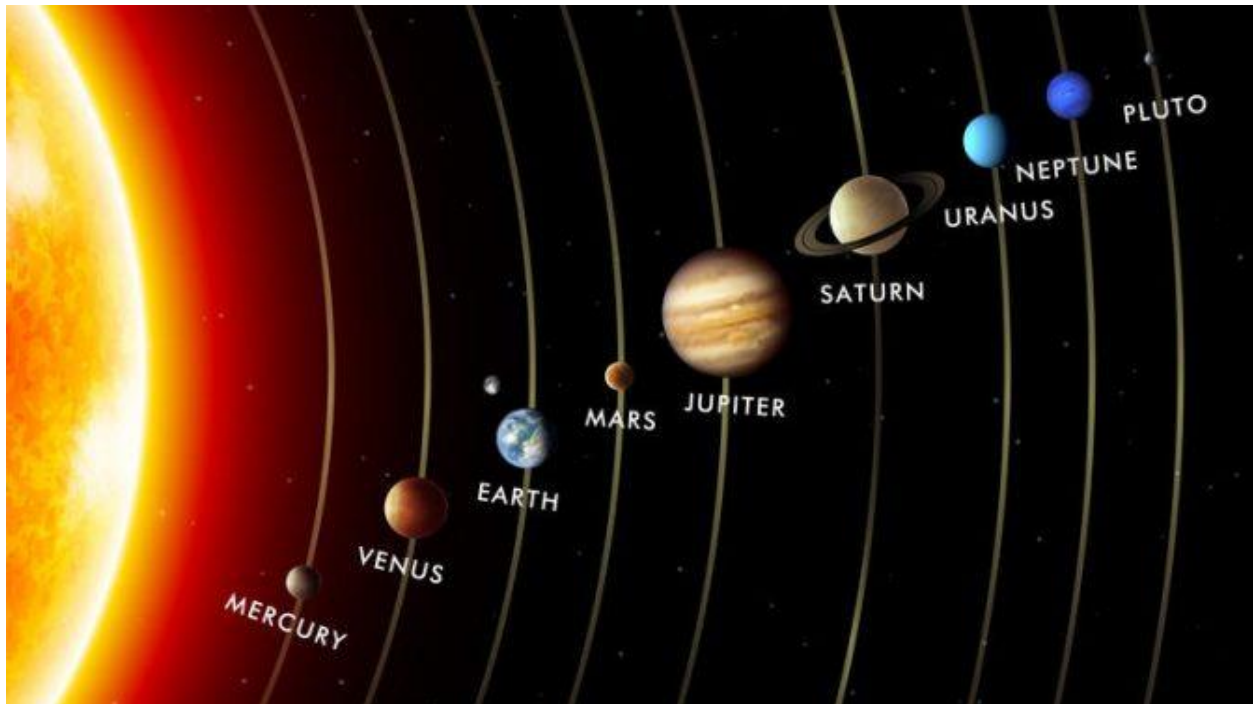
Bantey sarai part of the Angkor Wat complex, on the other hand, a -UNESCO world heritage site - is an enormous temple complex located in northern part of the country Cambodia in South East Asia. It was originally built in the first half of the 12th century as a Hindu temple in the form of a mandala dedicated to God Vishnu on a site 400 sq acres. In those ancient days, to commemorate the inauguration of the **Bantey sarai part of the Angkor Wat**- largest Hindu temple in the world to Lord Śrī Tribhuvanamaheśvara-a Satyanarayan (9 Graha) Puja was performed when the 9 planets were actually visible to the eye. An inscription presenting the astronomical setting when the main deity of the shrine was consecrated, has been discovered 15 km north of Angkor Wat in Cambodia. At Bantey sarai as contemplated by **Asger Mollerup** Independent scholar. This event he says is mentioned in the inauguration inscription of the Sivaite Prasat Banteay Srey, not Angkor. The inscription is dated not in numbers but by a description of the celestial sphere, which he reconstructed.

Dr Uday Dokras, Nagpur's erudite Hindulogist and Vastu Purusha mandala (Astrology) expert believes that Venus-Jupiter conjunctions are not rare; but beautiful. Two examples occurred in 2019- 24 January and 24th of November at dusk. A very close encounter between Venus and Jupiter will also occur on 2 nd May 2022 when the two planets will rise at 03:23 (local time). In the end of May, 2022, four of the five-planets of the navagraha will be visible on the night sky every night, culminating on 29 th May when Mercury and the moon joins the celestial show before dawn.

According to Asger Mollerup The most magnificent celestial show of this century will take place after dawn the 8th of September 2040, when the moon will resemble that on the matted hair of God Shiva and all 9 planets grouped together with the Planetary clustering of a navagraha.



The waning crescent adorning the hair of Lord Shiva



Every **scientific theory** starts as a hypothesis. A scientific hypothesis is a suggested solution for an unexplained occurrence that doesn't fit into a currently accepted scientific theory. In other words, according to the Merriam-Webster Dictionary, a hypothesis is an idea that hasn't been proven yet. If enough evidence accumulates to support a hypothesis, it moves to the next step — known as a theory — in the scientific method and becomes accepted as a valid explanation of a phenomenon.

Ancient Indians and mathematicians developed many such hypotheses and made observations to either accept or reject their hypotheses. They regularly measured things such as in which part of

the sky the so called navagrahas were to be seen, tracked down their movements such as trajectory, degree etc. They noted down these and performed mathematical calculations. If you have certain good number of observations, as per statistics you may use the outcomes of the calculations to either accept or reject your hypothesis. Note that theories evolve and change over time. They are not set in stone. As new evidence comes out theories often change. Among many other things, ancient Indians had developed algebra to perform calculations. The picture below is of Aryabhata, the person who created the number zero. He was born in 476 AD. His contributions include Place value system and zero, Approximation of π , *Trigonometry*, *Indeterminate equations*, *Motions of the solar system*, *Eclipses*, *Sidereal periods*, *Heliocentrism*. For his explicit mention of the relativity of motion, he also qualifies as a major early physicist.



Aryabhata correctly insisted that the earth rotates about its axis daily, and that the apparent movement of the stars is a relative motion caused by the rotation of the earth, contrary to the then-prevailing view, that the sky rotated.

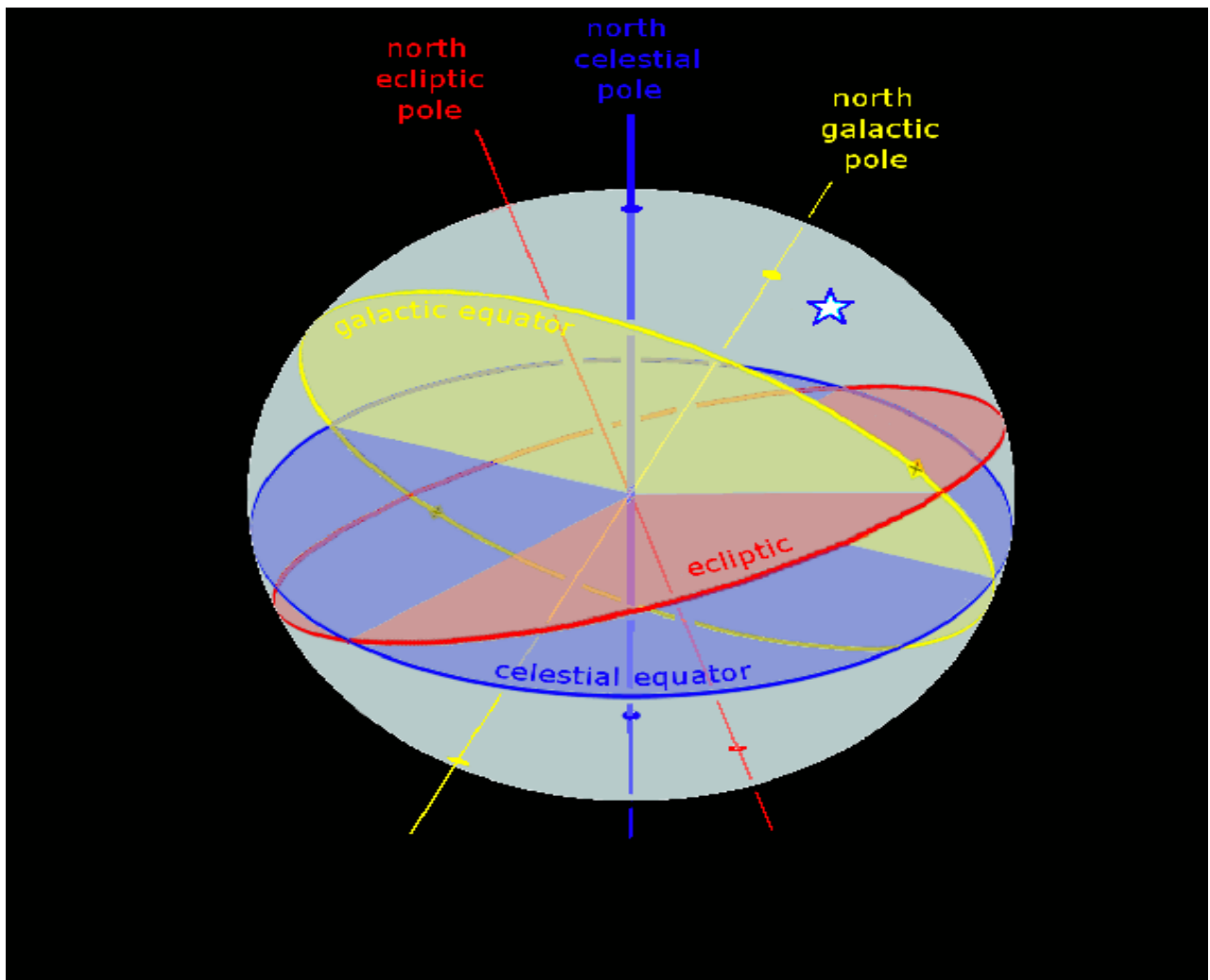
This is indicated in the first chapter of the *Aryabhatiya*, where he gives the number of rotations of the earth in a *yuga*, and made more explicit in his *gola* chapter.

Because they did have access to some technology.

Ancient Indians also had instruments to observe things. A living example of this is the current Jaipur Jantar Mantar, a collection of nineteen architectural astronomical instruments and is currently a UNESCO World Heritage site. The observatory consists of nineteen instruments for measuring time, predicting eclipses, tracking location of major stars as the earth orbits around the sun, ascertaining the declinations of planets, and determining the celestial altitudes and related ephemerides.



Jantar Mantar deploys all three ancient coordinate systems of the five celestial coordinate systems known. In the image above, the red (ecliptic) and blue (equatorial) coordinate systems are two of the three classical systems that feature in the monument's instrument.



Many references of ancient scientific instruments used by Ancient Indians have been found. See example below.

Unfortunately this work has been lost, but its fragment on astronomical instruments is found in Rāmakṛṣṇa Ārādhyā's commentary *Subodhinī* (AD 1472)¹⁾ on the *Sūrya-*

siddhānta. This fragment has been edited and translated into English by K.S. Shukla.²⁾ The following astronomical instruments are described there.

- (1) The *chāyā-yantra* (shadow instrument),
- (2) the *dhanur-yantra* (semi-circle instrument),
- (3) the *yaṣṭi-yantra* (staff)
- (4) the *cakra-yantra* (circle instrument),
- (5) the *chatra-yantra* (umbrella instrument),
- (6) the *toya-yantrāṇi* (water instruments),
- (7) the *ghaṭikā-yantra* (clepsydra),
- (8) the *kapāla-yantra* (clepsydra),
- (9) the *śaṅku-yantra* (gnomon).

The most important aspect of this is that the ancient Indians knew that the grahas moved in elliptical paths. This is also mentioned in the Rig Veda.

They knew about more than 9 grahas (the Navgrahas mentioned are used for Astrology and not for Astronomy)

The earliest astronomical text —named *Vedānga Jyotiṣa*, written somewhere around 1st millennium BCE, also details astronomical calculations, calendrical studies, and establishes rules for empirical observation. As per one historian, Twenty-seven constellations, eclipses, seven planets, and twelve signs of the zodiac were also known at that time.

Our ancient seers first confirmed the existence of planets and their influence on human life through Divya Drishti. Later, Indian astronomers(Bhaskara, Varahamihra, Aryabhatta) developed mathematical correlations to find distant objects. Varahamihra developed Surya Siddhanta that becomes the pioneer text of Indian astronomy.

The below answer is a bit philosophical concept, but trust me it will really inspire you.

The tool of confirmation

According to Indian philosophy, the confirmation can be done in 3 ways

1. Katchi pramana - Visual confirmation
2. Anumana pramana - Confirmation by logics
3. Agama pramana - Confirmation by seers through Divya Drishti or Yoga katchi

Source: Saiva Sidhanta

Let us look into each one of these.

Katchi pramana - Visual confirmation

The visual confirmation may give literal meaning as confirmation through eyes, but visual confirmation actually means that confirmation through sensory organs. Humans have 5 sensory organs viz eyes(seeing), ears(hearing), nose(smelling), tongue (tasting) and body(touching) and we use one or more than one of the sensory organs at a time to confirm the object or a situation. For example, the shape of an object can be confirmed by seeing.

The process of Visual confirmation

We may generally think that our sensory organs will do the confirmation by itself. But the five sensory organs are just an instrument to capture the data and send it to another source to confirm. There are 4 more inner instruments that will help in the process of confirmation. They are

1. Manash - Mind
2. Buddhi - Intellect
3. Cittam - Pure intellect
4. Ahankara - Ego or identity

Source: Saiva Sidhanta

The sensory organs are external instruments and these four(Manas, Buddhi, Cittam and Ahankara) are termed as inner instruments.

Let us look into the process of visual confirmation

When the sensory organs capture the data(through eyes or ears etc), it will send them to Manas. The Manas is the silo of memory. These memories are from various sources such as Karmic memory(memories from our past birth), evolutionary memory - memory gain through evolution (for ex: calf immediately after birth know how to suck the milk), sensory memory, etc. So the mind will process the data sent by sensory organs and list out the options from its memory. For example, if you see an object(say a table). The sensory organ(in this case eyes) will capture the solid form and will send it to Manas. The Manas will list down the options(table, chair, door etc) from its memory. The buddhi will collect the information from Manas, and it will confirm the object using intellect.

What is the limitation of this process?

This process may look flawless, but there is a huge limitation in this process. The limitation of buddhi is that it will use the intellect according to the ahankara(identity) ie; if you have an identity or belief about something then your intellect will work according to your belief. For example, if you believe in God then your intellect will filter out the information that is supportive to the belief of God.

Secondly, each of these sensory organs has certain limitations. Our eyes can physically see only up to a certain distance, ears can hear the sound with certain frequency. So the visual confirmation is not the best source of confirmation.

Anumana pramana - confirmation by logics

There are certain things that we can confirm through logic. Say if you see lightning then you can confirm that you will hear thunder in few secs. If you see a smoke then you can confirm there was a fire. This logical conclusion will not give correct results in all the situation and hence this confirmation is also not the best source of confirmation.

Who is the true seeker?

The 5 external sensory organs and 4 internal instruments we discussed so far are just instruments, who is the real seeker of the information from the outside world? The answer is Atma or soul.

The soul gets the data from the external world through 5 sensory organs and it is processed and confirmed through 4 internal instruments.

What if the seeker is able to seek without instruments? - Divya Drishti

We just said that the true seeker is the soul and these internal and external sensory organs are just instruments in collecting and processing the data similar to what a computer does it for us.

Our ancient seers with the power of deep meditation were able to directly interact with the universe without the internal and external sensory organs and that is called Divya Drishti. The Divya Drishti don't have any physical limitation, and hence the soul can visualize the distance objects(planets) and its influence without any internal and external sensory organs.

The distinction of faraway objects

With the power of Divya Drishti, our ancient seers were clearly able to visualize the distant objects including its proximity to Earth. Thus there were able to clearly identify the objects that can influence life on Earth and the objects that have negligible influence in life on Earth. Thus the Indian astrology ignored the distant planet Uranus, Neptune, and Pluto but they included the north and south nodes ie; Rahu and Ketu.

The nine planets (Nava Graha) according to ancient Indian Mythology are

Surya - Sun

Chandra - Moon

Mangala - Mars

Budha - Mercury

Brihaspati/Guru - Jupiter
Shukra - Venus
Shani - Saturn
Rahu & Ketu.

So, clearly these are not the planets that we have today, at-least not all of them. There was no need for any Scientific technology to see any of these because they are all directly visible to naked Eye. Though, now a days Saturn is bit tricky to find (because of light pollution), it is still one of the brightest objects in the night sky and is clearly distinguishable from other stars. It would be even more brighter and more clearly visible several hundred years ago.

Their **definition of a Planet** is different from what we have now. They just categorized everything that's *not a Star* as a planet. As Sun appears different from other stars (bigger and brighter), they thought that it qualifies to be a planet, a special entity.

Rahu and Ketu are the weird outliers in this aspect. They are not actual bodies in space, but are simply the points of intersection of Earth and Moon's orbits. These are noticeable during Eclipses and they decided to group them as Planets too.

So, As you can see there is not really much thought put in to this. Earth is nowhere to be found in this list because they just took it for granted. They didn't realize we are another entity floating in the space. Even Neptune, Uranus are missing from this list. They are not visible without the aid of powerful Telescopes (which are absent then) and hence they didn't exist in the Indian mythology.



Therefore to answer your question, there is no scientific technology involved in this. They just grouped the 9 things that are visible in the sky and each of that is called a **Graha** (planet).

Indians did not find that there are 9 planets orbiting the Sun. They only knew of 6. Budha (Mercury), Shukra (Venus), Bhumi (Earth), Mangal (Mars), Brihaspati (Jupiter), and Shani (Saturn).

They knew that Earth orbited the Sun. This is evident from the values used for the calculation of epicycles of the other planets and the use of the orbital period of Sun in these calculations.

They believed that the solar system extended upto and slightly beyond the orbit of Saturn.

As to how ancient man figured out about planets as distinct from stars.

By observing the north sky it becomes evident pretty soon that there is a diurnal motion of the dome of the sky.

Over thousands of years of observing the night sky, our ancestors must have figured out that although everything in the sky moves around from East to West over the course of the night, Mars, Jupiter and Saturn has a secondary motion in the opposite direction over the course of larger periods of time.

Figuring out that Mercury and Venus are two objects rather than four (2 morning objects and 2 evening objects) must have been the next eureka moment in ancient astronomy.

This much could be achieved by meticulous observation over very many years and by reasoning. Mathematics developed along with astronomy so some knowledge of trigonometry helped too.

In the meanwhile observation of moon was important for religious and administrative applications. By the time of Surya Siddhanta and Bhagavata purana the phenomena of the phases of the moon and of the eclipses was understood in their modern sense. The fact that the orbit of moon was inclined with respect to the ecliptic was understood as well.

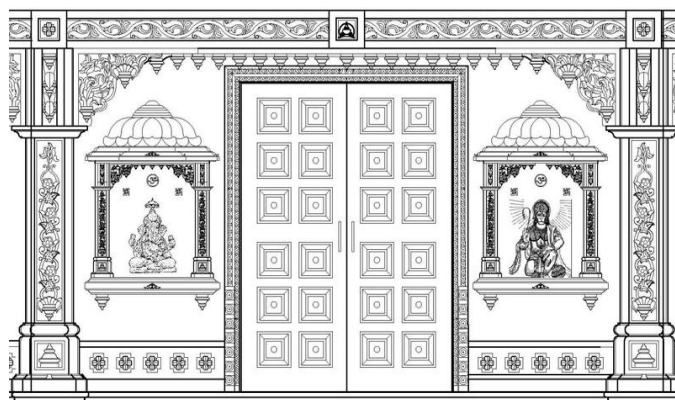
This knowledge of Earth casting a shadow can be extended to planets and that is how Surya Siddhanta explains occultations.

However, we see in the Surya Siddhanta that the diameter of the orbit of the outer planets were figured out correctly. This I believe could only be achieved by applying some form of parallax measurements.

Navagraha are nine heavenly bodies (as well as deities) that influence human life on Earth in Hinduism and Hindu astrology. The term is derived from *nava* ("nine") and *Graha* (planet, seizing, laying hold of, holding).

The Navagraha are

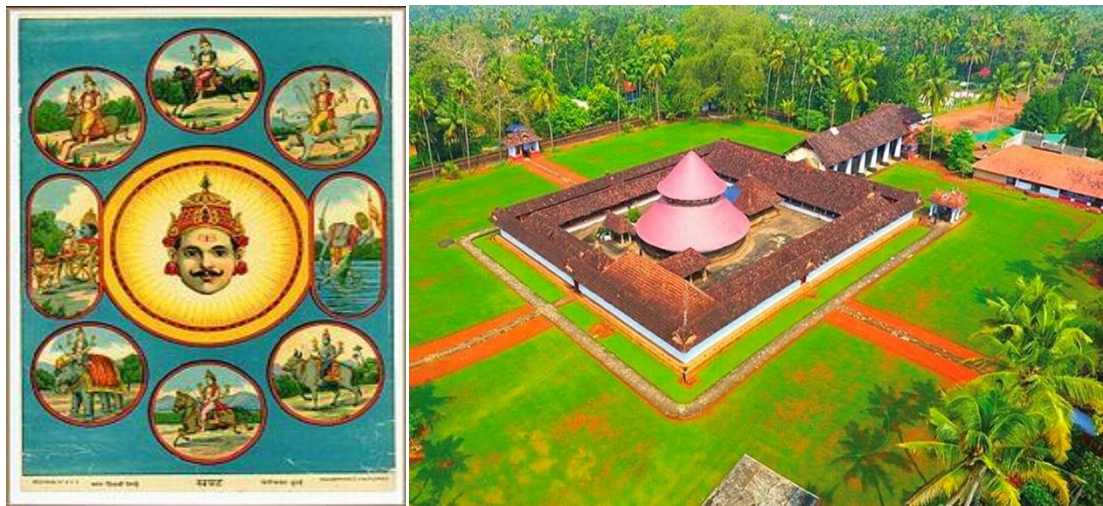
1. Surya: the Sun
2. Chandra: the Moon
3. Mangala: Mars
4. Budha: Mercury
5. Br̥haspati: Jupiter
6. Shukra: Venus
7. Shani: Saturn
8. Rahu: Shadow body associated with the ascending (or north) lunar node
9. Ketu: Shadow body associated with the descending (or south) lunar node
- 10.



Muthuswami Dikshitar, a Carnatic music composer from southern India composed the Navagraha Kritis in praise of the nine planets. Each song is a prayer to one of the nine

planets. The sahitya (lyrics) of the songs reflect a profound knowledge of the mantra and jyotisha sastras.

Navagraha temples devoted to Navagraha—the nine (nava) major celestial bodies (Grahas) of Hindu astronomy. These temples are made of stones and are very beautiful. These celestial bodies are named Surya (Sun), Chandra (Moon), Mangala (Mars), Budha (Mercury), Brihaspati (Jupiter), Shukra (Venus), Shani (Saturn), Rahu (North Lunar Node) and Ketu (South Lunar Node). Many temples in South India contain a shrine dedicated to the Navagrahas. However, the term Navagraha temples refers to a cluster of nine separate temples, each an abode of one of the Navagrahas.



The Temple as a Mandala- Avittathur Mahadeva Temple

Chola Temples-The Navagraha temples in Tamil Nadu are a cluster of Navagraha Temples dating from the Chola dynasty. During the Chola dynasty near Kumbakonam in Tamil Nadu many temples were built. The Angkor Wat is a reflection of the Chola Religio-cultural traditions albeit on a grander scale .

As per Hindu legend, Sage Kalava was suffering from serious ailments along with leprosy. He prayed to the Navagrahas, the nine planet deities. The planets were pleased by his devotion and offered cure to the sage. Brahma, the Hindu god of creation, was angered as he felt that the planets have no powers to provide boons to humans. He cursed the nine planets to suffer from leprosy and were sent down to earth in Vellerukku Vanam, the white wild flower jungle - the modern time Suryanar Kovil. The planets prayed to Shiva to relieve them off the curse. Shiva appeared to them and said that the place belonged to them and they would have to grace the devotees worshipping them from the place. Each temple is located in a different village, and is considered an abode of one of the Navagrahas. However, eight among these temples are dedicated to Shiva. The Surya temple is the only one dedicated to the Graham. In fact, it is dedicated entirely to the worship of the Sun-God and the other navagrahas, the former being the object of worship as the principal deity and the latter as attendant deities. It was built around the 11th or 12th century. The other temples were built earlier, ranging back to 7th-9th century.

1. Surya Navagrahastalam -- Sooriyanar Kovil (Thanjavur District)
2. Chandra Navagrahastalam -- Thingalur (Thanjavur District)
3. Angaarakana Navagrahastalam -- Vaitheeswaran Kovil (Mayiladuthurai district)
4. Budha Navagrahastalam -- Thiruvenkadu (Mayiladuthurai district)
5. Guru Navagrahastalam -- Alangudi (Thiruvavur District)
6. Sukra Navagrahastalam -- Kanjanur (Thanjavur District)
7. Shani Navagrahastalam -- Thirunallar (Karaikal)
8. Raahu Navagrahastalam -- Thirunageswaram (Thanjavur District)
9. Ketu Navagrahastalam -- Keezhperumpallam (Mayiladuthurai district)
10. Angineeshwar temple -- Birth place of Lord Sanieeswarar and Lord Yematharmar, Kodyalur, Thirumeyachur, Thiruvavur District.

Legend- As per Hindu legend, Sage Kalava was suffering from serious ailments along with leprosy. He prayed to the Navagrahas, the nine planet deities. The planets were pleased by his devotion and offered cure to the sage. Brahma, the Hindu god of creation, was angered as he felt that the planets have no powers to provide boons to humans. He cursed the nine planets to suffer from leprosy and were sent down to earth in Vellurukku Vanam, the white wild flower jungle - the modern time Suryanar Kovil. The planets prayed to Shiva to relieve them off the curse. Shiva appeared to them and said that the place belonged to them and they would have to grace the devotees worshipping them from the place. This is the only temple where there are separate shrines for each of the planet deities.




Nine Grahas Temples (Navagraham temples) in Tamil Nadu is a set of nine Hindu temples, each dedicated to one of the nine planetary deities, the Navagraham in various places around the South Indian town of Kumbakonam in Tamil Nadu, India.^[1] The presiding deity in most of the temples is Shiva, with a shrine dedicated to the planetary deity.^[2] Leaving Tirunallar Saniswaran Temple which is located in Karaikkal, all the other temples are located in Tamil Nadu.






The present masonry structure for most of the temples were built during the reign of Medieval Cholas between the 7th and 11th centuries with later additions from the Vijayanagar period. Constructed in the Dravidian style of architecture, most of the temples have a five-tiered rajagopuram, the gateway tower and a granite wall enclosing all the shrines of the temple.

The temples are a part of the popular Navagraham pilgrimage in Tamil Nadu. It is believed that the planetary deities were cursed by Brahma to dwell in Vellurukku Vanam, the white wild flower jungle and were blessed by Shiva to make it their abode to devotees. The temples have six daily rituals at various times from 5:30 a.m. to 9 p.m., and two yearly festivals on its calendar. The temples are maintained and administered by the Hindu Religious and Charitable Endowments Department of the Government of Tamil Nadu.

Suryanar Kovil is located to the East of Kumbakonam, 2 km (1.2 mi) from Aduthurai and the Kumbakonam - Mayiladuthurai road. The temple has direct connectivity from lower Anicut and Thiruppanandal. Kanjanur, the temple for Sukra, is located 3 km (1.9 mi) from Suryanar Kovil in the Aduthurai - Kuthalam road. Thingalur is located 35 km (22 mi) to the west of Kumbakonam in the Kumbakonam - Tiruvavayaru Road. Vaitheeswaran Kovil is located

50.5 km (31.4 mi) away from Kumbakonam on the Kumbakonam - Sirkazhi Road and 14.5 km (9.0 mi) away from Mayiladuthurai. Swetharanyeswarar Temple is located 24 km (15 mi) from Mayiladuthurai and 13 km (8.1 mi) to the East of Vaitheeswaran Kovil. Ketu Stalam is located close to Poompuhar, 9 km (5.6 mi) to the South of Thiruvankadu and 23 km (14 mi) to the South West of Vaitheeswarar Kovil. Alangudi is located 18 km (11 mi) to the South of Kumbakonam on the Kumbakonam - Mannargudi road. Rahu Stalam is located 6 km (3.7 mi) to the West of Kumbakonam on the Kumbakonam - Karaikal road and Saniswarar temple is located 46 km (29 mi) further on the same road. Out of the nine temples, six are located on the northern bank of river Kaveri, while the remaining three in the southern bank. *Padal petra stalam* - where the three of the most revered Nayanars (Saivite Saints), Appar, Sundarar and Tirugnana Sambandar have glorified the temples in *Tevaram* during the 7th-8th centuries.

Name of the temple	Deity	Graha	Day	Location	Photo
Suryanar Kovil	Hindu Sun-God	Sun	Sun	Aduthurai	
Kailasanathar Temple	Chandran	Moon	Mon	Thingalur	
Vaitheeswaran Koil	Angaragan	Mars	Tue	Vaitheeswaran Koil	
Swetharanyeswarar Temple	Budha	Mercury	Wed	Tiruvankadu	

Name of the temple	Deity	Graha	Day	Location	Photo
Apatsahayesvarar Temple	Guru	Jupiter	Thur	Alangudi	
Agniswarar Temple	Sukran	Venus	Fr	Kanjanur	
Tirunallar Saniswaran Temple	Shani	Saturn	Sat	Karaikal	
Rahu Stalam	Rahu			Tirunageswaram	
Nagannathaswamy Temple, Keezhaperumpallam	Ketu			Keelaperumpallam	

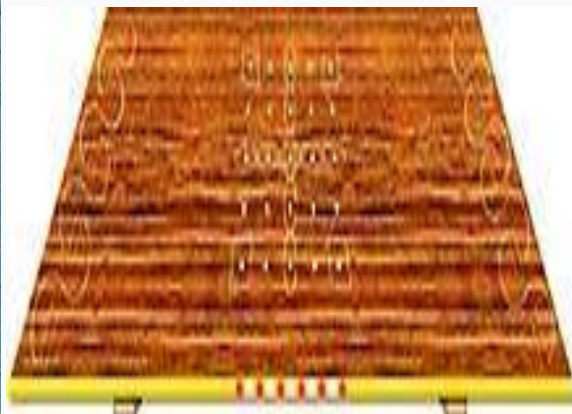
History- The Suryanar Kovil was built during the reign of Kulottunga Choladeva (AD 1060-1118) and was called Kulottungachola-Marttandalaya. The current granite shrine is believed to have been built by the Vijayanagara Empire. In modern times, all the temples are maintained and administered by the Hindu Religious and Charitable Endowments Department of the Government of Tamil Nadu. The Suryanar temple is mentioned in the songs of Muthuswami Dikshitar, who has composed a song starting with "Suryamurthe" in Saurashatra ragam.

The temple of Thingalur is associated with the legend of Appar bringing back the life of the son of Appothi Adigal. The idol of moon is made of black granite and clad in pure white.

Vaitheeswaran Koil has five inscriptions mainly belonging to the period of Kulothunga Chola I (1070-1120 CE. The inscription on the steps of Subramanya shrine records the shutter of the sluice at Sattainathapuram measures 35 inches in length and 8 inches in breadth. The one on the right of the temple tank indicates the tank, Nachiyar shrine, and its hall were completely renovated when Kanderayar was governing the *Sigali Simai*, and during the management of the temple by Muthukumaraswami Tambiran, a disciple of Sivagnanadesikar-Sambandar of the Dharmapuram Adheenam.^[8] On the wall of the second precinct, the inscriptions state that the courtyard of Thayalnayagi shrine, the sacred steps and Tattisuri hall were built during Tamil year 4868 corresponding to 1689 CE. On the floor near accountant's seat registers a deed granted by Sankarabaragiri Rengopanditar by Ambalavanatambiran, an agent of the temple. The Easter gateway inscription indicates the gift of taxes from Manipallam in Tiruvalipparu.

There is no specific architecture pattern that uniquely identifies these temples. But all of the temples have a rectangular plan with compound walls, pierced by a tiered raja gopuram (entrance tower). Leaving the Suryanar Kovil, the central shrine is usually that of Shiva in the form of lingam and the shrine of the planetary deity is located in the precinct around the main shrine. All the other eight shrines of the Navagrahas are arranged facing the shrine of Suryanar.

The Navagraha or Satyanarayan (VISHNU) Puja Bn,



A painting of Narayana (Viṣṇu) seated on lotus. A peetha



The **Satyanarayan Puja** is a religious worship of the Hindu god Vishnu. The Angkor wat is also a temple built to revere the God VISHNU. Satya means “truth” and narayana means, “The highest being” so Satyanarayan means “The highest being who is an embodiment of Truth”. Vrat or Puja means a religious vow, religious observance, or obligation. Hindus throughout perform Sri Satyanarayan Vrat for the divine blessings of health, wealth, prosperity, opulence, education; relief from troubles and sickness. It can also be performed because of success in business or career growth; during social functions like marriages, house-warming ceremonies, naming of the children and so on.

Legand: This puja is first mentioned in Skanda Purana, Reva Kanda by Suta Puranik to the rishis in Naimisharanya. The details are part of the Katha (Story) that is usually read during the ritual

Sri Satya Narayana puja is a very popular ritual in most parts of India including Gujarat, Maharashtra, Assam, Bengal, Karnataka, Andhra Pradesh, Telangana, Bihar, Odisha, Manipur. The ritual is usually performed on the Full moon day of every month, Ekadashi (11th day after full moon or new moon), Kārtika Pūrṇimā, Vaiśākhā Pūrṇimā, solar eclipse day or on Saṅkrānti except during Āṣāḍha Chandra Masa. It is also performed on special occasions and during times of achievements, as an offering of gratitude to the Lord. These occasions could include marriage, graduation, start of a new job, purchase of a new home, to name a few. In addition, the performance of this most auspicious puja generally confers a child to couples trying to start a family

The Satyanarayan puja can be performed on any day for any reason. It is not a puja confined to any festivities, but Purnima (full moon day) is considered specifically auspicious for this puja. Performing this puja in the evening is considered more appropriate. However, one can perform this puja in the morning as well as puja is very simple, can be performed by anyone, and it does not require a priest to perform it. The original concept was instructions given by rishi Narada Muni while on tour of earth he noticed tremendous amounts of sufferings all around due to malnutrition. He went to lord Vishnu and described the situation and was told with instructions to perform Pooja and the other stories to be narrated. One of the key instruction was to invite as many friends, relatives and neighbors to attend the ceremony and to feed them and to offer as many types of fruits as possible and the sufferings will be eliminated, and this was due to being well fed and consumption of fruits.

Holy Preparations: The previous night, think of Lord Sri Satyanarayana and mentally decide to perform puja the next day. Invite your relatives and friends. Tradition mandates to abstain from worldly pleasures.

On the puja day, early in the morning keeping the same thoughts of worshipping the Lord, take a head bath. If performing the evening, again take a head-bath. This should be done by both husband and wife. Wear a clean dress.

Observe Fast (if possible).

Keep all the things for puja ready, near the altar. The total duration of the puja - start to finish – will be around 3 hours.

Decorate the front door with mango leaves. The place near the altar is cleaned (with cow dung, where possible).

The Altar is placed in an East-West direction such that the devotees performing the puja will be seated facing east. It is decorated with floral designs, usually using rice flour and other coloured powders. A new white cloth is spread on the Altar and layered with raw rice.



Peeta

A Kalash (small pot made of Silver, Copper, Brass, or even earthen) is placed in the middle of Altar. That small pot should add one betel nut, one rupee coin, some jwar or wheat and then filled it with holy water like gangajal, if not available you can use clean water .A coconut is placed on top and wrapped with a cloth.5 Mango or ashok leaves are placed between the coconut and the pot. After this a red thread (kalava or moli) is tied 3 round in neck of pot . Make a symbol of swastik in pot, it is a good and positive symbol .This too is decorated with Chandan (Sandal paste) and kumkum. This process is called kalash sthapna .

A framed picture of Lord Satyanarayana is placed on the far side of the Altar. Flowers and garlands can be placed on this frame.

Place all the puja items near the Altar.

The devotees performing the puja will be seated facing the Altar.

Prasad

The food is cooked as normal, usually rice, dal and vegetables; avoiding any non-vegetarian (egg, meat, and fish dishes) and also avoid onion and garlic.

Make sure the kitchen is kept clean and devoid of impurities.

The main Prasad [offering] (is also called as Sapaatha, Sheera or Sapaada Bhakshya made with equal parts (usually one and one-fourth parts) of sugar, Semolina, and Ghee. Popularly, it is

cooked to blanch. Cardamoms, cashews, raisins, and/or bananas may be added while cooking or as garnishing. Some people avoid cooking and merely mix the ingredients together.

Various regional variations exist in the way it is cooked. It also has various names - Telugu Prasadam, Marathi Sheera, Gujarati Sheera, Bengali Sinni, Punjabi Panjiri, etc.

The main Prasad is offered together with daily food, various fruits, and Panchamrutam (uncooked mixture of Milk, Yogurt, Ghee, Honey, and Sugar).

The following is a list of items needed for the puja.

- Haldi (Turmeric powder)
- Kumkum (Red vermillion or Sindoor)
- Navadhanya (a mixture of nine herbs offered to navagraha (nine planets))
- Incense sticks
- Camphor
- Sandal paste
- A photoframed picture of Lord Satyanarayana
- A small idol (or coin) of Lord Satyanarayana (optional)
- wheat or jwar (not rice)
- Grass
- Betel leaves (100)
- Betel nuts (50)
- Coins (40)
- Dry Dates/ Almonds (50)
- Coconuts (8)
- Flowers, tulasi leaves
- Garland and floral garlands
- Two jars (Silver, Copper, Brass, or even earthen) – one for Kalash and another for the ritual
- Two flat plates
- A bell
- A large pidha table (for use as Altar)
- A large yellow cloth (to cover the Altar) pit is the favorite color or Satnarayan he wears pitambar or yellow clothes
- A piece of yellow or red cloth (for the kalash)
- A ghee lamp (with at least three wicks)
- An oil lamp
- Cotton wicks
- Panchamrita (Uncooked mixture of milk, yogurt, honey, sugar, and ghee)

Essentials

- Conch shell
- One thousand Tulasi (Indian Basil) leaves.
- Tulasi manjari (flower of tulasi)
- Banana tree/leaves as a canopy
- White tila two table spoons (White tila or white sesame seeds is favorite of Lord Satnarayan. Rose is his preferred flower)

Procedure: The following procedure is as prescribed by and performed in Andhra Pradesh. Several regional and traditional variations occur as mentioned in the following section.



Sri Satyanarayana Puja at home

The devotee begins by purifying oneself (achamniyam) and sankalpam (a vow that the named devotee is performing the puja on such time and era, to attain such cause).

The puja starts with a prayer to Ganesha, to remove all obstacles that may occur as a result of incorrectly performing the puja. This is done by the sixteen upacharas, chanting the names of Lord Ganesha and offering prasada (offering usually consisting of banana, coconut, modak, a sugar and coconut mixture, or laddu) and the showering of flowers. Subsequently, Varuna puja (kalash puja) is performed.

A uniqueness of this puja is the invoking of pancha lokapalaka, navagrahas along with their companion and co-companions, and the eight dikpalakas. This totals to 40 ($5+9+(9*2)+8$). Each God has a vedic symbol of a unique metal. Since these are difficult to obtain by the common means, and since the modern currency coins by minted with multiple metals, each Guest God is represented by a coin. They are placed on a betel leaf. The betel nut, akshit and dry dates are the offerings. Thus, the requirement of 40 coins, betel leaves and dry dates.

The main puja commences with the worship to Lord Satyanarayana. The idol (or coin) of Lord Satyanarayana is bathed and cleaned with panchamritam. After placing the deity in the correct position, 1008 names of Sri Satyanarayana are chanted.

This is followed by offering of Prasada and flowers (Mantra Pushpam).

Another requirement of the puja is that the story be heard among all those observing and partaking in the puja.^[19]

The five-part story involves the origin of the puja, benefits of the puja, the potential mishaps that may occur with the forgetting performance of the puja, the magnitude of the Lord's benevolence and the importance of the Prasad, and consequences of snubbing the ritual.

The puja concludes with an Aarti which consists of lighting camphor in the vicinity of an image of the Lord.

After the puja is over, participants and observers of the puja are required to partake the prasad that was offered and blessed by the Lord.

Regional and Traditional Variations to the ceremony:

- Many places the Varuna/ Kalash puja is done while invoking Ganesh at the start of the puja.
- The number of Athitis (divine guests) invoked varies substantially. Thus, the number of coins and betel leaves count varies.

Srai Satyanarayan Katha or story of Satyanarayan: An essential part of this puja is listening to the Sri Satyanarayana Swami Katha (narrative).

The five-part story involves the origin of the puja, benefits of the puja, the potential mishaps that may occur with the forgetting performance of the puja, the magnitude of the Lord's benevolence and the importance of the Prasad, and consequences of snubbing the ritual.

Chapter 1 narrates the origins of the puja. Sri Satyanarayana Katha comes from the Skanda Purāṇa, Reva khaṇḍa. Suta Maharṣhi is the one narrating this account to Saunaka Muni, in Naimiṣaraṇya to the ṛishis who were performing a thousand-year yajna for the benefit of humanity. The procedure itself was narrated by Sriman Narayana to Narada.

Chapter 2 narrates the benefits of the puja. A poor Brahmin was approached by Lord Himself in disguise and He advised him of the puja. Upon successful completion of the puja, the Brahmin could overcome his difficulties and enjoy eternal bliss. It also narrates about the good fortune of a woodcutter who witnesses the Brahmin performing the puja and continues to gain prosperity after performing the puja.

Chapter 3 narrates the mishaps that may occur for dishonoring the vow to perform the puja. A merchant, with an intention to establish family, vows to perform the puja upon having a child. He adjourns the vow to complete it during the child's marriage. Upon forgetting the vow, the Lord puts the merchant in hardship. The merchant is falsely accused and imprisoned. His entire business is confiscated by the king. His household goes bankrupt. He is freed when his wife recollects the promise and performs the puja.

Chapter 4 narrates about the Lord's benevolence and the importance of the Prasad. This is a continuation of the previous chapter. During an incident, the merchant puts off the Lord about his merchandise, thereby losing all its value. Realizing his folly, the merchant regrets his intemperance and seeks forgiveness. On hearing that the merchant reached the dockyard, his wife and daughter, who were performing the puja at that time, forget to take the Prasad. Angered with the disrespect, He makes the boats sink into the sea, only to be restored when they have the Prasad.

Chapter 5 narrates about the importance of the puja and not that of the devotees. A group of backwoodsmen was performing the puja. King discards and disregards the offerings, thereby invoking the wrath of Sri Satyanarayana. The king loses his kingdom, wealth, and family, only to be restored upon realizing his recklessness and seeking forgiveness to Sri Satyanarayana and accepting the offerings.



Satyanarayana Puja at home

The rituals concludes with the Puja participants including the story audience singing Invocation prayers (Aarti) to Satya Nārāyaṇa.

Margazhi dawn with 12 pieces of trivia on the Sun God.

1. The Sun is known in Hindu mythology by twelve names: Mitra, Ravi, Surya, Bhanu, Kha, Pusha, Hiranyagarbha, Marichin, Aditya, Savitr, Arka and Bhaskara.

2. Suryanamaskar or the sun salutation exercise in Yoga has twelve postures dedicated to each one of these forms.
3. Sauram or worship of the Sun is one of the ‘Shanmathams’ or six schools of Hindu religion.
4. The Sun is the presiding deity among the Navagrahas, the set of nine celestial bodies deified in Indian astrology.
5. The Suryanar temple in Kumbhakonam is dedicated to the Sun God. Muttuswami Dikshitar has composed ‘Suryamurthe’ in Saurashtra ragam on this deity.
6. Several temples in North and East India, such as the ancient temple of Konark in Orissa are dedicated to the ‘Arka’ form of the Sun.
7. Worship of a solar deity was also prevalent in the ancient civilizations of Egypt, Greece and Mesopotamia.
8. Key festivals in India dedicated to the sun include Makara Sankranti or Pongal, Chhat and Ratha Saptami.
9. Surya is associated with the great Indian epics. Lord Rama is said to have descended from the Suryavansha dynasty, while the Mahabharata warrior Karna was the sun God’s son
10. ‘Aditya’ is the name of the 12th chakra in the sampurna mela raga scheme in Carnatic music.
11. In multiple music compositions, the resplendence of the deity is compared with the brilliance of the sun, through phrases such as ‘bhanu koti’ and ‘dinakara koti’ prakasham.
12. The Aditya Hridayam is a well- known hymn in praise of the Sun, while the Gayatri mantra bears reference to the sun or ‘savitr’.

R E F E R E N C E S

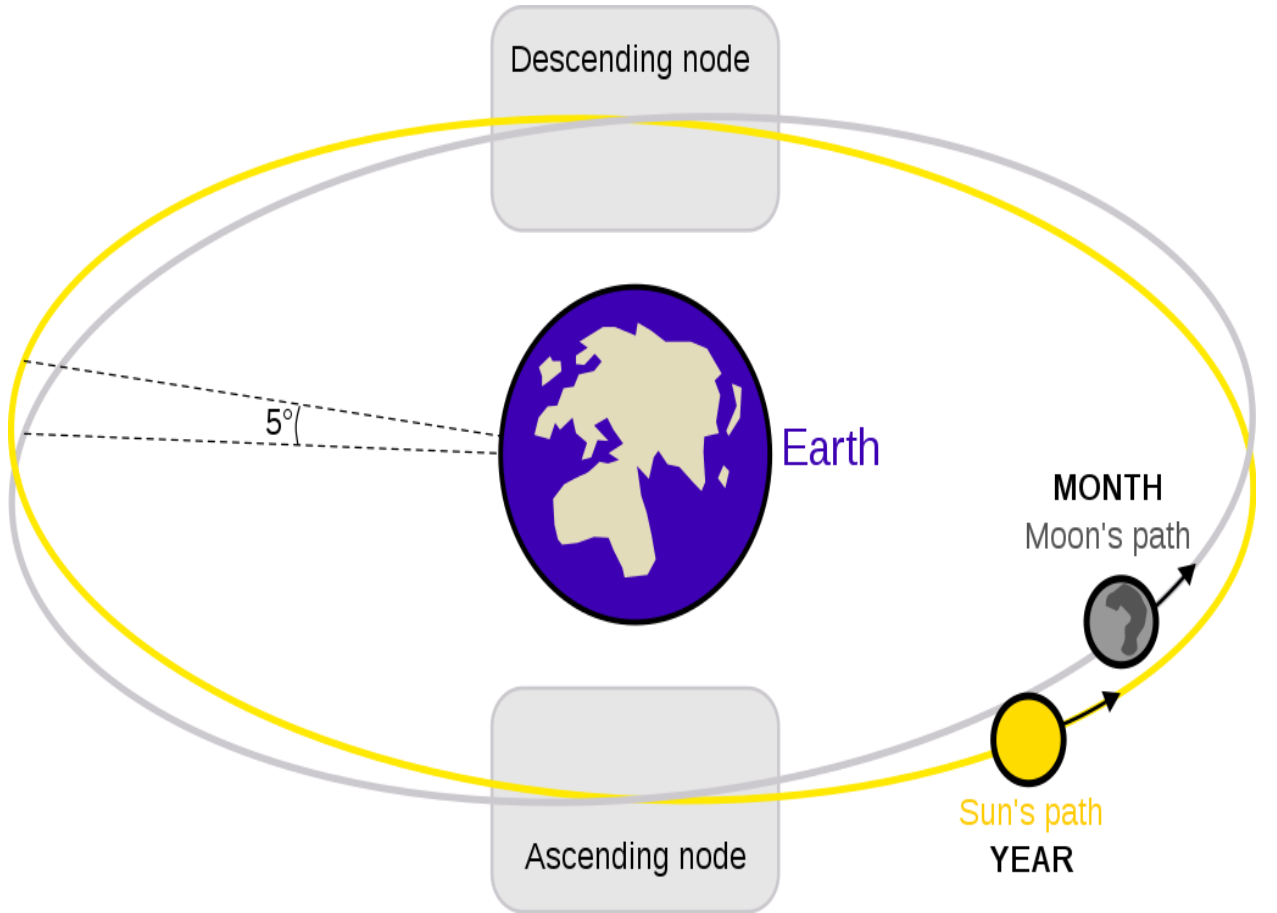
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CHAPTER I

The Birth of NAKSHATRAS

The Samudra Manthana (Sanskrit: समुद्रमन्थन, lit. *churning of the ocean*) is one of the best-known episodes in the Hindu philosophy narrated in the Bhagavata Purana, in the Mahabharata and in the Vishnu Purana. The Samudra Manthana explains the origin of Amrita, the nectar of immortality and the omnipotent god of destruction Shiva drank the vish.

- **Sāgara manthana** (सागरमन्थन) - *Sāgara* is another word for Samudra, both meaning a sea or large water body.
- **Kshirasāgara manthana** (क्षीरसागरमन्थन) - *Kshirasāgara* means the ocean of milk. *Kshirasāgara* = *Kshira* (milk) + *Sāgara* (ocean or sea).





The churning of the Ocean of Milk, in a bazaar art print, c.1910s; the Suras or gods are on the right, the Asuras or demons on the left

Indra, the King of Svarga, while riding on the elephant Airavata, came across Sage Durvasa who offered him a special garland given to him by a nymph. Indra accepted the gift and placed it on the trunk of the elephant as a test to prove that he was not an egoistic deva. The flowers on it had a scent that attracted some bees. Annoyed by the bees Airavata threw the garland on the ground. This enraged the sage as the garland was a dwelling of *Sri* (fortune) and was to be treated as a prasada or religious offering. Durvasa cursed Indra and all devas to be bereft of all strength, energy, and fortune.

In battles following the incident, the Devas were defeated and the Asuras, led by Bali, gained control over the universe. The Devas sought Lord Vishnu's help, who advised them to treat the Asuras in a diplomatic manner. The Devas formed an alliance with the Asuras to jointly churn the ocean for the nectar of immortality and to share it among themselves. However, Vishnu told the Devas that he would arrange for them alone to obtain the nectar.

The churning of the Ocean of Milk was an extensive process: Mount Mandara was used as the churning rod, and Vasuki, a *nāgarāja* who abides on Shiva's neck, became the churning rope.

The Samudra Manthana process released a number of things from the Ocean of Milk. One of them was the lethal poison known as Halahala. However, in some other variations of the story, the poison escaped from the mouth of the serpent king as the demons and gods churned. This terrified the gods and demons because the poison was so powerful that it could destroy all of creation. In the variation, Lord Vishnu knew that Vasuki would vomit poisonous flames when twisted and pulled, and therefore advised the Devas to hold the tail end of the snake, without telling them the reason. First, the Devas held the head end of the snake, while the Asuras held the tail end. The Asuras were enraged by this, as the lower part of an animal is impure, or less pure, than the part that contains the head. They insisted on holding the head side of the snake. Lord Vishnu had an inkling that his reverse psychology would work. The Asuras demanded to hold the head of the snake, while the Devas, taking advice from Lord Vishnu, agreed to hold its tail. When the mountain was placed in the ocean, it began to sink. Vishnu, in the form of Kurma (lit. *turtle*), came to their rescue and supported the mountain on his shell. The Asuras were poisoned by fumes emitted by Vasuki. Despite this, the Devas and the Asuras pulled back and forth on the snake's body alternately, causing the mountain to rotate, which in turn churned the ocean.

The Devas then approached Lord Shiva for protection. Shiva consumed the poison to protect the three worlds and which in the process gave a blue hue to his throat. In some versions as Lord Shiva drank the poison, he was suffering intense pain, but could not die, as seen by Parvati, his consort. She immediately places a hand on his throat, stopping the poison to flow any further, and by her Maya stopped it forever. As a result, his throat turned blue and he was henceforth called *Neelakantha* (the blue-throated one; "neela" = "blue", "kantha" = "throat" in Sanskrit).



Ratnas



Sagar Manthana in Angkor wall Motifs

All kinds of herbs were cast into the ocean and fourteen Ratnas (gems or treasures) were produced from it and were divided between the Asuras and the Devas. Though usually the Ratnas are enumerated as 14, the list in the scriptures ranges from 9 to 14 Ratnas. According to the quality of the treasures produced, they were accepted by Shiva (because of consuming the poison), Vishnu, Maha Rishi's (for Kamadhenu or Surabhi), which was given by Vishnu, the Devas and the Asuras. There were three categories of Goddesses which emerged from the ocean; most lists include:

- Lakshmi: the Devi of Fortune and Wealth, who accepted Vishnu as Her eternal consort.

- Apsaras: various divine nymphs like Rambha, Menaka, Punjisthala etc., who chose the Gandharvas as their companions.
- Varuni: taken - somewhat reluctantly (she appeared dishevelled and argumentative) - by the Asuras.

Likewise, three types of supernatural animals appeared:

- Kamadhenu or Surabhi (Sanskrit: kāmadhuk): the wish-granting cow, taken by Brahma and given to the sages so that the ghee from her milk could be used for Yajna and similar rituals.
- Airavata and several other elephants, taken by Indra.
- Uchhaishravas: the divine seven-headed horse, given to Bali.

Three valuables were also produced:

- Kaustubha: the most valuable ratnam (divine jewel) in the world, worn by Vishnu.
- Parijata: the divine flowering tree with blossoms that never fade or wilt, taken to Indraloka by the Devas.
- Sharanga: a powerful bow, given to Lord Vishnu.

Additionally produced were;

- Chandra: the moon which adorned Shiva's head.
- Dhanvantari: the "Vaidya of the Devas" with Amrita, the nectar of immortality. (At times, considered as two separate Ratna)
- Halahala: the poison swallowed by Shiva.

This list varies from Purana to Purana and is also slightly different in the Ramayana and Mahabharata. Lists are completed by adding the following Ratna:

- Shankha: Vishnu's conch
- Jyestha(Alaxmi): the goddess of misfortune
- The umbrella taken by Varuna
- The earrings given to Aditi, by her son Indra
- Kalpavriksha: a divine wish-fulfilling tree
- Nidra or sloth

The amṛta (The Final Ratna)

Various scenes from the samudra manthan episode

Finally, Dhanvantari, the heavenly physician, emerged with a pot containing the amṛta, the heavenly nectar of immortality. Fierce fighting ensued between the Devas and the Asuras for it. To protect it from the Asuras, Garuda took the pot and flew away from the battlefield.

The Devas appealed to Vishnu, who took the form of Mohini and, as a beautiful and enchanting damsel, distracted the Asuras; then, she took the amṛta and distributed it among the Devas, who drank it. An Asura named Svarbhanu disguised himself as a deva and drank some nectar. Due to

their luminous nature, the Sun god Surya and the moon god Chandra noticed this disguise. They informed Mohini who before the nectar could pass the Asura's throat, cut off his head with her discus, the Sudarshana Chakra. From that day, his head was called Rahu and his body Ketu, which both later became planets. The story ends with the rejuvenated Devas defeating the Asuras and that's why the eclipse mode of the moon means Rahu swallows moon as his revenge. Although, rahu only has a head and no body. So the god moon *chandra* comes out from the throat of rahu and we see the moon again in sky.



Cambodian Rahu

Origin of the Kumbha Mela

The medieval Hindu theology extends this legend to state that while the Devas were carrying the amṛta away from the Asuras, some drops of the nectar fell at four different places on the Earth: Haridwar, Prayaga (Prayagraj), Trimbak (Nashik), and Ujjain. According to the legend, these places acquired a certain mystical power and spiritual value. A Kumbh Mela is celebrated at these four places every twelve years for this reason. People believe that after bathing there during the Kumbha mela, one can attain moksha.

While several ancient texts, including the various Puranas, mention the *Samudra Manthana* legend, none of them mentions the spilling of the amṛta at four places. Neither do these texts mention the Kumbha Mela. Therefore, multiple scholars, including R. B. Bhattacharya, D. P. Dubey and Kama Maclean believe that the *Samudra Manthana* legend has been applied to the Kumbha Mela relatively recently, in order to show scriptural authority for the mela.

Comparative Mythology: This myth has been analyzed comparatively by Georges Dumézil, who connected it to various Indo-European myths and even the European medieval legend of the Holy Grail, reconstructing an original myth (the "ambrosia cycle", or "cycle of the mead") about a trickster deity who steals the drink of immortality for mankind but fails in freeing humans from death. Dumézil later abandoned his theory, but the core of the idea was taken up by Jarich Oosten, who posits similarities with the Hymiskviða. In this Old Norse poem, a sacred mead is prepared by cooperating gods and giants (who might respectively correspond to Devas and Asuras), with the gods ultimately winning the drink; the serpent Jörmungandr takes the place of Vasuki, although its role in the story is different.

Rāhu (Sanskrit: राहु)(☊) is one of the nine major astronomical bodies (navagraha) in Hindu texts. Unlike most of the others, Rahu is a shadow entity, one that causes eclipses and is the king of meteors. Rahu represents the ascension of the moon in its precessional orbit around the earth.

Rahu is usually paired with Ketu which is also considered to be a shadow planet. The time of day considered to be under the influence of Rahu is called *Rāhu kāla* and is considered inauspicious.

As per Hindu astrology Rahu and Ketu have an orbital cycle of 18 years and are always 180 degrees from each other orbitally (as well as in the birth charts). This coincides with the precessional orbit of moon or the ~18 year rotational cycle of the lunar ascending and descending nodes on the earth's ecliptic plane. This also corresponds to a saros, a period of approximately 223 synodic months (approximately 6585.3211 days, or 18 years, 11 days, 8 hours), that can be used to predict eclipses of the Sun and Moon. Rahu rules the zodiac sign of Aquarius together with Shani.

Astronomically, Rahu and Ketu denote the points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere. Therefore, Rahu and Ketu are respectively called the north and the south lunar nodes. The fact that eclipses occur when the Sun and the Moon are at one of these points gives rise to the understanding of swallowing of the Sun and the Moon by the snake. Rahu is responsible for causing the Eclipse of the Sun.

Rahu is found in the Puranic texts. The tales begin in the "remotest periods of prehistoric time, when the gods and asuras churned the Milk Ocean to extract from it the Amrita, the elixir of immortality." Rāhu was present at that time and overcome with pride. Mohini, the female avatar of Vishnu, started distributing Amrit to the Devtaas. However, one Danav, Svarbhanu, sat in the row of devtaas and drank the Amrit. The Sun God and the Moon God noticed him and they informed Mohini; however, by that time Svarbhanu, had already become immortal. Vishnu as Mohini cut off Svarbhanu's head with Sudarshan Chakra. Rahuketu could not die but his head was separated from his body and his head came to be known as Rahu, while his body came to be known as Ketu. Following this event, Rahu and Ketu were given the responsibility to influence the lives of the humans on Earth.

In Hindu Astrology Rahu represents materialism, mischief, fear, insatisfaction, obsession and confusion. Rahu is also associated with politicians and occult sciences. Like Ketu, Rahu is also an enemy against the sun and moon.

It is generally considered as a malefic planet in astrology.

Buddhism: Rāhu is mentioned explicitly in a pair of scriptures from the Samyutta Nikaya of the Pali Canon. In the Candima Sutta and the Suriya Sutta, Rahu attacks Surya, the Sun deity and Chandra, the Moon deity before being compelled to release them by their recitation of a brief stanza conveying their reverence for the Buddha.^{[5][6]} The Buddha responds by enjoining Rāhu to release them, which Rāhu does rather than have his "head split into seven pieces".^[6] The verses recited by the two celestial deities and the Buddha have since been incorporated into Buddhist liturgy as protective verses recited by monks as prayers of protection.

Ardra nakshatra (आर्द्रा नक्षत्र) is ruled by Rahu. But here Rahu has nothing to give or take with properties of Ardra nakshatra.



It is to be noted that, Rahu ownership is limited to Vimshottari dasha scheme only. The logic is quite simple! Rahu has ownership of 3 nakshatras Ardra, Swati and Shatbhisha. But the properties of each are totally different and of course they should be.

The prime determining factors of a nakshatra traits are, its shape formed in the sky (नक्षत्र का आकार), its diety (नक्षत्र देवता), meaning of its name (नाम का अर्थ), gana (गण) and elements (तत्व).

So, as far as Ardra nakshatra is concerned, it is the biggest constellation in the zodiac. It is about 65 times larger in size and 400 times hotter as compared to our Sun. Its so big that, even our whole Solar system can dwell in it.

Its shape is like a big diamond; therefore, people born in Ardra nakshatra possess a 'self shining personality'. They have one or more specific talents in them, due to which they are known for, or want to be known for. They have strong appetite to get importance by others and want to be noticed by the society at any cost. The main drawback with them is, they cannot work in a team, they cannot be subordinates. Till the time they are receiving attention of others, they are happy and can sacrifice anything for you but as soon as they feel cornered, their interest declines very rapidly.

Diety of Ardra is 'Shiva' or 'Rudra- रुद्र', so these natives are aggressive and have an attacking attitude. They always feel that they are right and keep a strong reason for it. They are impulsive in their nature and get angry very soon (as compared to others). They get angry on anyone at anytime, if they observe any type of indiscipline. At home they are very strict of routines and habits. They want others to follow them too. For example, if they decided that everyone should rise early or have dinner by a specific time, it should be followed by all and by any means. If they are unable to control others, they are always at unease.

The meaning of Ardra is 'moist' or 'humid'. The reason for getting this name is because, when Sun enters this portion of zodiac, the weather is moist or humid and monsoon is about to reach in

northern India. That's why, the method used to assess quality of monsoon for any year, is done through erecting chart for Sun's entry into Ardra nakshatra which is known as 'Ardra Pravesh Chakra' (आर्द्रा प्रवेश चक्र).

Therefore, as after intense heat of summers, weather gets cool due to moisture (as monsoon is about to start), similarly Ardra native also believes in changes and does not ponders over the past. His motto is, 'let the past be past only, forget the hardships, now we should focus only on future which is more soothing and cool'.

Being a human gana ('मनुष्य गण'), these persons are homely, believe in rules of society, they are flexible and mould themselves as per the circumstances easily. They have more interest in materialistic and worldly possessions. They are compassionate to others but keep their own interest on top priority.

A **lunar node** is either of the two orbital nodes of the Moon, that is, the two points at which the orbit of the Moon intersects the ecliptic. The *ascending* (or *north*) node is where the Moon moves into the northern ecliptic hemisphere, while the *descending* (or *south*) node is where the Moon enters the southern ecliptic hemisphere.

A lunar eclipse can occur only when the full Moon is near (within $11^{\circ} 38'$ ecliptic longitude) either lunar node, while a solar eclipse can occur only when the new Moon is near (within $17^{\circ} 25'$) either lunar node.

Because the orbital plane of the Moon precesses in space, the lunar nodes also precess around the ecliptic, completing one revolution (called a *draconic* or *nodal period*) in 18.612958 years (6,798.383 days). (This is not the same length as a saros.) The same cycle measured against an inertial frame of reference, such as International Celestial Reference System (ICRS), a coordinate system relative to the fixed stars, is 18.599525 years.

Both solar eclipses of July 2000 (on the 1st and 31st days) occurred around the time when the Moon was at its ascending node. Ascending-node eclipses recur after one draconic year on average, which is about 0.94901 Gregorian year, as do descending-node eclipses.



The dragon in Peter Apian's *Astronomicum Caesareum*, 1540.

The nodes are called by different names in different areas of the world.

In medieval texts, the nodes are referred to as *ras wa dhanav al-tinnîn* in Arabic, *rosh ha-tely u-zenavo* in Hebrew, and *caput draconis* (head of the dragon) or *cauda draconis* (tail of the dragon) in Latin. The ascending node is referred to as the **dragon's head** with the astronomical or astrological symbol of ♈ and the descending node is known as the **dragon's tail** with the symbol ♉.

In Hindu astronomy, the nodes are considered with the seven planets among the nine Navagrahas; the ascending node ♈ is called *Rahu* and the descending node ♉ is called *Ketu*. In Tibetan Astrology (partially based on the Kalachakra Tantra) the descending node is named Kalagni.

Lunar standstill

The Moon's orbit is inclined about 5.14° to the ecliptic; hence, the Moon can be up to about 5° north or south of the ecliptic. The ecliptic is inclined about 23.44° to the celestial equator, whose plane is perpendicular to the rotational axis of Earth. As a result, once during the 18.6-year nodal period (when the ascending node of the Moon's orbit coincides with the vernal equinox), the Moon's declination reaches a maximum and minimum (northern and southern extremes): about 28.6° from the celestial equator. Therefore, the moonrise or moonset azimuth has its northern- and southernmost points on the horizon; the Moon at culmination has its lowest and highest altitude (when the body transits the meridian); and first sightings of the new moon potentially have their latest times. Furthermore, occultations by the Moon of the Pleiades star cluster, which is over 4° north of the ecliptic, occur during a comparatively brief period once every nodal period.

Tides of the Oceans; The precession of the lunar nodes has a small effect on Earth's tides – atmospheric, oceanic, or crustal. The U.S. National Oceanic and Atmospheric Administration (NOAA) determines mean lower low water (MLLW) at a location by averaging the height of the lowest tide recorded at that location each day during a 19-year recording period, known as the National Tidal Datum Epoch. The 19-year recording period is the nearest full-year count to the 18.6-year cycle of the lunar nodes.





Actress Anuska Shetty wearing a saree with painting depicting the manthan drawn by famous artist SHYAMNADH

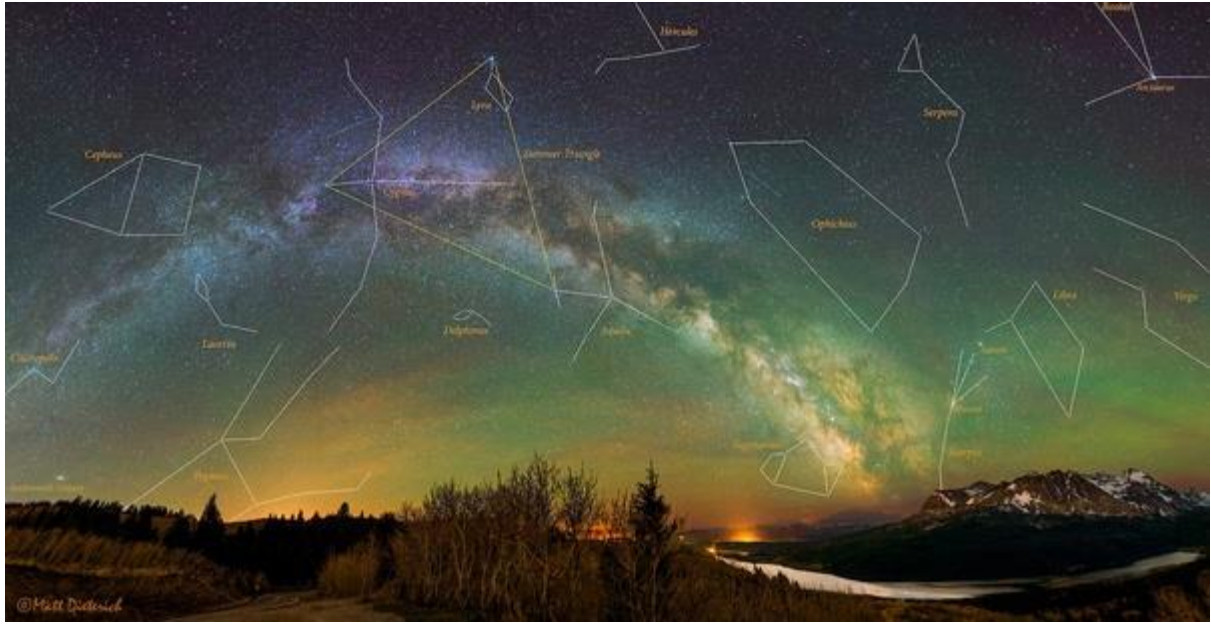


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CHAPTER II

Shiva Third Eye Story

Story of Shiva Third Eye. The synonym Trilochana of Hindu God Shiva is well-known. The Sanskrit word "trilochana" means one who has three eyes. The third eye of Lord Shiva is depicted in the middle of his forehead. Below is the story of Shiva's third eye.



Once, Lord Shiva was sitting fully engaged in meditation. Goddess Parvati, his consort came there and playfully covered both his eyes with her hands. Immediately, the entire universe plunged into darkness. Chaos prevailed everywhere. Even the Gods of heaven were afraid. With his divine power, Siva created a third eye in the centre of his forehead. Fire emerged from his third eye and he restored light in the universe. The heat emitted by the fire of the third eye caused Parvati's hands, that covered Siva's left and right eyes, to perspire. The perspiration filled with the power of Siva and Sakti (Parvati) transformed into a child which was called Andhaka.

An Asura devotee of Mahadeva adopted Andhaka. He grew up without knowing his true origins. In his youth, he performed a great penance and obtained a boon that he would not be killed by anyone other than his father. On the strength of the boon, Andhaka set out to conquer the three

worlds. Once, he happened to see Parvati and attracted by her beauty, he decided to make her his wife. He chased her and then Parvathi called aloud Parameshwara to save her. Shiva came to her rescue and impaled Andhaka on his trident. Andhaka realized the truth of his birth and apologized for his incestuous desires. Brahma, Vishnu and Shiva constitute the Trimurti of Hindu pantheon. Brahma is in charge of creation, Vishnu in charge of protection and Siva in charge of destruction. Since the incident mentioned above, Siva's third eye was kept for destruction.

The Story of Shiva's Third Eye and Its Hidden Symbolism

Sadhguru explains the symbolism of Shiva's third eye and how clarity and perception arise when the third eye opens up. He also narrates a story related to how Shiva burnt Kama with his third eye.

When Shiva Opened His Third Eye

There is a story about how Shiva opened his third eye. In India, there is a god of love and lust called Kamadeva. Kama means lust. Lust is something that most people do not like to face head on. You want some aesthetics around it, so you make it love! The story goes that Kama hid behind a tree and shot an arrow at Shiva's heart. Shiva got a little disturbed. So he opened his third eye, which is a fiery eye, and burnt Kama to ashes. This is the story that is generally told to everyone.

But please ask yourself, does your lust arise within you or behind a tree? It arises within you, of course. Lust is not just about the opposite sex. Every desire is lust, whether it is for sexuality, power or position. Lust essentially means there is a sense of incompleteness within you, a longing for something that makes you feel, "If I don't have that, I am not complete."

Shiva's Third Eye: The Yogic Dimension

Based on this, the story of Shiva and Kama has a yogic dimension to it. Shiva was working towards Yoga, which means he was not just working towards being complete, but towards being limitless. Shiva opened his third eye and saw Kama, his own lust, coming up and burnt it. Ash

slowly oozed out of his body, showing that everything within was laid to rest for good. By opening up the third eye, he perceived a dimension within himself which is beyond the physical, and all the compulsions of the physical dropped away.

What is Shiva's Third Eye?

The third eye refers to an eye which can see that which is not physical. If you look at your hand, you can see it because it stops and reflects light. You cannot see the air because it does not stop light. But if there was a little smoke in the air, you would be able to see it because you can see only that which stops light. You cannot see anything that allows light to pass through. This is the nature of the two sensory eyes.

The sensory eyes can grasp that which is physical. When you want to see something that is not physical in nature, the only way to look is inward. When we refer to the "third eye", we are symbolically talking about seeing something that the two sensory eyes cannot see.

The sensory eyes are outward-oriented. The third eye is to see your interiority – the nature of yourself and your existence. It is not some extra appendage or crack in your forehead. That dimension of perception through which one can perceive that which is beyond the physical is referred to as the third eye.

Looking At Life Through The Third Eye

Another aspect is that the sensory eyes are deeply contaminated by karma. Karma means the residual memory of past actions. Everything that you see is influenced by this karmic memory. You cannot help it. If you look at someone, you will think, "He is nice, he is not nice, he is good, he is bad." You will not be able to see anything the way it is because the karmic memory influences this vision and your ability to see. It will only show you everything the way your karma is, the way your past memories are.



समुद्र मंथन - पौराणिक कथा



Lord Shiva the eternal GOD

To be able to see everything just the way it is, an eye of deeper penetration – which is unsullied by memory – has to be opened up. Traditionally in India, knowing does not mean reading books, listening to someone's talks or gathering information. Knowing means to open up a new vision or insight into life. No amount of thinking and philosophizing can bring clarity to your mind. The logical clarity that you create can easily be distorted. Difficult situations can throw it completely into turmoil.

Why Lord Shiva has Three Eyes

In many traditions or cultures across the world, the significance of Third Eye has been stressed. For instance in Taoism (one of the Chinese traditions), the master trains the students to close the eyes and focus on the point stationed between the eyebrows. This method tunes the student into flowing with the energy of the Universe. It helps them reach a higher sense of meditation. In Buddhism, there are many ascetic practices aimed at developing the Third Eye or reaching the highest level of one's own self (self-realization).

In the Vedas, Lord Shiva is said to possess His mystic Third Eye. The Third Eye at the center of His forehead is feared by the Gods and the demons. With His two eyes, He absorbs Himself in meditation. And Third Eye remains a great mystery. In the Bhagvad Purana, it is mentioned that Shiva's wife Sati killed Herself in the presence of father Daksha who insulted Shiva and other elevated Gods who were there to take part in the fire sacrifice (Homa). When Shiva who was not invited to the Homa heard of this event, He was hurt to the core and at once transformed into Virabhadra, a fierce warrior. Then, He killed all the companions of Daksha with His ghosts who consider Shiva as their master. After beheading Daksha, Lord Shiva withdrew Himself from these affairs and lived in seclusion. He absorbed Himself in His divine meditation. When Sati was reborn as Parvati, She wanted to marry Him but He was in absolute indifference to non-spiritual or non-divine activities, material affairs or domestic responsibilities.

The God sensed the inner desire of Parvati, asked the love God, "Kamadeva" to influence Shiva. Lord Kama shot his mystic flowery arrow into the heart of Shiva. The result was unexpected.

Shiva opened His Third Eye that burnt Kamadeva to ashes, leaving everyone in shock. It symbolizes the power of rejecting material pleasures, opulence, riches and wealth resides in the Third Eye of Shiva. In Chakra Science, Third Eye sits in the Ajna Chakra (The Intuitive Chakra). It is located in the brain right behind the eyebrow centre, associated with the power of thought, imagination and abstract ideas and controls the entire personality of an individual. A well balanced Ajna Chakra displays charisma and intuitive brilliance in a person. People with a balanced chakra possess a calm mind and clarity of judgment. Since Shiva's Ajna Chakra is highly powerful, He represents the calm mind, clarity of judgment and strength of meditation.

Hence, whenever there were wars or menaces created by the demonic forces, Lord Brahma always asks the Gods to approach Lord Shiva for help.

The star attributed to Shiva is Ardra, (Betelgeuse), the same for Parvathi (daughter of Himalaya mountain king) too. The worship of Siva is rooted in prehistoric religious beliefs and precedes the advent of Vedic religion in northwestern India. Australian aborigines perform, even today, stage the Tri Netra (third eye) Dance of Shiva, one of the Trinity of Hinduism. Some people link it with Lemurian, the sunken tectonics portion covering India and Australia.

According to Sakteya belief, Shiva was granted crescent and star by Parasakthi, moon often occult *Rohini*, Aldebaran *Al debaran*, but supermoons are witnessed in month of dhanu oppose Ardra nakshatra extends from 06 degrees 40 minutes to 20° (degrees) 00' (minutes) of Mithun (Sinodic Gemini). 6°20' of Even sign Astrologically traverse from old age to youth and stretches to teenage, exhibit trilogy of personality in the first and the last quarter portions.

Shiva cult originated very late and Skanda (Karthikeya) fostered by Pleiadis sisters, Kartika (6 dejected wives of Saptarshies excluding Anasooya; whom Swaha could not mimic), absorbed into progeny list of Shiva (other children of Shiva include Ganesa, Andhaka (Bringer of death) Kali, Veerabhadra, Sasta (Ayyappa) Hanuman, Sage Durvasa, Indrajith (Meghanada) unborn until Mandodari married Ravana. Rahu is believed to be powerful in this Nakshatra.

Hindu Unit of time is a mess that Brahma lives for 311.04 trillion years, that the present one is the 7th half through 50 years+1 day. That means Vishnu gets dissolved along with the current

Sadanand, after 154.9 trillion years. Estimated life of universe is 13.5 billion years whereby a blottup is controversial. So the Vishnu may maximum live for 14 Mahakalpa (7 brahmakalpa Sandhya period).

Trilokya Shiva that many times of Vishnu. Such a case Vishnu should live 4.355 Quadrillion years and Shiva must live for 60.964 Quadrillion years, by which time Solar system, Earth and Moon altogether could have changed many times. Therefore Ardra could be the day when both Siva and Parvathy harmonized. Any particle originated prior to the planet formation predates the Moon that determines the Birth star

Perfect clarity arises only when your inner vision opens up. No situation or person in the world can distort this clarity within you. For true knowing to arise, your third eye has to open up.

Another View: Since Lord Shiva is 'ajanma' one who has no birth, there can not be a star or nakshatra to denote birth. Only the Avataars can have as such, Punarvasu for Sri Rama, Rohini for Sri Krishna, Swati for Narasimha, Shravana for Vaamana etc.

Shravana is also considered to be the day on which Lord Venkateswara descended on the earth at Tirumala. Hence all Shravana days are considered holy by Srivaishnavaites. This star and festivities find a mention in the ancient works of Aazhvaar savants.

Lord Shiva's fond star is ascribed to be Aardra (Tiruvaadirai). On this day in the month of Maargazhi (Dec.14th/15th to Jan.13th/14th) sidereal solar month also called Dhanurmasa, the holiest of Shavaite temples, that of Lord Nataraja at Chidambaram is thronged by several lakhs of people to witness the elaborate worship lasting about 10–12 hours. This finds mention in works of the four principal Gurus in saiva Siddhaanta, the saints, Tirujnaana sambandhar, appar swamigal, sundaramurti Naayanaar, and Maanikka Vaachakar.

On this day elaborate worship is done for Lord Nataraja in all Shiva temples in Tamilnadu and in all Tamil homes, wherever they are in any part of the world.

So Aardra or Tiruvaadirai can be considered as the most important day for lord Sh

Ardra nakshatra (आर्द्रा नक्षत्र) is ruled by Rahu. But here Rahu has nothing to give or take with properties of Ardra nakshatra.

It is to be noted that, Rahu ownership is limited to Vimshottari dasha scheme only. The logic is quite simple! Rahu has ownership of 3 nakshatras Ardra, Swati and Shatbhisha. But the properties of each are totally different and of course they should be.

The prime determining factors of a nakshatra traits are, its shape formed in the sky (नक्षत्र का आकार), its diety (नक्षत्र देवता), meaning of its name (नाम का अर्थ), gana (गण) and elements (तत्व).

So, as far as Ardra nakshatra is concerned, it is the biggest constellation in the zodiac. It is about 65 times larger in size and 400 times hotter as compared to our Sun. Its so big that, even our whole Solar system can dwell in it.

Its shape is like a big diamond; therefore, people born in Ardra nakshatra possess a 'self shining personality'. They have one or more specific talents in them, due to which they are known for, or want to be known for. They have strong appetite to get importance by others and want to be noticed by the society at any cost. The main drawback with them is, they cannot work in a team, they cannot be subordinates. Till the time they are receiving attention of others, they are happy and can sacrifice anything for you but as soon as they feel cornered, their interest declines very rapidly.

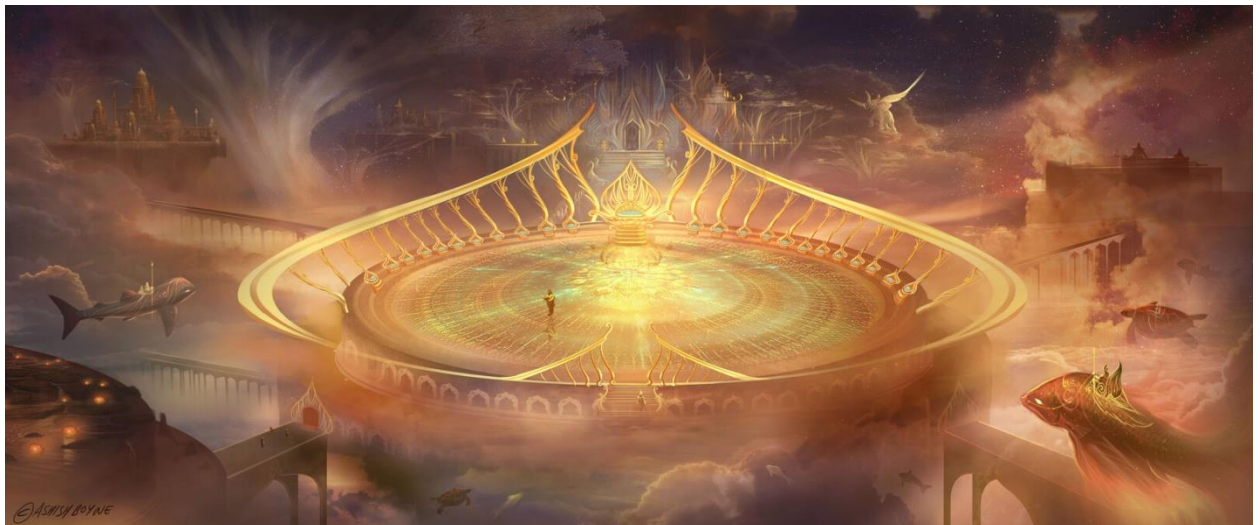
Diety of Ardra is 'Shiva' or 'Rudra- रुद्र', so these natives are aggressive and have an attacking attitude. They always feel that they are right and keep a strong reason for it. They are impulsive in their nature and get angry very soon (as compared to others). They get angry on anyone at anytime, if they observe any type of indiscipline. At home they are very strict of routines and habits. They want others to follow them too. For example, if they decided that everyone should rise early or have dinner by a specific time, it should be followed by all and by any means. If they are unable to control others, they are always at unease.

The meaning of Ardra is 'moist' or 'humid'. The reason for getting this name is because, when Sun enters this portion of zodiac, the weather is moist or humid and monsoon is about to reach in northern India. That's why, the method used to assess quality of monsoon for any year, is done

through erecting chart for Sun's entry into Ardra nakshatra which is known as 'Ardra Pravesh Chakra' (आर्द्रा प्रवेश चक्र).

Therefore, as after intense heat of summers, weather gets cool due to moisture (as monsoon is about to start), similarly Ardra native also believes in changes and does not ponders over the past. His motto is, 'let the past be past only, forget the hardships, now we should focus only on future which is more soothing and cool'.

Being a human gana ('मनुष्य गण'), these persons are homely, believe in rules of society, they are flexible and mould themselves as per the circumstances easily. They have more interest in materialistic and worldly possessions. They are compassionate to others but keep their own interest on top priority.



CHAPTER III

Time and its end-Shiva as the abolisher of death

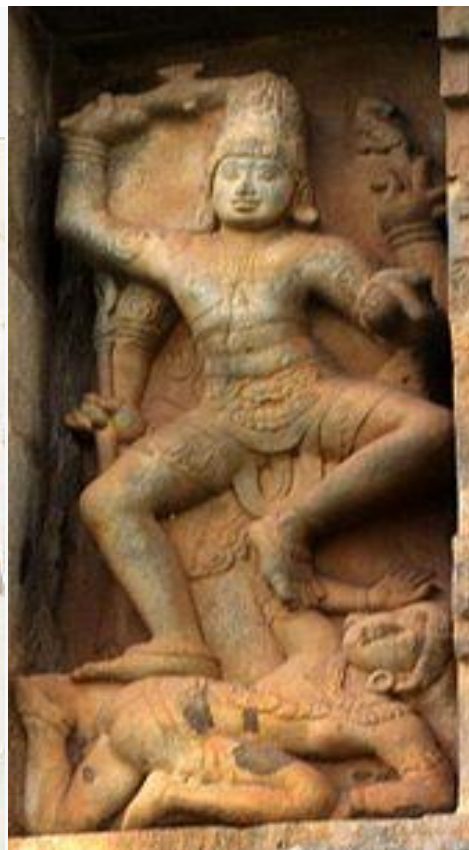
Kalantaka (Sanskrit: कालान्तक, *ender of death and time*) is an aspect of the Hindu god Shiva as the Conqueror of Time and Death, itself personified by the god Yama.^[1] He is depicted as defeating or killing Yama when the latter comes to take the life of Shiva's devotee Markandeya. Shiva is often depicted as dancing on Death, personified by Yama.^[2] This incident is believed as happened at Triprangode, Tirur, Malappuram district, Kerala where the Kalasamharamurthy Temple is situated. Another chief temple dedicated to Kalantaka is situated at Thirukkadavoor, Tamil Nadu of South India, however the Kalantaka icon is found sculpted in many Shiva temples in the South.

The word *Kalantaka* means "He who ends Death". The name is derived from two Sanskrit words- *kala* (काल) which means "Death or Time" and *antaka* (अन्तक) which means "He who ends". His other names are-

- **Kalakala** (कालकाल) - the person who is death of death or we can say that the person who can kill the death.
- **Kalasamhara** (कालसंहार) - slayer of Death.
- **Kalari** (कालारि) - foe of Death.
- **Kalahara** (कालहार) - one who destroys Death.
- **Kalahari** (कालहारी) - one who takes away Death.
- **Markandeyanugraha** (मार्कण्डेयानुग्रह) - bestowing grace upon Markandeya.
- **Mrityunjaya** (मृत्युञ्जय) - he who won over Death.

The suffix "murti" meaning image or icon may be added to these names e.g. **Kalarimurti**, **Kalaharamurti** or **Kalantakamurti**

The legend of Shiva as Markandeya's saviour is an important one on salvation in Tamil Shaivism (sect dedicated to Shiva). The following tale is from the Thirukkadavoor shrine, which is dedicated to Kalantaka. The sage Mrikandu prayed to Shiva at Vilvavanam for a son. Shiva offered him a choice: a virtuous son who would live 16 years, or 100 long-lived, foolish sons. Mrikandu chose the former and accordingly had a son, whom he named Markandeya. As Markandeya neared the end of his fifteenth year, the god Brahma taught him a mantra named Mahamrityunjaya Mantra (means "the great death-conquering" mantra- Sanskrit) that conquered death and blessed him with long life. As per Brahma's advice, Markandeya prayed to Shiva, worshipping the linga (Shiva's aniconic symbol) south of Vilvavanam, later identified with the present Thirukkadavoor. The gods pleaded with Shiva to extend Markandeya's life and Shiva consented.



Kalantaka dancing on Yama, Gangaikonda Cholapuram Temple.//Kalantaka-Shiva emerges as Yama's noose touches the Thirukkadavoor linga.

As per his destiny, the messengers of Yama came to take away Markandeya's soul, but failed to approach him as he ceaselessly repeated Shiva's name. Yama came himself to take Markandeya's soul and told Markandeya to stop his worship and come with him as per his fate. Markandeya refused, warning Yama that he was committing an offence against Shiva. Yama, however, proclaimed that not even Shiva could stop him. The wrathful Yama assumed a fearsome form and threw his noose to capture Markandeya, who hugged the linga tightly. When the noose touched the linga, Shiva emerged from it and struck Yama with his Trishula and kicked his chest, killing the lord of death.^[5]

Sages, gods and other beings appeared to praise Shiva, who blessed Markandeya to remain a youth of 16 for seven kalpas (aeons). As no one remained in the world to make beings die, the earth became burdened by evil beings. The earth, the gods, and Markandeya invoked Shiva to revive Yama. Once again, Shiva touched Yama with his foot, bringing him back to life. A sequel from Thiruvannmiyur to this tale narrates how Shiva resurrected Yama on the request of the gods and Yama worshiped Shiva at Thiruvannmiyur to atone for his sin. The Thirukkadavoor and Thiruvannmiyur shrine legends narrate how Yama promises never to touch Shiva's devotees. Shiva's devotees on death are directly taken to Mount Kailash, Shiva's abode, on death and not to Yama's hell.

The legend establishes that the true devotee achieves freedom from death and samsara by worship of Shiva. It also demonstrates that egoism and pride (here of Yama) are always

humbled. The superiority of Shiva and his victory over his own nature – Shiva is himself identified with death – is also ascertained. The legend of Thirukkadavoor lays down the foundation rules of Shiva

ADORATIONS: Shiva's portrayal as Kalantaka is popular in South India, but restricted mainly to this region.^[2] A relief of Kalantaka in Chidambaram Temple has been turned into a shrine and is offered special worship on Kartik Poornima, the full moon day of the Hindu month of Kartik.^[2] The Shiva temple at Thirukkadavoor near Mayiladuthurai is considered as the place where Shiva defeated Death.^[7] Thirukkadavoor or Thirukadaiyur or Tirukkataavur or Tirukkadavur or Katavur (as named in Tevaram) is one of the Atta-virattam, the eight sites of the heroic acts of Shiva.

In Tevaram poetry, Shiva's feet as often praised as the ones who kicked Death, alluding to the Kalantaka legend.^[9] In the Tevaram, Campantar sings how Shiva helped the devotee who served him by kicking Death and decreed that Death shall not touch his devotee. Appar narrates how Markandeya worshipped Shiva at Thirukkadavoor with devotion and the Lord appeared to save him from Death.

ICONOGRAPHY

The description of Kalantaka is found in Agamic texts. The right foot should be rested on a lotus-pedestal (*padma-pitha*) and the left leg lifted to kick Yama, just touching his chest. The leg positions are reversed in some textual descriptions. Sometimes, Shiva is depicted as rising from the linga that Markandeya is worshipping and his right leg is buried in the linga while the left one raised to strike Yama. Shiva, depicted red in anger, should have a third eye on the forehead, a jatamukuta (a crown of matted hair), lateral tusks and four or eight arms.

In the four-armed form, one of the right hands holding a Trishula should be raised pointing to Yama or sometimes even piercing his torso or neck, while other right hand should hold in a parashu or be in varada mudra (boon-giving gesture). The left hands should be held in vismaya mudra (hand gesture of astonishment) and suchi mudra (needle gesture). In the eight-armed form, the right arms hold a trishula, parashu, vajra and khadga (sword). The left arms hold a khetaka (shield), pasha (noose) and in vismaya and such mudras. Sometimes, he may even hold a kapala or a mriga.

Yama is often depicted as bowing to Shiva with folded hands and holding a noose in between them. He is depicted trembling with fear, with legs wide apart suggesting that he is trying to steady himself after being kicked by Shiva. Another configuration portrays him lying fainted on the ground after being kicked by Shiva. Shiva may be depicted as standing or dancing on the fallen Yama. Yama is sometimes mistaken as an apasmara (a dwarf) in this configuration and the image as that of Shiva as Nataraja, the Lord of Dance who is depicted trampling the apasmara.

Markandeya is usually depicted as terrified by the sight of Yama. Seated near the linga, he worships it with flowers or bows the rising Shiva, his saviour. Markandeya may be also depicted hugging the linga or just standing in a corner with folded hands.

Markandeya (Sanskrit: मार्कण्डेय) (IAST: Mārkaṇḍeya) is an ancient rishi (sage) born in the clan of Bhrigu Rishi. The Markandeya Purana especially, comprises a dialogue between Markandeya and a sage called Jaimini, and a number of chapters in the Bhagavata Purana are dedicated to his conversations and prayers. He is also mentioned in the Mahabharata. Markandeya is venerated within all mainstream Hindu traditions.

Today, Markandeya Tirtha, where the sage Markandeya wrote the Markandeya Purana is situated on a trekking route to the Yamunotri Shrine in the Uttarkashi district, Uttarakhand.

One legend relates the story of how Shiva protected Markandeya from the clutches of death, personified as Yama.

The great sage Mrikandu rishi and his wife Marudmati worshipped Shiva and sought from him the boon of begetting a son. As a result, he was given the choice of either a righteous son, but with a short life on earth or a child of low intelligence but with a long life. Mrikandu rishi chose the former, and was blessed with Markandeya, an exemplary son, destined to die at the age of 16.

Markandeya grew up to be a great devotee of Shiva and on the day of his destined death he continued his worship of Shiva in his aniconic form of Shivalingam. The messengers of Yama, the god of death were unable to take away his life because of his great devotion and continual worship of Shiva. Yama then came in person to take away Markandeya's life, and sprung his noose around the young sage's neck. By accident or fate the noose mistakenly landed around the Shivalingam, and out of it, Shiva emerged in all his fury attacking Yama for his act of aggression. After defeating Yama in battle to the point of *death*, Shiva then revived him, under the condition that the devout youth would live forever. For this act, Shiva was thereafter also known as Kalantaka ("Ender of Death").

This event, it is said, took place on the bank of river Gomati in Kaithi, Varanasi. An ancient temple Markandeya Mahadeva Temple is made on this site. Its the place where river Ganga and river Gomati merges so being a Sangam area, its sacredness increases.

As sourced from Sati Purana, a secret portion of Markandeya Purana, Goddess Parvati also gave him a boon to write a text on veera charitra (Brave character) on her, the text is famously known as Durga Saptashati, a valuable portion in Markandeya Purana The place is known as Yamkeshwar.

Eternal life

Another story which deals with Markandeya's long life gives an account of how he lived past the death of the previous world and watched it end through gaining knowledge from Lord Vishnu.



Markandeya prays to Vishnu

A tale from the Bhagavata Purana states that once sage Markandeya visited Narayana rishi and asked him for a boon. Markandeya prayed to the sage Narayana to show him his illusory power or Maya since sages Nara-Narayana are incarnation of Supreme Lord Narayana. To fulfill his

wish, Lord Vishnu appeared in the form of a child floating on a leaf, and declared to the sage that he was *Time* and *Death*. Sage Markandeya entered into his mouth and saved himself from the surging water. Inside the boy's stomach Markandeya discovered all the worlds, the seven regions and the seven oceans. The mountains and the kingdoms were all there. So were all living beings. Markandeya did not know what to make of all this. He started to pray to Lord Vishnu. No sooner had he started, than he came out of the boy's mouth. Lord Vishnu now appeared before him and blessed him. The sage spent a thousand years with Lord Vishnu. He composed the Bala Mukundashtakam at this moment.^[4] He taught [Bhishma] duties of Yatis.

The Devi Mahatmya section of the Markandeya Purana is one of the most important texts of Shakti tradition.



Raja Ram Mohan Rao's 1890 painting of kalantarpa

MOON IN THE SECOND HOUSE



CHAPTER IV

Death in Vedic Astrology



Darkness there was at first, by darkness hidden;
Without distinctive marks, this all was water;
That which, becoming, by the void was covered;
That One by force of heat came into being;

Who really knows? Who will here proclaim it?
Whence was it produced? Whence is this creation?
Gods came afterwards, with the creation of this universe.
Who then knows whence it has arisen?

Whether God's will created it, or whether He was mute;
Perhaps it formed itself, or perhaps it did not;
Only He who is its overseer in highest heaven knows,
Only He knows, or perhaps He does not know.
— *Rigveda 10:129-6*

INTRODUCTION

It is my contention that astrological sciences began as a search to find out “when will I die”? A question posed by the mortals of ancient times- be they Kings or commoners and posed to the Sages or scientists of that time to answer. Perhaps ASTRONOMERS? Astrology began in the kali Yuga when the Gods of the Hindu religions refused to live on eartha and migrated to their Celestial abodes. That was when death reached the earthly or should we say Universal landscape for the universes themselves began to die- no doubt they were reborn to in the MULTIVERSE theory. Ancient astrologers got together to understand when death will come and so was born the idea how life came about. Now we know after all these years that when we are born the heavens reflect our MANDALA and map our life depending the voyages and cruises of these celestial bodies. So the question

WHEN WILL I DIE?

Is answered by the calculations emanating from Astrological “quote-unquote” astronomical calculations and in this paper I will advance the concept of DEATH in ASTROLOGY



The idea of a physical multiverse or multiple universes came later to physics than it did to religion and philosophy. The Hindu religion has ancient concepts that are similar- it is the first and only religion with this idea. The term itself was, apparently, first applied by a psychologist, rather than a physicist. Concepts of a multiverse are evident in the cyclical infinite worlds of ancient Hindu cosmology since ancient times. In this viewpoint, our world is one of an infinite number of distinct worlds, each governed by its own gods on their own cycles of creation and destruction. Hinduism is the first religion to have formed a Cyclic Theory of Time, that is time runs in cycles-The Four Yugas, Aeons, Krutha, Tretha, Dwapara and Kali repeat themselves without end.

Though the practices of astrology and astronomy have common roots, there is an important distinction in astrology vs astronomy today. Astronomy is the study of the universe and its contents outside of Earth's atmosphere. Astronomers examine the positions, motions, and properties of celestial objects. Astrology attempts to study how those positions, motions, and properties affect people and events on Earth. For several millennia, the desire to improve astrological predictions was one of the main motivations for astronomical observations and



theories. Andreas Cellarius's illustration of the Ptolemaic System (17th century), which shows the solar system and signs of the zodiac with the Earth at the center.-J. van Loon, National Library of Australia

ASTROLOGY VS ASTRONOMY

Astrology continued to be part of mainstream science until the late 1600s, when Isaac Newton demonstrated some of the physical processes by which celestial bodies affect each other. In doing so, he showed that the same laws that make, say, an apple fall from a tree, also apply to the motions of the celestial sphere. Since then, astronomy has evolved into a completely separate field, where predictions about celestial phenomena are made and tested using the scientific method.

In contrast, astrology is now regarded as a pastime and a pseudoscience — though thousands of people around the world still invoke advice from astrologers and astrology publications in making important professional, medical, and personal experiences.

A **panchāṅga** (Sanskrit: पञ्चाङ्गम्; IAST: *pañcāṅgam*) is a Hindu calendar and almanac, which follows traditional units of Hindu timekeeping, and presents important dates and their calculations in a tabulated form. It is sometimes spelled *Pancanga*, *Panchanga*, *Panchaanga*, or *Panchānga*, and is pronounced *Panchānga*. Panchangas are used in Jyotisha (*Jyotiṣa*).^[1]

Nepal and also in Eastern India, including Assam, Bengal, Odisha the Panchangam is referred to as Panjika.

Panchāṅgams are published in India by many authors, societies, academies, and universities. Different publications differ only minutely, at least for a casual or not yet trained reader. They forecast celestial phenomena such as solar eclipses, forecasting weather (rain, dry spells) as well as more mundane occurrences.

The study of Panchāṅgams involves understanding *Rasi phala* (also pronounced 'Rashi phala'), the impact of the signs of the zodiac on the individual. Astrologers consult the Panchāṅgam to set auspicious dates for weddings, corporate mergers, and other activities as per their religion.

The casting of a Panchāṅgam involves elaborate mathematical work involving high level of spherical geometry and sound understanding of astronomical phenomena, such as sidereal movements of heavenly bodies. However, in practice the tabulation is done on the basis of short-cut formulations as propounded by ancient Vedic sages and scholars.

William James, American Author

"From the Vedas, we learn a practical art of surgery, medicine, music, house building under which mechanized art is included. They are encyclopedia of every aspect of life, culture, religion, science, ethics, law, cosmology and meteorology.

Emmeline Plunret in 'Calendars and Constellations ' "They were very advanced Hindu astronomers in 500AD. Vedas contain an account of the dimension of Earth, Sun, Moon, Planets, and Galaxies."

Historian Will Durant noted "It is true that even across the Himalayan barrier India has sent to the west, such gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all numerals and the decimal system."

A typical Panchāṅgam may state tabulations of positions of Sun, Moon, and other planets for every day of the year on a fixed place (longitude, latitude) and time of day (in 24-hour format IST). The users calculate the remaining data using their relative difference from this fixed place and time.

There are several panchāngas that contain information for more than one year. There is one, Vishvavijaya Panchāngam, that covers 100 years.

The theories propounded in the two scriptures, Surya Siddhanta and Grahalaḥṭava formed the basis for the myriad calendars or Panchāngas in the past in different regions of India.

The Grahalaḥṭava was compiled about 600 years ago and Surya Siddhanta was available long before that. These had become outdated and did not tally with actual astronomical events and did not tally with each other. Hence, a committee was appointed by the Government of India with experts in the field drawn from various parts of the country who were involved with preparation of Panchāngam in local languages to draw up a reliable Panchāngam in which the mathematical calculations provides the positions of grahas (the planets) and nakshatras (constellations) in the sky as they are observed.

Thus, the Government of India has prepared the National Panchānga or the Indian national calendar in 1957 (was proposed by Meghnad Saha and Lahiri in 1952), which is used in predictive astrology. The Lahiris Ephemeris published annually is the most widely used English almanac in Vedic astrology, many Panchāngas are published in local languages, which are mostly based on the National Panchānga.

Accuracy of attributes depending upon the Moon's motions were considered most crucial for the reliability of a panchāngam, because the Moon is the fastest among all heavenly entities shown in traditional panchāngas. Tithi, Nakshatra, Rāśi, Yoga, and Karana depend upon Moon's motions, which are five in number. *Panchānga* is a Sanskrit word, literally meaning "having five limbs". If these five limbs, for example, the five attributes depending upon Moon, are accurate, an almanac is held to be reliable, because other elements are not so difficult to compute due to their slow rates of change.

There are three popular meanings of panchāngam:

1. In Vedic astrology, meaning "five attributes" of the day. They are:
 - Tithi - Ending Moment (EM) of elongation of the Moon, the lunar day, the angular relationship between Sun and Moon (Apparent Moon *minus* Apparent Sun). One Tithi equals 12 degree difference between Moon and Sun.
 - Nakshatra - EM of astarism of the day, that is, the stellar mansion in which Moon is located for an observer at the center of the Earth. One Nakshatra equals 13 degrees:20 minutes. There are 27 Nakshatra in 360 degrees.
 - Yoga - EM of the angular relationship between Sun and Moon(Apparent Moon *plus* Apparent Sun). One Yoga equals 13 degrees:20 minutes. There are 27 Yogas in 360 degrees.
 - Karana - EM of half of a Tithi. One *Karaṇa* equals 6 degree difference between Moon and Sun.
 - *Var* weekday the seven weekdays.

Monier-Williams gives "solar day" instead of Rāśi as the fifth limb. Some people enumerate *Vār* (days of the week) instead. *Vār* or solar days do not involve intricate computations, unlike EM of Rāśi; however, in the Hindu system the five elements only constitute the five limbs of the Panchāngam.

2. An almanac that contains the astronomical / astrological daily details also came to be called a panchāngam because of the importance of five attributes.
3. Panchānga-pūjan, which is a part of Ganesh-Ambika-pūjan.

In Vedic astrology, the basic tenet of astrology was integrated with celestial events and thus was born various branches of Vedic astrology and the Panchānga. In simple terms, “ Panchānga” means the Day, Nakshatra (Star), Thithi, Yoga and Karana every day. It is a mirror of the sky. The document used as Panchāngam has evolved over the last 5000 years. The theories propounded in the two scriptures, Surya Siddhanta and Grahalaghava formed the basis for the plethora of calendars or Panchāngas in the past in different regions of the country - a culturally complex system.

The five Angas or parts of Panchāngam are elaborated in the following paragraphs but before that the composition of the Samvatsara OR Years (60 Years cycle), Varsha or Year and Masa or month are first explained, as these important calendar events are part of every Panchānga. All the components of Panchangam are relevant in Predictive Astrology, Prasna Shastra (electional astrology), etc.

All followers and practitioners of Vedic astrology must know how to read a Panchāngam and in this context it is necessary to know the terminology used in the Panchāngam for different time slots of the day. Panchāngas are also published in English as Ephemeris - The Lahiris Ephemeris is most widely used, which gives all the details as contained in a traditional Panchāngam published in Sanskrit or Hindi and all the regional languages of the country.

There are several forms of reckoning the *varsha* or year based on solar entry (solar ingress), lunar entry, Jupiter entry in a sign or the Julian calendar of starting the year from the first of January, but the most widely accepted practice in India is the Samvatsara, a 60 years cycle based on solar entry. Each zodiacal sign is represented by fixe years starting from Pramadi and the sixty years are equally distributed in successive order among the twelve signs (Rasis) starting from Mesha (Aries) and ending in Meena (Pisces).

Varsha or the year, used in astrological context refers to the solar calendar of year and months, which starts with Sun entering Aries (Mesha Rasi) and completing a full circle of the zodiac in a period of twelve months.

There are two kinds of lunar months followed in India - the new moon ending called the Amanta or Sukladi system and the full moon ending (covering one full moon to the next) called the Purnimanta system. But it is the lunar months full moon reckoned), which are reckoned in predictive astrology, and each represents the name of the star on full moon day of the solar months. The twelve lunar months starting from Chaitra along with the names of the solar months are given below.

No.	Lunar month	Solar month
1	Chitta	Chaitra

2	Visaka	Vyshaka
3	Jyesta	Jyesta
4	Poorvashada	Ashada
5	Sravana	Shravana
6	Poorvabhadra	Bhadrapadha
7	Aswini	Aswina
8	Kartika	Kartika
9	Mrigashira	Margashira
10	Pushyami	Pushya
11	Makha	Magha
12	Uttaraphalguni	Phalguna

In Vedic astrology, the basic tenets of astrology were integrated with celestial events with *vara* or weekday and thus was born the Muhurtha astrology or electional astrology.

Thithi or Lunar day is an important concept in Hindu astrology. It means lunation. There are thirty *thithis* in a Lunar month distributed in the 360 degrees of the Zodiac and each thithi is completed when the longitude of the Moon gains exactly twelve degrees or its multiple on that of the Sun. By name there are only 15 thithis repeating in the two halves of the month – Shukla 1 to Shukla 15 (known as Poornima or Full Moon) and Krishna 1 to 15 (known as Amavasya or New Moon). In astrological parlance Thithi has great significance in the fact that each Thithi from 1 to 14 in both Pakshas has what are called *daghda rasis* or burnt rasis – two rasis for each thithi

except Chaturdasi which has four dagdha rasis. But new moon and full moon have no dagdha rasis. The thithis are divided into five groups as under.

1. Nanda (Ananda or Joyous) thithi - Prathipada (1st), Shasti (6th) and Ekadashi (11th);
2. Bhadra (Arogya or Mangala or Healthy) thithis on – Dwitiya (2nd), Saptami (7th) and Dwadashi (12th);
3. Jaya (Victory) Thithi –Tuesday- Tritiya (3rd), Ashtami (8th) and Trayodashi (13th);
4. Rikktha (Loss or Nashta) thithis – Saturday - Chathurthi (4th) Navami (9th) and Chaturdasi (14th);
5. Poorna (Sampoorna - Full Moon or New Moon) thithis –Thursday Panchami (5th), Dashami (10th) and Amavasya (New Moon) or Poornima.

A unique Vedic system is followed in Muhurtha astrology, Horary astrology and predictive astrology, which envisages grouping of Nakshtras (stars) into nine sub-groups. Each sub-group covers three stars and has a specific name of ‘Tara’ preceded by a word defining benefic or malefic nature. These are found to be extremely useful in Vedic astrology which is widely practiced in India.

The nine *taras* (star groups) by their individual names are listed below.

1. Janma (Birth/Ascendant/Lagna) Tara – The Janma (Birth Star/Ascendant Star also known as Lagna Nakshatra) Nakshatra, the 10th from Janma nakshatra also known as Karna nakshatra and the 19th from Janma nakshatra known as Adhana nakshatra constitute this tara.
2. Sampat Tara – The 2nd the 11th and the 20th Nakshatras counted from Janma nakshatra constitute this tara.
3. Vipat Tara – The 3rd, the 12th and the 21st stars counted from Janma nakshatra constitute this tara.
4. Kshema Tara – The 4th, the 13th and the 22nd Nakshatras counted from the janama nakshatra constitute this tara.
5. Pratyak Tara – The 5th, the 14th, and the 23rd nakshatras from Janma nakshatra constitute this tara.
6. Sadhaka Tara – The 6th, the 15th, and the 24th nakshatras from Janma nakshatra constitute this tara.
7. Nidhana Tara – The 7th, the 16th, and the 25th nakshatras from the Janma nakshatra constitute this tara.
8. Mitra Tara – The 8th, the 17th and the 26th nakshatras from Janma nakshatra constitute this tara.
9. Ati or Parama Mitra Tara – The 9th, the 18th and the 27th nakshatras from Janma nakshatra constitute this tara.

The basic purpose of Hindu Panchāngam is to check various Hindu festivals and auspicious time (election- Muhurta). In the Hindu system of election, various element of Panchāngam constitute auspicious and inauspicious moments (Yogas) by combination of weekday-Tithi, weekday-constellation, weekdays-Tithis-constellations. In addition, individual weekdays, Tithis, constellations, Yoga and Karanas have been prescribed for specific activities which fructify during their currency.

For selecting an auspicious moment Panchāngam Shuddhi (purified-time) is fundamental. In addition favourable transits, purified ascendant, absence of malefic yogas, favourable Dasha (Hindu progression), name of doer, propitiations, chanting of Mantras, place of activity, social customs, omens, mode of breathing are also examined.

Vedas say that before the creation of the universe Lord Vishnu is sleeping in the ocean of all causes. His bed is a giant serpent with thousands of cobra like hoods. While Vishnu is asleep, a lotus sprouts of his navel (note that navel is symbolised as the root of creation). Inside this lotus, Brahma resides. Brahma represents the universe which we all live in, and it is this Brahma who creates life forms.

Vishnu is the personification of the eternal multiverse that exists forever without any beginning or end. Brahma is the personification of our temporary physical universe that was created in the big bang. Brahma is said to have been created from the navel (which is a single point) of Vishnu, described as a lotus blooming out of the navel, much like our big bang universe.

“One of the most enduring images in the Vedic scriptures is that of Lord Brahma sitting on a lotus the stem of which goes down to the navel of Garbhodakaśāyī Viṣṇu, who is also praised as Hiranyagarbha. The fourteen planetary systems in Vedic cosmology are described to reside inside the “stem” of this lotus, which is kind of perplexing because the universe is three dimensional—and described as a sphere—but the lotus stem is one dimensional. How can we squeeze three dimensions into one dimension? This post discusses this question, and shows how the three dimensions are reduced to one dimension by “twisting” the single dimension using a process like the “curved” flow of kundalini. The post discusses parallels between the body and the universe, the process of primary and secondary creations, and how these are connected to Sāṅkhya as well as the forms of Lord Viṣṇu who are “controllers” in the material universe.”¹

The story of Yashoda and the multiverse vision: The Bhagawatam, in which it is told that Yashoda saw the whole universe in lord Krishna’s mouth, is essentially a text written to extol the qualities of Lord Krishna; or is it? Does it show that there was another universe- many more that she saw apart from the one in which she lived. Let us rear the story first:

One day, while playing in the fields, little Krishna secretly ate mud. His friends went and told Yashoda about this. When Krishna returned home, Yashoda caught Krishna by his ears and scolded him for putting dirt in his mouth. Krishna promptly replied that he had a fight with his friends in the morning and to take revenge they were all lying and that Yashoda shouldn't believe them. He said that she was being unfair as she believed them instead of believing her son.

Yashoda knew her son too well. She ordered, "If you have not taken any mud, then open your mouth. I shall see for myself."

Krishna obediently opened his mouth.

But when Yashoda peered into his mouth, she was wonderstruck. She saw the entire universe: the mountains the oceans, the planets, air, fire, moon and the stars in his small mouth. Yashoda was stunned and began to wonder whether she were dreaming or actually seeing something extraordinary. She fell on the ground, unconscious.



One school of Buddhism is the Huayan, also known as the Flower Garland school. The idea is that the flower garland, which represents all of reality, is made up of universes which all reflect one another. Others have likened the multiverse to Indra's net, a string of pearls in multiple dimensions. This infinitely large net has a jewel at each vertex, which each reflects on another.



Universes could be visualized like individual flowers on a garland

The *Rigveda* presents many theories of cosmology. For example:

- *Hiranyagarbha sukta*, its hymn 10.121, states a golden child was born in the universe and was the lord, established earth and heaven, then asks but who is the god to whom we shall offer the sacrificial prayers?
- *Devi sukta*, its hymn 10.125, states a goddess is all, the creator, the created universe, the feeder and the lover of the universe
- *Nasadiya sukta*, its hymn 10.129, asks who created the universe, does anyone really know, and whether it can ever be known.

According to Henry White Wallis in *The Cosmology of the Rigveda: An Essay* published in 1887 says that the *Rigveda* and other Vedic texts are full of alternative cosmological theories and curiosity questions. For example, the hymn 1.24 of the *Rigveda* asks, "these stars, which are set on high, and appear at night, whither do they go in the daytime?" and hymn 10.88 wonders, "how many fires are there, how many suns, how many dawns, how many waters? I am not posing an awkward question for you fathers; I ask you, poets, only to find out?" To its numerous open-ended questions, the Vedic texts present a diversity of thought, in verses imbued with symbols and allegory, where in some cases forces and agencies are clothed with a distinct personality, while in other cases as nature with or without anthropomorphic activity such as forms of mythical sacrifices.

The *Rigveda* contains the Nasadiya sukta hymn which does not offer a cosmological theory, but asks cosmological questions about the nature of universe and how it began:

Darkness there was at first, by darkness hidden;
Without distinctive marks, this all was water;
That which, becoming, by the void was covered;
That One by force of heat came into being;

Who really knows? Who will here proclaim it?
Whence was it produced? Whence is this creation?
Gods came afterwards, with the creation of this universe.
Who then knows whence it has arisen?

Whether God's will created it, or whether He was mute;
Perhaps it formed itself, or perhaps it did not;
Only He who is its overseer in highest heaven knows,
Only He knows, or perhaps He does not know.
— *Rigveda 10:129-6*

The concept of multiverses is mentioned many times in Hindu Puranic literature, such as in the Bhagavata Purana:

Every universe is covered by seven layers – earth, water, fire, air, sky, the total energy and false ego – each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called limitless (Bhagavata Purana 6.16.37)

According to the Hindu text Śrīmad Bhāgavatam, "there are innumerable universes besides this one." This concept of multiple universes is well known to Hindus familiar with the scriptures. But modern physicists have also been pondering whether our universe is all that we have or if there are many universes out there.

Throughout much of modern history, our scientific understanding of the universe has been limited by what we could see. As our telescopes have grown more powerful, the size of the universe has increased as well. However, we can only "see" so far, leaving many scientists to wonder what the universe is like beyond the far limits of our technology.

Some scientists even postulate that there may be not just one universe, but many—what's known as a multiverse. Max Tegmark, a physicist at the Massachusetts Institute of Technology, has proposed 4 types of Universes.¹

Level One Multiverse: The Extension of Our Universe or Quilted Universe.

The universe that we actually can see is limited by the strength of our modern telescopes. Few

physicists believe the universe ends right at this point, although it's impossible to know what exists beyond the range of our telescopes.

The first type of multiverse suggests that our universe simply keeps on going, all the way to infinity. If this were true, then an infinite number of possibilities exist out there, such as an infinite number of Earths or Milky Way galaxies. And just as we are limited by our telescopes, other universes would also be isolated by their own. In the Quilted Multiverse, the universe's infinite extension in space leads to worlds necessarily repeating themselves (like the endless library in the Borges story, which contains not only every conceivable book but a multitude of "imperfect facsimiles: works which differ only in a letter or a comma").

Level Two Multiverse: Pocket Universes

The second type of multiverse is similar to the first, but it suggests that as the universe expanded, pocket universes were cut off from each other. Unlike the first type of multiverse, where the laws of physics are the same everywhere, in this type they may vary radically among the different pocket universes.

This can be tied to string theory, which has many possible solutions. Each one of these may correspond to a separate universe. This leads to the thought that humans only exist because our universe happens to be ideally suited for life. For example, if another pocket universe did not have gravity, then life might never have started, leaving that universe sterile.

Level Three Multiverse: Many Worlds

Like the first type of multiverse, the third supposes that the laws of physics are consistent across all universes. In this case, though, new daughter universes appear at each moment in time, leading to all possible futures existing somewhere.

Take the case of the Schrödinger's cat paradox, which supposes that until the box is opened, the cat exists in two states—dead and alive. According to the many worlds multiverse, separate universes exist for each of those states (or wave functions). Of course, an observer in each of those universes would be aware of only one of those outcomes.

Level Four Multiverse: The Mathematical Multiverse

The last type of multiverse moves beyond comprehensible physics and into the realm of metaphysics. Tegmark proposes that each coherent system of mathematics may belong to some kind of physical reality—or separate universe. So a system that does not make sense in our universe might be perfect valid elsewhere.

None of these multiverses has been verified experimentally, but this classification system gives physicists a good scaffolding on which to hang their future multiversal endeavors.

Analogies to describe multiple universes also exist in the Puranic literature:

- 1. Because You are limitless, neither the lords of heaven nor even You (Vishnu ie dont speak for all of us) Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The śrutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion (Bhagavata Purana 10.87.41)*
- 2. The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination (Bhagavata Purana 3.11.41)*

3. *And who will search through the wide infinities of space to count the universes side by side, each containing its Brahma, its Vishnu, its Shiva? Who can count the Indras in them all—those Indras side by side, who reign at once in all the innumerable worlds; those others who passed away before them; or even the Indras who succeed each other in any given line, ascending to godly kingship, one by one, and, one by one, passing away (Brahma Vaivarta Purana)*

In the Mahabharatha: Krishna responds to the warrior Arjuna's request by telling him that no man can bear his naked splendour, then goes right ahead and gives him the necessary upgrade: "divine sight". What follows is one of the wildest, most truly psychedelic episodes in world literature. No longer veiled by a human semblance, Krishna appears in his universal aspect: a boundless, roaring, all-containing cosmos with a billion eyes and mouths, bristling with "heavenly weapons" and ablaze with the light of a thousand suns. The sight is fearsome not only in its manifold strangeness but because its fire is a consuming one. "The flames of thy mouths," a horrified Arjuna cries, "devour all the worlds ... how terrible thy splendours burn!"



Arjuna Says: O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity, as realized through Your inexhaustible glories.

O greatest of all personalities, O supreme form, though I see here before me Your actual position, I yet wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that universal self.

The Blessed Lord said: My dear Arjuna ... behold now My opulences, hundreds of thousands of varied divine forms, multicolored like the sea.

O best of the Bharatas, see here the different manifestations of Adityas, Rudras, and all the demigods. Behold the many things which no one has ever seen or heard before. Whatever you wish to see can be seen all at once in this body. This universal form can show you all that you now desire, as well as whatever you may desire in the future. Everything is here completely. But you cannot see Me with your present eyes. Therefore I give to you divine eyes by which you can behold My mystic opulence.

Mahabharat II

Welcome to the multiverse: Five hundred years ago, the western mind considered itself the lordly possessor of a solid, unmoving world. It was as recent as the 1920s that Edwin Hubble found galaxies beyond our own, then realised they were racing away from us -some faster than

the speed of light, a supposedly impossible feat that is allowed here since it's not the galaxies that are moving but space that's expanding. And now, as the latest in an increasingly vertiginous series of perspectives, comes the chance that the universe is but one among many: a leaf in a cosmic wood. What is more – as Brian Greene notes in this progress-report on what some are calling the golden age of cosmology – such ideas are not the fevered speculation of autistic savants but "emerge unbidden" from the calculations of physicists.

In the Inflationary Multiverse, universes randomly pop into being like holes in a hyperspatial emmental, then fly apart as the cheese itself – the technical term is "inflaton field" – grows at an exponential rate. It is the stuff of delirium. The Brane Multiverse posits other, unseen universes hovering a whisker from our own. In the chapter on the Simulated Multiverse, Greene sees our universe is a virtual one programmed by an alien civilisation. (As he wryly puts it: "evidence for artificial sentience and simulated worlds is grounds for rethinking the nature of your own reality".)

The mother of them all is what Greene calls the Ultimate Multiverse, which states that any world that can be mathematically modelled – or even imagined – must perforce exist. We are back to Arjuna, agog in front of a reality that encompasses "the visions from thy innumerable eyes, the words from thy innumerable mouths". It is a joyfully bewildering concept that flags up the impossibility of the endeavour; surely trying to define All That Exists is like trying to box the wind or weigh a dream. What seems certain, as Greene writes, is that "what we've thought to be the universe is only one component of a far grander, perhaps far stranger, and mostly hidden, reality." And what a delicious irony it is that science, that model of sober investigation, is inexorably returning us to vistas so peculiarly like the deranged imaginings of our "superstitious" past.

According to Carl Sagan:

"The Hindu religion is the only one of the world's great faiths dedicated to the idea that the Cosmos itself undergoes an immense, indeed an infinite, number of deaths and rebirths. It is the only religion in which time scales correspond to those of modern scientific cosmology. Its cycles run from our ordinary day and night to a day and night of Brahma, 8.64 billion years long, longer than the age of the Earth or the Sun and about half the time since the Big Bang."

The Multiverse, and Universes within Universes

The idea of the bubble universes forming out of the foam of the multiverse can also be envisioned as universes within universes. This image is common in Eastern thought. [For example](#), the concept is visualized in Buddhist architecture. The Chaoyang North Pagoda, also constructed by the Huayan school, has thirteen stories. On the base of the pagoda are two small reliefs of itself. These two reliefs have imagined smaller reliefs of itself, and so on and so on, seemingly forever. This reflects the Buddhist cosmology of the multiverse containing universes within universes.

This universe within universe idea also crops up in Hinduism. The Bhagavata Purana contains a story of Lord Krishna's youth. About being accused of eating dirt!

Since childhood, I've obsessed about existence. What is existence? What's the extent of existence? What's the purpose of existence? Now, six decades on, having explored many things, I'm no surer (and feeling no smarter), but I continue my pursuit.

What's the largest, surest fact about existence that I can know with confidence? For me, it's the vastness of the cosmos. The universe is huge, but it is only with recent discoveries that we can realize how inconceivably immense the universe, or multiple universes, may actually be.

It's now one of humanity's ultimate questions — and until relatively recently, we didn't know enough to even ask it. How many universes exist?

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The **Vedic period**, or **Vedic age** (c. 1500 – c. 500 BCE), is the period in the late Bronze Age and early Iron Age of the history of India when the Vedas were composed in the northern Indian subcontinent, between the end of the urban Indus Valley Civilisation and a second urbanisation which began in the central Indo-Gangetic Plain c. 600 BCE. The Vedas are liturgical texts which formed the basis of the influential Brahmanical ideology, which developed in the Kuru Kingdom, a tribal union of several Indo-Aryan tribes; the Vedas contain details of life during this period that have been interpreted to be historical and constitute the primary sources for understanding the period. These documents, alongside the corresponding archaeological record, allow for the evolution of the Indo-Aryan and **Vedic culture** to be traced and inferred.

The Vedas were composed and orally transmitted with precision by speakers of an Old Indo-Aryan language who had migrated into the northwestern regions of the Indian subcontinent early in this period; the Vedic society was patriarchal and patrilineal. Early Indo-Aryans were a Late Bronze Age society centred in the Punjab, organised into tribes rather than kingdoms, and primarily sustained by a pastoral way of life.

Around c. 1200–1000 BCE the *Aryan* culture spread eastward to the fertile western Ganges Plain. Iron tools were adopted, which allowed for the clearing of forests and the adoption of a more settled, agricultural way of life; the second half of the Vedic period was characterised by the emergence of towns, kingdoms, and a complex social differentiation distinctive to India, and the Kuru Kingdom's codification of orthodox sacrificial ritual. During this time, the central Ganges Plain was dominated by a related but non-Vedic Indo-Aryan culture, of Greater Magadha; the end of the Vedic period witnessed the rise of true cities and large states (called mahajanapadas) as well as śramaṇa movements (including Jainism and Buddhism) which challenged the Vedic orthodoxy.

The Vedic period saw the emergence of a hierarchy of social classes that would remain influential. Vedic religion developed into Brahmanical orthodoxy, and around the beginning of the Common Era, the Vedic tradition formed one of the main constituents of "Hindu synthesis".

Archaeological cultures identified with phases of Indo-Aryan material culture include the Ochre Coloured Pottery culture, the Gandhara grave culture, the black and red ware culture and the Painted Grey Ware culture.



Origins

Archaeological cultures associated with Indo-Iranian migrations (after *EIEC*). The Andronovo, BMAC and Yaz cultures have often been associated with Indo-Iranian migrations; the GGC, Cemetery H, Copper Hoard and PGW cultures are candidates for cultures associated with Indo-Aryan movements.

The early Vedic age is historically dated to the second half of the second millennium BCE; the Puranic chronology, the timeline of events in ancient Indian history as narrated in the Mahabharatha, the Ramayana, and the Puranas, envisions a much older chronology for the Vedic culture. In this view, the Vedas were received by the seven rishis thousands of years ago; the start of the reign of Manu Vaivasvate, the Manu of the current kalpa (aeon) and the progenitor of humanity, is dated by some as far back 7350 BCE. The Kurukshetra War, the background-scene of the Bhagavad Gita, which may relate historical events taking place ca. 1000 BCE at the heartland of Aryavarta, is dated in this chronology at ca. 3100 BCE.

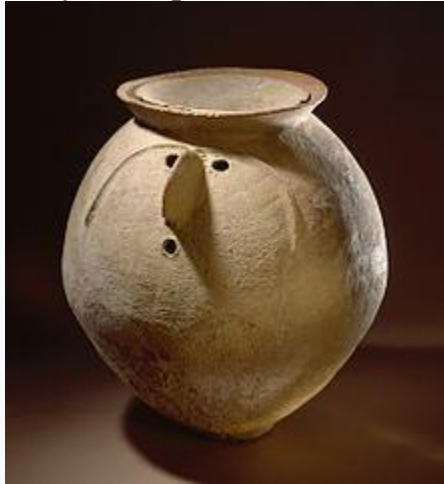
Historically, after the collapse of the Indus Valley Civilisation, which occurred around 1900 BCE, groups of Indo-Aryan peoples migrated into north-western India and started to inhabit the northern Indus Valley; the Indo-Aryans represented a sub-group that diverged from other Indo-Iranian tribes at the Andronovo horizon before the middle of the 2nd millennium BCE. The Indo-Iranians originated in the Sintashta culture, from which arose the subsequent Andronovo horizon; the Indo-Aryans migrated through the adjacent Bactria-Margiana area (present-day northern Afghanistan) to northwest India, followed by the rise of the Iranian Yaz culture at c. 1500 BCE, and the Iranian migrations into Iran at c. 800 BCE.

Indian writers and archaeologists have opposed the notion of a migration of Indo-Aryans into India, and argued for an indigenous origin of the Indo-Aryans. In this view, "the Indian civilization must be viewed as an unbroken tradition that goes back to the earliest period of the Sindhu-Sarasvati (or Indus) tradition (7000 or 8000 BCE)." Though popular in India, and reflecting Indian views on Indian history and religion, the idea of a purely indigenous origin of the Indo-Aryans is outside the academic mainstream.

The knowledge about the Aryans comes mostly from the *Rigveda-samhita*, i.e. the oldest layer of the *Vedas*, which was composed c. 1500–1200 BCE. They brought with them their distinctive religious traditions and practices; the Vedic beliefs and practices of the pre-classical era were closely related to the hypothesised Proto-Indo-European religion, and the Indo-Iranian

religion. Funeral sacrifices from the Sintashta-culture show close parallels to the sacrificial funeral rites of the *Rigveda*, while, according to Anthony, the Old Indic religion probably emerged among Indo-European immigrants in the contact zone between the Zeravshan River (present-day Uzbekistan) and (present-day) Iran, it was "a syncretic mixture of old Central Asian and new Indo-European elements", which borrowed "distinctive religious beliefs and practices" from the Bactria–Margiana culture, including the god Indra and the ritual drink Soma.

Early Vedic period (c. 1500 – c. 1200 BCE)



Cremation urn of the Gandhara grave culture (c. 1200 BCE), associated with Vedic material culture

The *Rigveda* contains accounts of conflicts between the Aryas and the Dasas and Dasyus, it describes Dasas and Dasyus as people who do not perform sacrifices (*akratu*) or obey the commandments of gods (*avrata*). Their speech is described as *mridhra* which could variously mean soft, uncouth, hostile, scornful or abusive. Other adjectives which describe their physical appearance are subject to many interpretations. However, some modern scholars such as Asko Parpola connect the Dasas and Dasyus to Iranian tribes Dahae and Dahyu and believe that Dasas and Dasyus were early Indo-Aryan immigrants who arrived into the subcontinent before the Vedic Aryans. Likewise, Bronkhorst has argued that the central Ganges Plain was dominated by a related but non-Vedic Indo-Aryan culture, a difference also noted by Samuel.

Accounts of military conflicts inbetween the various tribes of Vedic Aryans are also described in the *Rigveda*. Most notable of such conflicts was the Battle of Ten Kings, which took place on the banks of the river Parushni (modern day Ravi); the battle was fought between the tribe *Bharatas*, led by their chief Sudas, against a confederation of ten tribes. The Bharatas lived around the upper regions of the river Saraswati, while the Purus, their western neighbours, lived along the lower regions of Saraswati; the other tribes dwelt north-west of the Bharatas in the region of Punjab. Division of the waters of Ravi could have been a reason for the war. The confederation of tribes tried to inundate the Bharatas by opening the embankments of Ravi, yet Sudas emerged victorious in the Battle of Ten Kings. Purukutsa, the chief of the Purus, was killed in the battle and the Bharatas and the Purus merged into a new tribe, the Kuru, after the war.

Later Vedic period (c. 1100 – c. 500 BCE)

Pottery of the Painted Grey Ware culture (c. 1000-600 BCE), associated with Vedic material culture

After the 12th century BCE, as the *Rigveda* had taken its final form, the Vedic society, which is associated with the Kuru-Panchala region but were not the only Indo-Aryan people in northern India, transitioned from semi-nomadic life to settled agriculture in north-western India. Possession of horses remained an important priority of Vedic leaders and a remnant of the nomadic lifestyle, resulting in trade routes beyond the Hindu Kush to maintain this supply as horses needed for cavalry and sacrifice could not be bred in India; the Gangetic plains had remained out of bounds to the Vedic tribes because of thick forest cover. After 1000 BCE, the use of iron axes and ploughs became widespread and the jungles could be cleared with ease; this enabled the Vedic Aryans to extend their settlements into the western area of the Ganga-Yamuna Doab. Many of the old tribes coalesced to form larger political units.

The Vedic religion was further developed with the emergence of the Kuru kingdom, systematising its religious literature and developing the Śrauta ritual, it is associated with the Painted Grey Ware culture (c.1200-600 BCE), which did not expand east of the Ganga-Yamuna Doab. It differed from the related, yet markedly different, culture of the Central Ganges region, which was associated with the Northern Black Polished Ware and the Mahajanapadas of Kosala and Magadha.

In this period the *varna* system emerged, state Kulke and Rothermund, which in this stage of Indian history were a "hierarchical order of estates which reflected a division of labor among various social classes"; the Vedic period estates were four: Brahmin priests and warrior nobility stood on top, free peasants and traders were the third, and slaves, labourers and artisans, many belonging to the indigenous people, were the fourth. This was a period where agriculture, metal, and commodity production, as well as trade, greatly expanded, and the Vedic era texts including the early Upanishads and many Sutras important to later Hindu culture were completed.

The Kuru Kingdom, the earliest Vedic "state", was formed by a "super-tribe" which joined several tribes in a new unit. To govern this state, Vedic hymns were collected and transcribed, and new rituals were developed, which formed the now orthodox Śrauta rituals. Two key figures in this process of the development of the Kuru state were the king Parikshit and his successor Janamejaya, transforming this realm into the dominant political and cultural power of northern Iron Age India.

The most well-known of the new religious sacrifices that arose in this period were the *Ashvamedha* (horse sacrifice); this sacrifice involved setting a consecrated horse free to roam the kingdoms for a year. The horse was followed by a chosen band of warriors; the kingdoms and chiefdoms in which the horse wandered had to pay homage or prepare to battle the king to whom the horse belonged. This sacrifice put considerable pressure on inter-state relations in this era; this period saw also the beginning of the social stratification by the use of *varna*, the division of Vedic society in Brahmins, Kshatriya, Vaishya and Shudra.

The Kuru kingdom declined after its defeat by the non-Vedic Salva tribe, and the political centre of Vedic culture shifted east, into the Panchala kingdom on the Ganges, under King Keśin Dālbya (approximately between 900 and 750 BCE). Later, in the 8th or 7th century BCE, the kingdom of Videha emerged as a political centre farther to the East, in what is today northern Bihar of India and southeastern Nepal, reaching its prominence under the king Janaka, whose court provided patronage for Brahmin sages and philosophers such

as Yajnavalkya, Uddalaka Aruni, and Gargi Vachaknavi; Panchala also remained prominent during this period, under its king Pravahana Jaivali.

Towards urbanisation

By the 6th century BCE, the political units consolidated into large kingdoms called Mahajanapadas; the process of urbanisation had begun in these kingdoms, commerce and travel flourished, even regions separated by large distances became easy to access. Anga, a small kingdom to the east of Magadha (on the door step of modern-day West Bengal), formed the eastern boundary of the Vedic culture. Yadavas expanded towards the south and settled in Mathura. To the south of their kingdom was Vatsa which was governed from its capital Kausambi; the Narmada River and parts of North Western Deccan formed the southern limits. The newly formed states struggled for supremacy and started displaying imperial ambitions.

The end of the Vedic period is marked by linguistic, cultural and political changes; the grammar of Pāṇini marks a final apex in the codification of Sutra texts, and at the same time the beginning of Classical Sanskrit. The invasion of Darius I of the Indus valley in the early 6th century BCE marks the beginning of outside influence, continued in the kingdoms of the Indo-Greeks. Meanwhile, in the Kosala-Magadha region, the shramana movements (including Jainism and Buddhism) objected the self-imposed authority and orthodoxy of the intruding Brahmins and their Vedic scriptures and ritual. According to Bronkhorst, the sramana culture arose in "Greater Magadha," which was Indo-European, but not Vedic. In this culture, kshatriyas were placed higher than Brahmins, and it rejected Vedic authority and rituals.

CULTURE

Society

While Vedic society was relatively egalitarian in the sense that a distinct hierarchy of socio-economic classes or castes was absent, the Vedic period saw the emergence of a hierarchy of social classes. Political hierarchy was determined by rank, where *rajan* stood at the top and *dasi* at the bottom. The words *Brahmana* and *Kshatriya* occur in various family books of the *Rigveda*, but they are not associated with the term *varna*; the words *Vaishya* and *Shudra* are absent. Verses of the *Rigveda*, such as 3.44-45, indicate the absence of strict social hierarchy and the existence of social mobility:

O, Indra, fond of *soma*, would you make me the protector of people, or would you make me a king, would you make me a sage who has drunk *soma*, would you impart to me endless wealth.

The institution of marriage was important and different types of marriages— monogamy, polygyny and polyandry are mentioned in the *Rigveda*. Both women sages and female gods were known to Vedic Aryans. Women could choose their husbands and could remarry if their husbands died or disappeared. The wife enjoyed a respectable position. People consumed milk, milk products, grains, fruits, and vegetables. Meat eating is mentioned, however, cows are labelled *aghnya* (not to be killed). Clothes of cotton, wool and animal skin were worn. *Soma* and *sura* were popular drinks in the Vedic society, of which *soma* was sanctified by religion. Flute (*vana*), lute (*vina*), harp, cymbals, and drums were the musical instruments played and a heptatonic scale was used. Dancing, dramas, chariot racing, and gambling were other popular pastimes.

The emergence of monarchical states in the later Vedic age led to a distancing of the *rajan* from the people and the emergence of a *varna* hierarchy; the society was divided into four social groups— Brahmanas, Kshatriyas, Vaishyas and Shudras. The later Vedic texts fixed social boundaries, roles, status and ritual purity for each of the groups; the *Shatapatha Brahmana* associates the Brahmana with purity of parentage, good conduct, glory, teaching or protecting people; Kshatriya with strength, fame, ruling, and warfare; Vaishya with material prosperity and production-related activities such as cattle rearing and agriculture; Shudras with the service of the higher *varnas*. The effects of *Rajasuya* sacrifice depended on the *varna* of the sacrificer. *Rajasuya* endowed Brahmana with lustre, Kshatriya with valour, Vaishya with procreative power and Shudra with stability; the hierarchy of the top three *varnas* is ambiguous in the later Vedic texts. *Panchavamsha Brahmana* and verse 13.8.3.11 of the *Shatapatha Brahmana* place Kshatriya over Brahmana and Vaishya, whereas, verse 1.1.4.12 places Brahmana and Vaishya over the Kshatriya and Shudra. The *Purusha sukta* visualised the four *varnas* as hierarchical, but inter-related parts of an organic whole. Despite the increasing social stratification in the later Vedic times, hymns like *Rigveda* IX.112 suggest some amount of social mobility: "I am a reciter of hymns, my father a physician, and my mother grinds (corn) with stones. We desire to obtain wealth in various actions."

Household became an important unit in the later Vedic age; the variety of households of the Vedic era gave way to an idealised household which was headed by a *grihapati*. The relations between husband and wife, father and son were hierarchically organised and the women were relegated to subordinate and docile roles. Polygyny was more common than polyandry and texts like *Tattiriya Samhita* indicate taboos around menstruating women. Various professions women took to are mentioned in the later Vedic texts. Women tended to cattle, milked cows, carded wool; were weavers, dyers, and corn grinders. Women warriors such as *Vishphala*, who lost a leg in battle, are mentioned. Two female philosophers are mentioned in the Upanishads. Patrick Olivelle, in his translation of the Upanishads, writes that "the fact that these women are introduced without any attempt to justify or to explain how women could be engaged in theological matters suggests the relatively high social and religious position of at least women of some social strata during this period."

Political organisation

Vedic weaponry



Ancient Indian
Antennae sword; Metalwork,
1500–500 BCE.



Ancient Indian Ax Blade,
1500–1000 BCE.

Early Vedic Aryans were organised into tribes rather than kingdoms; the chief of a tribe was called a *rajan*. The autonomy of the *rajan* was restricted by the tribal councils called *sabha* and *samiti*; the two bodies were, in part, responsible for the governance of the tribe. The *rajan* could not accede to the throne without their approval; the distinction between the two bodies is not clear. Arthur Llewellyn Basham, a noted historian and indologist, theorises that *sabha* was a meeting of great men in the tribe, whereas, *samiti* was a meeting of all free tribesmen; some tribes had no hereditary chiefs and were directly governed by the tribal councils. *Rajan* had a rudimentary court which was attended by courtiers (*sabhasad*) and chiefs of sects (*gramani*); the main responsibility of the *rajan* was to protect the tribe. He was aided by several functionaries, including the *purohita* (chaplain), the *senani* (army chief), *dutas* (envoys) and *spash* (spies). *Purohita* performed ceremonies and spells for success in war and prosperity in peace.

In the later Vedic period, the tribes had consolidated into small kingdoms, which had a capital and a rudimentary administrative system. To aid in governing these new states, the kings and their Brahmin priests arranged Vedic hymns into collections and developed a new set of rituals (the now orthodox Śrauta rituals) to strengthen the emerging social hierarchy; the *rajan* was seen as the custodian of social order and the protector of *rashtra* (polity). Hereditary kingship started emerging and competitions like chariot races, cattle raids, and games of dice, which previously decided who was worthy of becoming a king, became nominal. Rituals in this era exalted the status of the king over his people, he was occasionally referred to as *samrat* (supreme ruler). The *rajan's* increasing political power enabled him to gain greater control over the productive resources; the voluntary gift offering (*bali*) became compulsory tribute; however, there was no organised system of taxation. *Sabha* and *samiti* are still mentioned in later Vedic texts, though, with the increasing power of the king, their influence declined. By the end of the later Vedic age, different kinds of political systems such as monarchical states (*rajya*), oligarchical states (*gana* or *sangha*), and tribal principalities had emerged in India.

According to Michael Witzel's analysis of the Kuru Kingdom, it can be characterized as the earliest Vedic "state", during the Middle Vedic Period. However, Robert Bellah observes that it is difficult to "pin down" whether the Kurus were a true "state" or a complex chiefdom, as the Kuru kings notably never adopted royal titles higher than "rājan," which means "chief" rather than "king" in the Vedic context; the Middle Vedic Period is also characterized by a lack of cities; Bellah compares this to early state formation in ancient Hawai'i and "very early Egypt," which were "territorial states" rather than "city-states," and thus "it was the court, not the city, that provided the center, and the court was often peripatetic." Romila Thapar characterizes Vedic-era state formation as being in a condition of "arrested development," because local chiefs were relatively autonomous, and because surplus wealth that could have been directed towards state-building was instead used for the increasingly grandiose rituals that also served to structure social relations; the period of the Upanishads, the final phase of the Vedic era, was approximately contemporaneous with a new wave of state formations, linked to the beginning of urbanization in the Ganges Valley: along with the growth of population and trade networks, these social and economic changes put pressure on older ways of life, setting the stage for the Upanishads and the subsequent sramana movements, and the end of the Vedic Period, which was followed by the Mahajanapada period.

According to George Erdosy, archaeological data for the period of period from 1000 to 600 BCE shows a two-tiered settlement pattern in the Ganges Valley, with some "modest central places," suggestive of the existence of simple chiefdoms, with the Kurukshetra District itself displaying a more complex (albeit not yet urbanized) three-tiered hierarchy. Subsequently, (after 600 BCE) there are four tiers of site sizes, including large towns and fortified cities, consistent with an urbanized state-level society.

Economy

Economy in the Vedic period was sustained by a combination of pastoralism and agriculture. There are references, in the *Rigveda*, to the leveling of fields, seed processing, and storage of grains in large jars. War bounty was also a major source of wealth. Economic exchanges were conducted by gift giving, particularly to kings (*bali*) and priests (*dana*), and barter using cattle as a unit of currency. While gold is mentioned in some hymns, there is no indication of the use of coins. Metallurgy is not mentioned in the *Rigveda*, but the word *ayas* and instruments made from it such as razors, bangles, axes are mentioned. One verse mentions purification of *ayas*; some scholars believe that *ayas* refers to iron and the words *dham* and *karmara* refer to iron-welders. However, philological evidence indicates that *ayas* in the *Rigveda* refers only to copper and bronze, while iron or *śyāma ayas*, literally "black metal", first is mentioned in the post-Rigvedic *Atharvaveda*, and therefore the Early Vedic Period was a Bronze Age culture whereas the Late Vedic Period was an Iron Age culture

The transition of Vedic society from semi-nomadic life to settled agriculture in the later Vedic age led to an increase in trade and competition for resources. Agriculture dominated the economic activity along the Ganges valley during this period. Agricultural operations grew in complexity and usage of iron implements (*krishna-ayas* or *shyama-ayas*, literally black metal or dark metal) increased. Crops of wheat, rice, and barley were cultivated. Surplus production helped to support the centralised kingdoms that were emerging at this time. New crafts and occupations such as carpentry, leather work, tanning, pottery, astrology, jewellery, dying, and winemaking arose. Apart from copper, bronze, and gold, later Vedic texts also mention tin, lead, and silver.

Panis in some hymns refers to merchants, in others to stingy people who hid their wealth and did not perform Vedic sacrifices; some scholars suggest that *Panis* were semitic traders, but the evidence for this is slim. Professions of warriors, priests, cattle-rearers, farmers, hunters, barbers, vintners and crafts of chariot-making, cart-making, carpentry, metal working, tanning, making of bows, sewing, weaving, making mats of grass and reed are mentioned in the hymns of the *Rigveda*; some of these might have needed full-time specialists. There are references to boats and oceans. Book X of the *Rigveda* refers to both eastern and western oceans. Individual property ownership did not exist and clans as a whole enjoyed rights over lands and herds. Enslavement (*dasa*, *dasi*) in the course of war or as a result of non-payment of debt is mentioned. However, slaves worked in households rather than production-related activities.

Religion

Vedic religion

Texts considered to date to the Vedic period are mainly the four *Vedas*, but the Brahmanas, Aranyakas and the older Upanishads as well as the oldest Śrautasutras are also considered to be Vedic; the *Vedas* record the liturgy connected with the rituals and sacrifices performed by the 16 or 17 Śrauta priests and the purohitas.^[citation needed]

The rishis, the composers of the hymns of the *Rigveda*, were considered inspired poets and seers (in post-Vedic times understood as "hearers" of an eternally existing *Veda*, *Śruti* means "what is heard").

The mode of worship was the performance of sacrifices (Yajna) which included the chanting of Rigvedic verses (see Vedic chant), singing of *Samans* and 'mumbling' of sacrificial mantras (Yajus). Yajna involved sacrifice and sublimation of the havana sámagri (herbal preparations) in the fire accompanied by the chanting of the Vedic mantras; the sublime meaning of the word yajna is derived from the Sanskrit verb yaj, which has a three-fold meaning of worship of deities (devapujana), unity (saṁgatikaraṇa) and charity (dāna). An essential element was the sacrificial fire—the divine Agni—into which oblations were poured, as everything offered into the fire was believed to reach God. People prayed for abundance of rain, cattle, sons, long life and gaining 'heaven'.

Vedic people believed in the transmigration of the soul, and the peepul tree and cow were sanctified by the time of the *Atharvaveda*. Many of the concepts of Indian philosophy espoused later like Dharma, Karma etc. trace their root to the *Vedas*.

The main deities of the Vedic pantheon were Indra, Agni (the sacrificial fire), and Soma and some deities of social order such as Mitra–Varuna, Aryaman, Bhaga and Amsa, further nature deities such as Surya (the Sun), Vayu (the wind), and Prithivi (the earth). Goddesses included Ushas (the dawn), Prithvi, and Aditi (the mother of the Aditya gods or sometimes the cow). Rivers, especially Saraswati, were also considered goddesses. Deities were not viewed as all-powerful; the relationship between humans and the deity was one of transaction, with Agni (the sacrificial fire) taking the role of messenger between the two. Strong traces of a common Indo-Iranian religion remain visible, especially in the Soma cult and the fire worship, both of which are preserved in Zoroastrianism.

Ethics in the *Vedas* are based on the concepts of Satya and Rta. Satya is the principle of integration rooted in the Absolute. Whereas, Rta is the expression of Satya, which regulates and coordinates the operation of the universe and everything within it. Conformity with Rta would enable progress whereas its violation would lead to punishment.

Influence on Hinduism

Around the beginning of the Common Era, the Vedic tradition formed one of the main constituents of the "Hindu synthesis". Vedic religion survived in the śrauta ritual, whereas ascetic and devotional traditions like Yoga and Vedanta acknowledge the authority of the Vedas, but interpret the Vedic pantheon as a unitary view of the universe with 'God' (Brahman) seen as immanent and transcendent in the forms of Ishvara and Brahman. Later texts such as the Upanishads and epics, namely the Gita of Mahabharat, are essential parts of these later developments.

Literature

The reconstruction of the history of Vedic India is based on text-internal details, but can be correlated to relevant archaeological details. Linguistically, the Vedic texts could be classified in five chronological strata:

1. **Rigvedic text:** The *Rigveda* is by far the most archaic of the Vedic texts preserved, and it retains many common Indo-Iranian elements, both in language and in content, that are not present in any other Vedic text. Its time span likely corresponds to the Late Harappan culture, Gandhara Grave culture and Ochre Coloured Pottery culture.
2. **Mantra language texts:** This period includes both the mantra and prose language of the *Atharvaveda* (*Paippalada* and *Shaunmkiya*), the *Rigveda Khilani*, the *Samaveda Samhita* (containing some 75 mantras not in the *Rigveda*), and the mantras of the *Yajurveda*. Many of these texts are largely derived from the *Rigveda*, but have undergone certain changes, both by linguistic change and by reinterpretation. Conspicuous changes include change of *vishva* "all" by *sarva*, and the spread of the *kuru*- verbal stem (for Rigvedic *krno*-); this is the time of the early Iron Age in north-western India, corresponding to the *Black and Red Ware* (BRW) and *Painted Grey Ware* (PGW) cultures, and the early Kuru Kingdom, dating from c. the 12th to 11th century BCE.
3. **Samhita prose texts:** This period marks the beginning of the collection and codification of a Vedic canon. An important linguistic change is the complete loss of the injunctive; the Brahmana part ('commentary' on mantras and ritual) of the *Black Yajurveda* (MS, KS, TS) belongs to this period. Archaeologically, the *Painted Grey Ware* (PGW) culture from c. 1000 or 900 BCE corresponds to the Kuru Kingdom and the subsequent eastward shift of the political centre from the Kurus to the Panchalas on the Ganges.
4. **Brahmana prose texts:** The Brahmanas proper of the four *Vedas* belong to this period, as well as the Aranyakas, the oldest of the Upanishads (BAU, ChU, JUB) and the oldest Śrautasutras (BSS, VadhSS). In the east, Videha (N. Bihar and Nepal) is established as the third main political centre of the Vedic period.
5. **Sutra language texts:** This is the last stratum of Vedic Sanskrit leading up to c. 500 BCE, comprising the bulk of the Śrauta and Grhya Sutras, and some *Upanishads* (e.g. KathU, MaitrU).

Archaeological cultures identified with phases of Vedic material culture include the Ochre Coloured Pottery culture, the Gandhara Grave culture, the Black and red ware culture and the Painted Grey Ware culture.

Ochre coloured pottery culture was first found approximately between 1950-1951, in western Uttar Pradesh, in the Badaun and Bisjua district, it is thought that this culture was prominent during the latter half of the 2nd millennium, within the transition between the Indus Valley civilization and the end of Harappan culture. This pottery is typically created with wheel ware, and is ill-fired, to a fine to medium fabric, decorated with a red slip, and occasional black bands¹; when this pottery was worked with, it often left an ochre color on the hands, most likely because of water-logging, bad firing, wind action, or a mixture of these factors. This pottery was found all throughout the doab, most of it found in the Muzaffarnagar, Meerut, and Bulandshahr districts, but also existing outside these districts, extending north and south of Bahadrabad; this pottery does however seem to exist within different time frames of popularity, ochre colored pottery seeming to occur in areas such as Rajasthan earlier than we see it in the doab, despite the doab being heavily associated with the culture.

Gandhara grave culture refers to the protohistoric cemeteries found in the Gandhara region, stretching all the way from Bajaur to the Indus; these cemeteries seem to follow a set grave structure and “mortuary practice”, such as inflexed inhumation and cremation. This culture is thought to occur in 3 stages: the lower, in which burials take place in masonry lined pits, the upper, in which urn burials and cremations are added, and the “surface” level, in which graves are covered with huge stone slabs. In the lower stage, excavators found that these graves are typically 2–3 feet deep, and covered with stones on top. After digging out the stones, skeletons were found facing southwest to northeast, with the head facing one direction, and the hands laying on top of one another. Female skeletons were often found wearing hair pins and jewelry. Pottery is greatly important to this culture, as pottery was often used as a “grave good”, being buried with the bodies of the dead. Buried alongside the skeletons, we typically see various pots on top of the body, averaging at about 5 or less pieces of pottery per grave. Within this culture we typically see 2 kinds of pottery: gray ware, or red ware.

Black and red ware culture was coined as a term in 1946 by Sir Mortimer Wheeler; the pottery, as the name suggests, typically has a black rim/inside surface, and a red lower half on the outside of the piece. Red-ware pottery tends to fall into 2 categories: offering stands, or cooking vessels. Most of these pieces of pottery were open mouthed bowls that were burnished, painted, or slipped on one side, however, jars, pots, and dishes-on-stands have also been found in small quantities. Black and red ware, and the surrounding culture, began its spread during the neolithic period and continues until the early medieval period in India, as well as being found in parts of West Asia and Egypt. There are many theories about the process of its creation, the most popular being the use of an inverted firing technique, or a simultaneous oxidation and reduction firing. One researcher however learned that these 2 theories are quite possibly misguided, as they were able to recreate black and red ware pottery through double firing, one stating “the characteristic colouration of the pottery cannot merely be achieved by inverted firing”.

Painted grey ware culture is a significant pottery style that has been linked to a group of people who settled in Sutlej, Ghaggar, and the Upper Ganga/Yamuna Valleys, loosely classified with the early Aryans who migrated to India in the beginning of the Vedic period. It’s also thought that the groups that introduced the painted grey ware culture also brought iron technology to the Indo-gangetic plains, making this pottery a momentous mark of the Northern Indian Iron age; the style of grey-ware often includes clay wheel-thrown into a smooth texture, ash-grey in color, and often decorated with black ink, creating small circular patterns, sometimes spirals, swastikas, or sigmas. Grey-ware pottery is almost exclusively drinking ware, and tends to have 3 different forms: narrow-waisted, tall drinking glasses, middle-sized drinking goblets, and drinking vases with outturned lips. There was a distinct grey ware culture surrounding the establishment of the pottery, but while the culture is significant, grey ware has only made up 10-15% of found Vedic pottery, a majority of the pottery red ware, as grey ware pottery was seen as a “highly valued luxury”.

No understanding of Hinduism is complete without delving into the fascinating subject known as Vedic astrology. Dating back to ancient times, Vedic astrology makes use of planetary positions and complex mathematical formulae to make predictions. Over thousands of years, this study has evolved into a highly accurate system that practitioners use to chart the courses of people’s lives.

An ancient table depicting the Vedic

zodiac signs

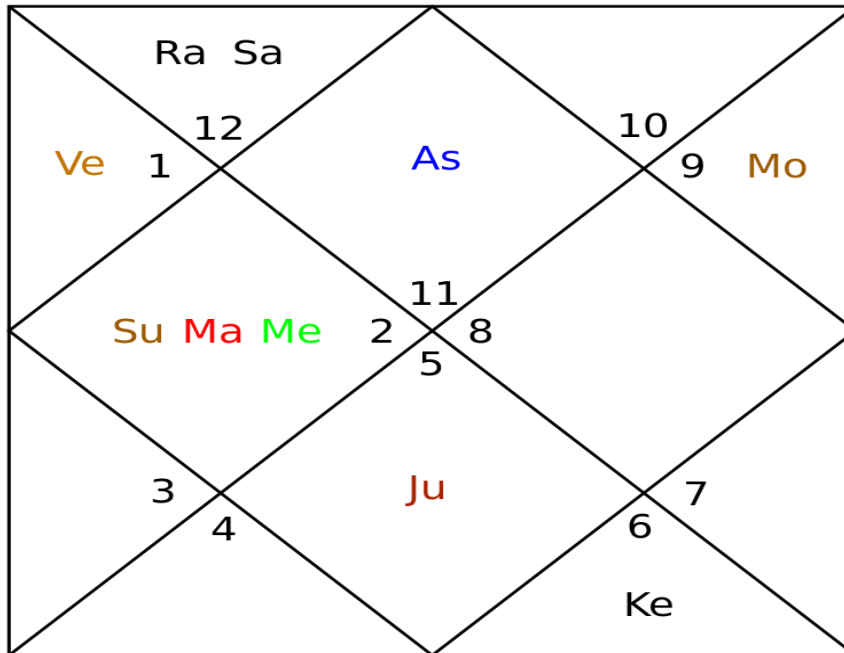
What is Vedic Astrology?

Vedic astrology refers to Hindu astrology, a practice that dates back thousands of years to ancient Hindu times. Also called ‘Jyotish’, or the study of light, Vedic astrology operates on the premise that cosmic patterns determine human destiny. It derives from knowledge and beliefs that Vedic sages documented in their scriptures several thousand years ago. Today, Vedic astrology has a wide range of applications in India and abroad, including marriage, health and diet, education, business contracts and predicting the outcome of a new venture.

Premise of Astrology

Astrology is essentially the study of how planetary movements impact human lives. Astrologers calculate charts based on the position of the planets with relation to the fixed stars as well as the position of the fixed zodiac star signs in relation to a fixed point on earth. These charts tell astrologers a great deal about the significance of any particular moment or lifetime. The ‘dashas’, or planetary periods, offer a lot of information about when different events will occur over the course of a life.

The basic premise of Vedic astrology is that all aspects of the universe are interlinked. Each life plays out in accordance with a cosmic design and every incident occurs because it was meant to. Vedic predictions take this interlinking into account and thus chart out an individual’s life.



Part of a birth chart drawn up in Vedic astrology

How Horoscopes Depend on Vedic Astrology

A Vedic astrology birth chart, or Janam Patri, is an important instrument used to predict a person's fortune at birth. It features the nine planets and the twelve zodiac signs distributed across different 'houses'. Each of these houses denotes some aspect of life such as education, career, marriage or health. By examining this chart, an astrologer can assess a person's qualities, talents, preferences and flaws, and accordingly predict what he or she is likely to do.

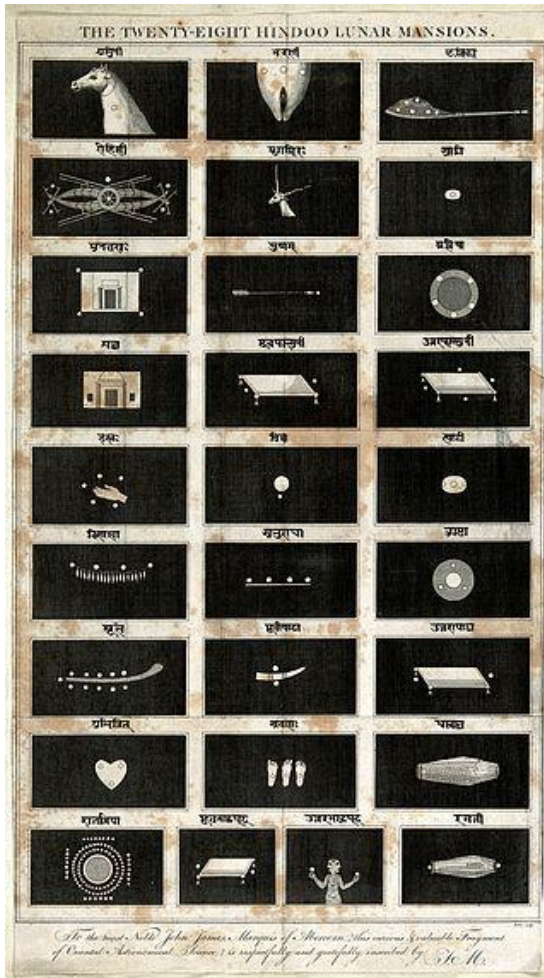
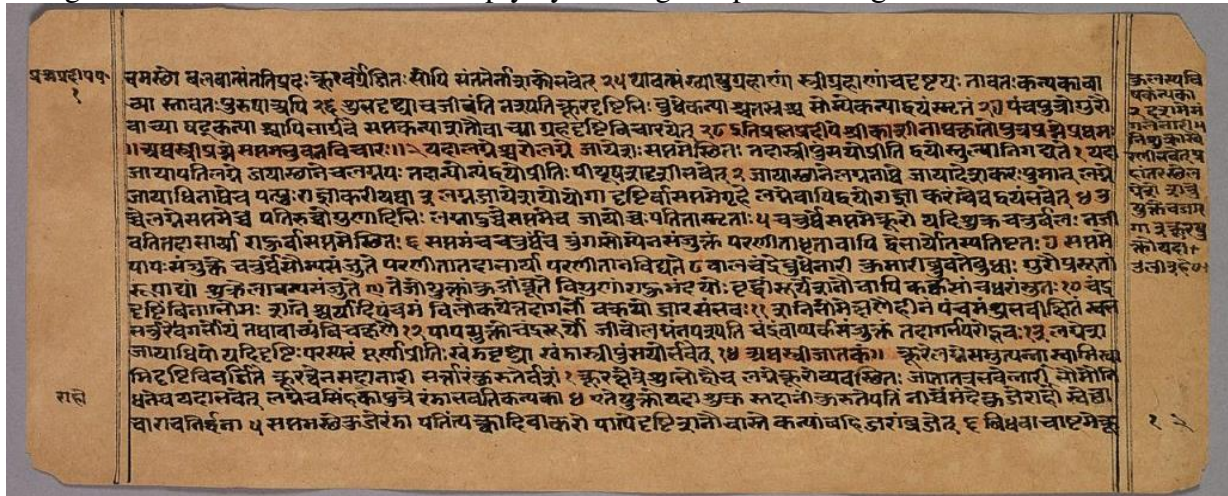
While not everyone believes in the accuracy of a Vedic astrology horoscope, many cultures and communities still rely on these horoscopes to take important decisions related to personal and professional life. In India, most Hindu marriages still depend on Vedic astrology matching, where astrologers compare the horoscopes of the prospective bride and groom and thus determine whether they are a good fit.

Secrets of the Vedas

Vedic astrology is highly accurate because it relies on ancient science. The Vedic astrology secrets all derive from the Vedas, ancient Indian texts that are full of wisdom. It differs from Western astrology primarily in its use of the 'fixed' zodiac rather than the 'moving' zodiac. The earth gradually tilts on its axis as it revolves about the sun, and hence the moving zodiac is shifting slightly every year. In fact, it is currently almost one whole sun sign behind the Vedic system. Vedic astrology thus holds more esteem among astrologers as being more accurate.

The use of planetary ruling periods allows Vedic astrologers to make in-depth predictions about a person's life. The positions of the stars and planets at the moment of a person's birth can say a great deal about what that person's life will be like. These predictions thus hold greater meaning

than generalised statements made simply by looking at a person's sign.



An
Vedic astrology

engraving of the Hindu zodiac according to

Significance of Vedic Astrology

Apart from the accuracy of Vedic astrology predictions, practitioners hold the subject in high regard because of its ties to ancient Hindu wisdom. Vedic belief is largely about understanding

the self along with its relation to the world around it. Vedic astrology thus focuses on truly understanding oneself and acting accordingly rather than opting for quick solutions. Ancient Vedic texts hold many profound ideas about life and are thus excellent sources of knowledge even in the modern context. Over 4000 years of evolution, Vedic astrology has derived elements of Western astrology – however, its essence remains traditionally Indian.

Part of an ancient Vedic text on astrology

At the end of the day, it is important to remember that no form of astrology is completely accurate. We are each in control of our own destinies and should thus choose our own paths. However, Vedic astrology can tell us a lot about the general trends our life will follow and hence the possible steps we can take to live the best life possible.

Pancha Bhoota or Pancha Maha-Bhoota - five great elements, also five physical elements, is a group of five basic elements, which, according to Hinduism, is the basis of all cosmic creation. These elements are: Prithvi/Bhudevi (Sanskrit: Earth), Apas/Varuna/Jal (Sanskrit: ॐ: Water), Agni (Sanskrit: Fire), Vayu (Sanskrit: Air), Akasha/Dyaus/Aether (Sanskrit: Space). These elements have different characteristics and these also account for different faculties of human experience. In *ayurveda* and Indian philosophy, the human body is considered to be made of these five elements. However, Cārvāka did not accept *Akash* as basic element as it is not tangible and according to him, there are only four basic elements.^[3] Buddhism also accepts four basic elements and *Akash* is left out. These five elements of Indian cosmological system are similar but not identical to five element theory used in East Asia.^[4]

These are also called Pancha Tattva¹

The 36 tattvas

The *pancha bhoota* are associated with a sense which is perceived by sense organ in human being. Below table gives details of associated sense, sense organ, and other attributes of elements.

<i>Bhoota (Element)</i>	Associated Sense	Associated Sense Organ	Perception mode	Associated Finger	Associated consort	Affiliation
<i>Akash/Dyaus (Space)</i>	Sound	Ear	Heard	Middle Finger	Bhumi/Prithvi	Deva
<i>Vayu (Air)</i>	Touch	Skin	Heard, Felt	Index Finger	Lehari	Deva
<i>Agni (Fire)</i>	Sight/Color	Eye	Heard, Felt, Seen	Thumb	Swaha	Deva
<i>Jal/Varuna (Water)</i>	Taste	Tongue	Heard, Felt, Seen, Tasted	Little Finger	Varuni	Deva
<i>Prithvi/Bhumi (Earth)</i>	Smell	Nose	Heard, Felt, seen, Tasted, Smelled	Ring Finger	Dyaus/Akasha and Vishnu	Devi

According to ayurveda and Yoga, *Pancha Bhoota* are associated with overall health of human being. Any disorder in human body indicates imbalance of one or more of these elements. *Yoga Tattva Mudra Vijnana* relates these five elements to five fingers of human being. Different *Mudra* were developed to balance these^[5] in human body which form the *Hasta Mudra* in yogic tradition and are used in Naturopathy.

The three *dosha*- three intrinsic tendencies, which, according to ayurveda are intrinsic in every human being, are representation of combination of these five elements in human body. The three *Dosha* have subtle positive essences which control the mind and body function.^[6]

<i>Dosha</i>	<i>Bhoota</i> Composition	Characteristic
<i>Vata</i>	<i>Vayu, Akash</i>	<i>Prana</i>
<i>Pitta</i>	<i>Agni, Jal/Apas</i>	<i>Tejas</i>
<i>Kapha</i>	<i>Prithvi, Jal/Apas</i>	<i>Ojas</i>

According to *Yoga*, the aim of *sadhana* is to have mastery over oneself. This mastery can be achieved by mastering all the basic elements. The process of gaining mastery over these elements and purifying them is called *Bhuta Shuddhi*. *Pancha Bhoota Stalam* is representation of *pancha bhoota* for yogic practice. People used to move from one temple to another and do *sadhana* on particular basic element.

The seven *Chakras* in the human subtle body are associated with these five elements.

<i>Chakra</i>	<i>Bhoota</i>	Characteristic
<i>Muladhara Chakra</i>	<i>Prithvi</i>	Stability, Support
<i>Swadhishtan Chakra</i>	<i>Jal</i>	Joy, Well-being
<i>Manipura Chakra</i>	<i>Agni</i>	Wisdom, Power
<i>Anahata Chakra</i>	<i>Vayu</i>	Compassion
<i>Vishuddha Chakra</i>	<i>Akash</i>	Trust, Creativity
<i>Ajna Chakra</i>	<i>Akash</i>	Knowledge, Intuition, Dignity
<i>Sahasrara Chakra</i>	<i>Akash</i>	Oneness

Hasta Mudra or hand posture is based on the *panch bhootas*. The basic assumption is that all the five elements can be represented by five different fingers in human body as shown in the table below.

Finger Name	<i>Bhoota</i>
<i>Kanishthika</i> , Little Finger	<i>Jal/Apas</i>
<i>Anamika</i> , Ring Finger	<i>Prithvi</i>
<i>Madhyama</i> , Middle Finger	<i>Akash</i>
<i>Tarjani</i> , Index Finger	<i>Vayu</i>
<i>Angustha</i> , Thumb	<i>Agni</i>

Vastu[edit]

Further information: Vastu shastra

Vastu shastra emphasizes on the placement of five elements in specified direction and the balance of these elements determines the condition of the associated structure.

<i>Bhoota</i>	Associated Direction	Characteristics
<i>Akasha/Dyaus</i>	East	Expansion, enhancement
<i>Vayu/Pavan</i>	North	Movements, joy, happiness
<i>Agni</i>	South	Power, confidence, fame
<i>Jal/Apas/Varuna</i>	West	Spirituality, ideas, thoughts, healing
<i>Prithvi/Bhumi</i>	Center, Diagonal	Stability, peace and harmony

These correlations are used to define an ideal home: The house itself is placed so that maximum load and weight is in the southwest area of the plot. Thus, there is maximum open space in the north and east sides of the plot, satisfying Vayu/air and Akasha/aether. The main gate, the verandah and the main door are in the northeast of the house; south of the verandah the main living room, and south of that one or two bedrooms. The kitchen is placed in the southeast corner of the house, to balance Akasha and Agni.

Human Taste: Pancha Bhoota is associated with six human tastes as below.

<i>Taste</i>	Associated Bhoota
Sweet	<i>jal, prithvi</i> (Earth and Water)
Sour	<i>Prithvi, Agni</i> (Earth and Fire)
Salty	<i>Jal, Agni</i> (Water and Fire)
Pungent	<i>Vayu, Agni</i> (Air and Fire)
Bitter	akash swaraj
Astringent	<i>vayu prithvi</i> (Air and Earth)

5Elements: Fire, water, earth, air and ether are the five elements that comprise the world as per the Vedic texts. The signs or Rashis in Vedic astrology in four element categories; Agni (fire), Jal (water), Prithvi (earth) and Vayu (air). Each element has its own characteristics. These are easily understood by observing the way the elements behave in the natural world that is around us.

The Earth Element In Vedic Astrology: Signs And Planets

Vrishabha (Taurus), Kanya (Virgo) and Makara (Capricorn) are the earth signs. The planet Mercury rules the element of Earth. Additionally, Saturn and Venus are also earth planets.

Vedic astrology has nine planets and twelve houses. The planets are placed in the houses. The various combinations make up the unique birth chart of each individual. The predominance of an element or deficiency of an element has an influence of the life, nature, personality and health of a person amongst other things. An ideal horoscope would have a balance between the four elements. In most horoscopes, there is some imbalance usually with a predominance of two

elements over the other two. Even the science of Ayurveda aims to treat problems and achieve good health by keeping the elements of a person's body in balance.

Earth: Soil

The Nature Of The Earth Element In Vedic Astrology-Earth, as we can see in the world around us, is stable and what keeps us grounded. Earth is the building block of structures. It is stable and strong while also being able to nurture and grow. One can also say that the earth element represents two traits; the strength of a man and the fertility and nurturing nature of a woman. The earth element is pragmatic, firm, stable, enduring, practical, cautious, ambitious, wise, sensual, simple and independent.

Earth Nurtures Life

The earth people are not impulsive, their reactions are slow. They have a more hands-on approach to things in life. An advantage that they have is that they are very good at enduring with patience. Earth people have very steady and have deep-rooted emotions that are also slow to change. Earth people prefer the outdoors to the indoors. The earth element also governs the sense of smell.

Imbalanced Earth Element

Earth gives the ability to bring an idea or dream into reality or physical form. Earth element people are those who can manifest an idea into the practical physical world. If there is an overemphasised earth element in the horoscope it can then lead to greed, fear, stagnation and materialism. They get so caught up in the external physical world that they neglect to realise the inner world.

When the earth element is lacking in a horoscope there is a great difficulty in bringing ideas to fruition in a physical form and with managing and dealing with the practical routine of everyday life tasks. Earth element deficient people are also unable to deal with the real world and have impractical and unreal expectations.

The Earth Element Rashis

The expression of the earth element nature in each earth sign or Rashi is different. As similar as the earth influence is, each Rashi is also different.

Taurus or Vrishabha

The Rashi of Vrishabha or Taurus has a lot of patience and endurance. They are very happy in a domestic situation and seek material security and stability for themselves and their loved ones. Taureans prefer to be slow and steady and thus pursue careers that are regular and have job stability. Hence, at work, they are valued for being dependable and not impulsive. They are also reliable and good team players. Additionally, they are generous and willing to be kind and helpful as long as one does not irritate them. They have a natural flair for earning and maintaining wealth.

Taurus or Vrishabha

Virgo or Kanya

The Rashi of Kanya or Virgo is classified as an earth sign. These natives are practical and very sensible. They are soft-spoken, studious, shrewd, patient, observant and logical. Virgo people are also well-organised and systematic. Virgos do not lose their temper very easily. They are also very methodical and are good at research and analysis. They are creatures of habit.


Virgo or Kanya

Capricorn or Makara


Makara or Capricorn Rashi is an earth element Rashi that is very stable and serious. Capricorn people are ambitious and workaholics. Capricorns are goal-oriented and have high standards.

Capricorns are very dependable and loyal while being very confident and poised even when faced with adversity. They have a great ambition to make it to the top and do so with great efforts and time. When negative they can be over critical, procrastinators and workaholics. They need to realise that material success is not more valuable than emotions and relationships.

D1

Ju12	1	2	3
Ra11			4
Mo10			Ke5
Me9	AS,Su8	Ve7	Ma ,Sa6

- **As** Ascendant
- **Su** Sun
- **Mo** Moon
- **Ra** Rahu
- **Ke** Kethu
- **Ma** Mars
- **Ve** Venus
- **Ju** Jupiter
- **Sa** Saturn
- **Me** Mercury


D4			
Me ,Sa12	1	AS,Su ,Ra2	Ju3
11			4
10			5

Ma9	Ke8	Mo ,Ve7	6
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- **As** Ascendant
- **Su** Sun
- **Mo** Moon
- **Ra** Rahu
- **Ke** Kethu
- **Ma** Mars
- **Ve** Venus
- **Ju** Jupiter
- **Sa** Saturn
- **Me** Mercury

Dasamsa

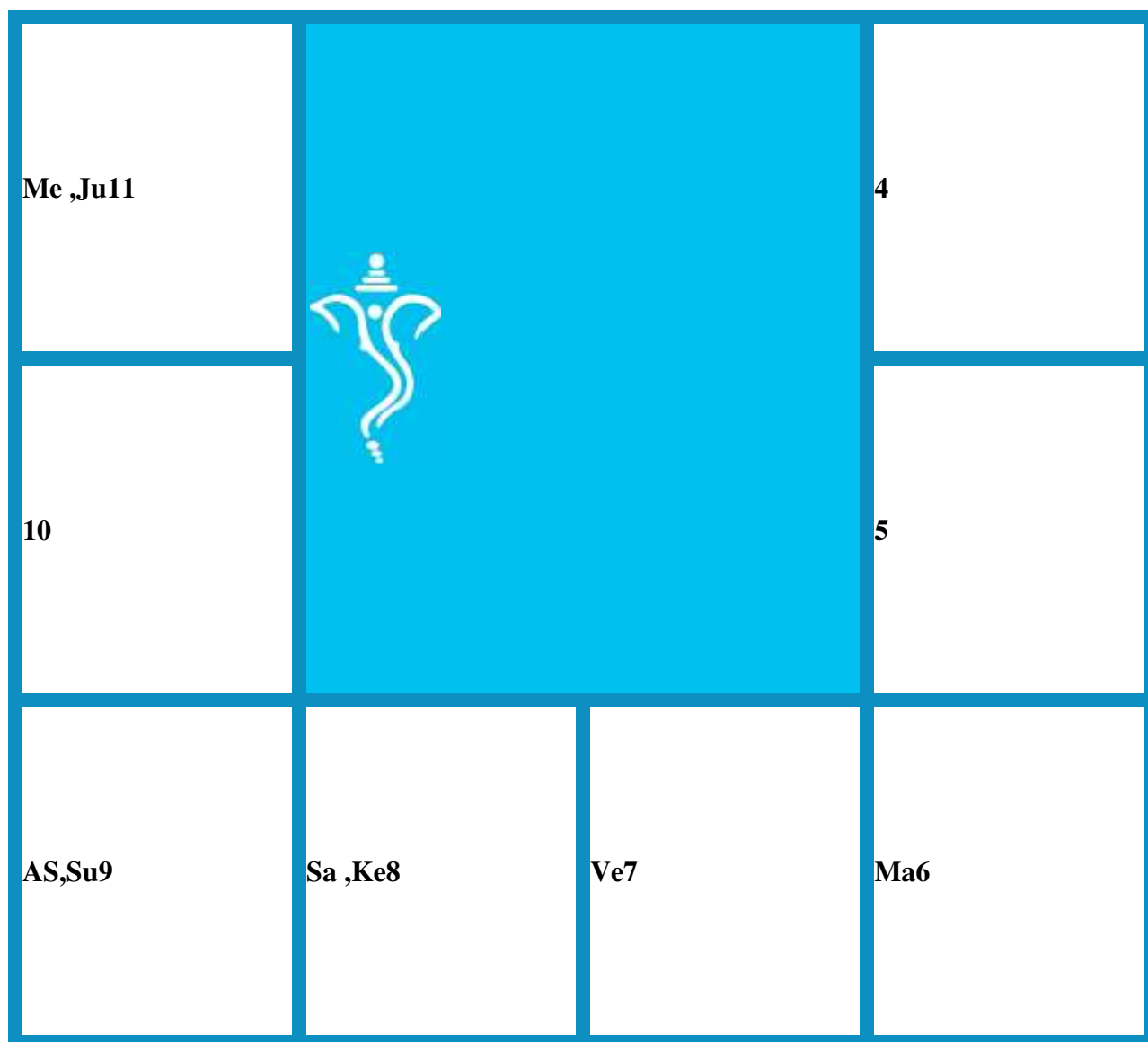
D9

12	Ma1	2	Me ,Sa3
11			Ke4

Ra10			5
Su9	AS8	Ju ,Ve7	Mo6

- **As** Ascendant
- **Su** Sun
- **Mo** Moon
- **Ra** Rahu
- **Ke** Kethu
- **Ma** Mars
- **Ve** Venus
- **Ju** Jupiter
- **Sa** Saturn
- **Me** Mercury
 - **Rasi**
 - **Chathurthamsa**
 - **Navamsa**
 - **Dasamsa**

D10			
12	1	Mo ,Ra2	3



- **As** Ascendant
- **Su** Sun
- **Mo** Moon
- **Ra** Rahu
- **Ke** Kethu
- **Ma** Mars
- **Ve** Venus
- **Ju** Jupiter
- **Sa** Saturn
- **Me** Mercury
-

Branches Of Vedic Astrology – Many Fields to Specialize In

Derived from the Vedas, Vedic Astrology deals with the art and science of making predictions. There are many different branches of Vedic astrology.

Indian Zodiac Signs- The Study of Vedic Astrology

The Vedas treat astrology as a science, with many different disciplines of study. In Vedic astrology itself, there are varied specializations. However, the basics begin with three subjects:

Siddhanta: This subject deals with astronomy. Astronomy forms the basis for astrology since it helps track the positions of various celestial objects used in making predictions. So Siddhanta deals with the study of celestial objects and how to track them. Within this, Gola covers positional astronomy, determining the positions of different celestial entities, Ganita or mathematics is also studied for performing Analytics.

Samhita (Mundane Astrology): This deals chiefly with the collective, like a nation, culture, community, and society. This discipline looks at planetary positions, past events and a number of other elements. These are all analyzed to predict the destiny of nations, political leaders, business entities, etc.

Hora or Jatak Shastra: This deals with personal destiny. It involves drawing the natal charts of individuals and predicting future events in their lives. This is, in fact, the most common and popular form of astrology.

The horoscope chart

These are the basic subjects of study. There are many specialisations within vedic astrology.

The Many Branches of Vedic Astrology

Based on the three basic studies, you can specialize in different branches of Vedic astrology.

Financial Astrology

Samhita or mundane astrology, which focuses on the destiny nations, community, etc, forms the basis for this discipline. Astrologers who specialize in this field can make predictions about the financial future of a nation. They can also predict market movements. However, even if an astrologer gives you a hot tip about a stock, how effective it will be for you is dependent on your own Jatak or birth chart.

Medical Astrology

This is a specialization of the Jatak or Hora. Medical astrologers can study your natal chart and make predictions about diseases, illness you may suffer from, and so on. They can also predict what sort of treatments can be effective for you in treating different conditions. This branch of Vedic Astrology was most used by Ayurvedic Physicians. Even now, ayurvedic doctors use this system to some extent. They study your natal charts and other factors to determine when to start treatment, when to schedule a surgery, and so on.

Choosing the Auspicious time for Ayurvedic Treatment

Muhurta or Auspicious Time

This involves the analysis and determination of auspicious times for starting an important activity. An astrologer can study the astrology almanacs along with your natal chart and then suggest the best times for important events. This may include important occasions like starting a business, moving to a new house, constructing a house, and setting the time for marriage, etc.

Pashna or Questions Astrology

Prashna is one of the most interesting branches of Vedic Astrology. This is especially useful for those who don't know their time of birth to draw the natal chart. In this case, the time of asking the question becomes the base for making predictions.

The moment thought or an issue enters your mind is considered the moment of conception. Likewise, the gestation period is the time you spend in debating the various merits and demerits about the idea in your own mind. The moment you ask the question is the time of birth.

The Astrologer calculates the position of planets and other factors at the time the question is asked. After a deep analysis of various elements, he comes up with an appropriate answer to the question. This is a very complex and difficult specialization in Vedic astrology.

Other Branches of Vedic Astrology

Star chart in vedic astrology

There are many other specialization besides the branches discussed above. Here are a few;

1. **Karbala/Ankhyotish;** This deals with numbers and is similar to modern numerology
2. **Swara Shastra:** In this phonetic astrology, predictions are made on the basis of names and sounds
3. **Nimitta Shastra:** This focuses on the interpretations of, and predictions based on omens and portents
4. **Jaimini Sutras:** This is a slight deviation from the conventional Parasara system of astrology. This system relies on Jaimini sutras. These are brief verses composed by Sage Jaimini, a disciple of Sage Parashara
5. **Nashta Jataka:** This system specifically focuses on the reconstruction of lost natal charts or Jatakas
6. **Stree Jataka:** This is a specialization that deals specifically with female natal charts or the jatakas of women

Vedic astrology is vast and complex. It is based on the science of mathematics and astronomy. Astrologers have to gain a deep knowledge about various celestial objects, track their positions at any given time. They have to make complex calculations and analysis before they make predictions. A highly trained and experienced astrologer can be very accurate in making predictions.

You can now study vedic astrology online. There are many institutions offering in-depth courses on the basic subjects as well as specializations. Do some research about the reputation of the institute and the teachers before you enrol.

Effects Of Planets In Different Houses In Vedic Astrology

The traditional hindu Astrology is popularly known as Jyotisha or Jyotishya. But, in recent times, it's commonly called Vedic Astrology. It's an ancient concept playing an important role in our lives including the past, the present and also the future.

Vedic Astrology Chart

Importance of Vedic Astrology

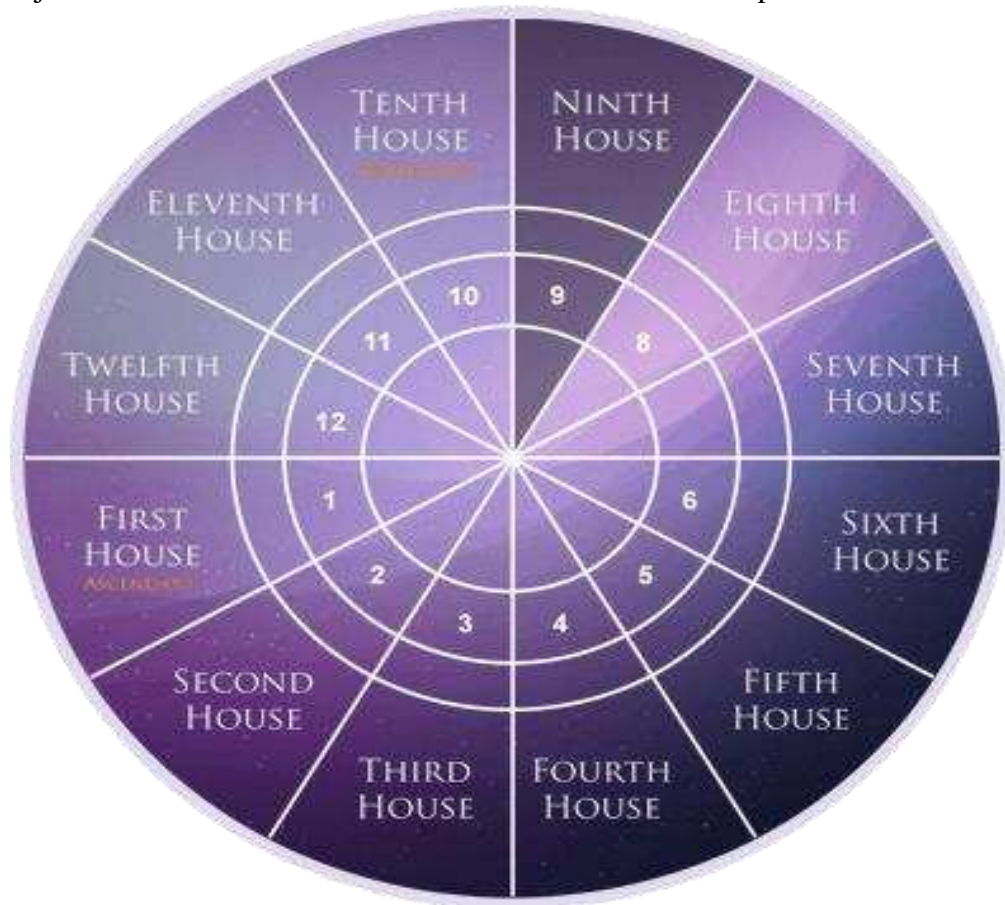
It's truly fascinating to know the impact planetary bodies have on various aspects of our lives. You get a detailed view of your life and all its aspects. Vedic Astrology is the driving force of your life and is a direct reflection of your inner and outer self. So, it's also called 'the eye of the Vedas.'

The negative aspects can be worked upon to ward off the ill-effects of the planetary positions at birth. The **Effects Of Planets In Different Houses In Vedic Astrology** form the basis for the study of the native and corrective actions to be taken therein.

Vedic Astrology – A Study

A study on the **Effects Of Planets In Different Houses In Vedic Astrology** lays the foundation to understand a person. It also helps strike better relationships and make reliable

adjustments to several aspects of life.



Houses in Vedic Astrology

Different Houses and Their Significance in Vedic Astrology

The First House

It's the most important house and is also the house of the self. Popularly called the ascendant, it signifies the personality and the physical features of the individual. The native's vigour and vitality are also determined by this house. It represents the first sign of the Zodiac, Aires or Mesha.

The Second House

This is the house of wealth, fortune, power and other achievements. The house represents an individual's capacity to generate wealth. This house also deals with the quality of relationships of the individual. Yet another important aspect is the native's ability to express him/herself. The house refers to Taurus or Vrishaba, the second sign of the Zodiac.

The Third House

This house is all about courage with the ability to achieve success. It represents all types of communication the native undertakes including traveling. The house is also about the relationship with siblings, cousins and neighbours. It belongs to the third sign of the Zodiac, Gemini or Mithuna.

The Fourth House

This house is clearly about the individual's home and all domestic affairs. It signifies the native's ability to acquire tangible assets. It's also known as the womb and relates to private

affairs and secrets. The house also reflects the education and qualifications. It refers to Cancer sun sign or Karkat.

The Fifth House

The house rules a person's creativity, the ability to have children and talents. This house depicts the tastes and pleasures an individual enjoys. It also signifies the quality of love affairs and the attraction between opposite sexes. It refers to the Zodiac Lero or Simha.

The Sixth House

The house rules an individual's health, possible diseases and diet habits. It shows the state of the health condition and the recovery time needed. This house also represents the work life of the individual. It also rules personal hygiene and clothing. It's present in Virgo sign or Kanya.

Planetary Domiciles

The Seventh House

This house is all about the quality of relationship in marriage and partnerships. It's also about the leaga bondage a person shares with others and their interactions. The house refers to the sun sign Libra or Tula.

- ***The Eighth House***

- It's the house determining the individual's longevity and inheritance. It represents the type of death the individual will face. It also includes the legalities, taxes, insurance and others. The house is also about misfortune, obstruction and their ill-effects. It's in the Scorpio sun sign or Vrischika.

- ***The Ninth House***

- It's about fate and fortune including faith, worship and wisdom. It also signifies long journeys and traveling overseas. It refers to Sagittarius or Dhanush.

- ***The Tenth House***

- It's purely a house of profession. It relates to everything that affects the native's name, honour and recognition. It clearly depicts worldly achievements. The house refers to Capricorn or Makara.

- ***The Eleventh House***

- It rules a person's social circle and its quality. The house depicts a person's wishes and fulfilment of aspirations. It also signifies the possibility of income through unconventional activities. It refers to Aquarius or Kumbha.

- ***The Twelfth House***

- Expenses and losses are the significance of this house. It also represents whether the expenses and losses are expected or not. It deals with confinement, imprisonment and other forms of suffering. This house refers to Pisces or Meena.

12 <i>Enlightenment, Far Away Lands Enlight- enment, Asceticism, Hospitals, Imprisonment</i> <i>Pi</i>	1 <i>Self, Appearance, Body, Path thru Life</i> <i>Ar</i> 04:17	2 <i>Income, Wealth Family Life, Food- Drink, Speech, Teeth, Teaching</i> <i>Ta</i>	3 <i>Younger Siblings, Competition, Skills, Daily Round/Short Trips, Sales</i> <i>Ge</i>
11 <i>Side Ventures, Eldest Sibling, Winnings, Social Life, Income from Job/Career</i> <i>Aq</i>	Basic Meanings of the 12 Houses of the Birth Chart		4 <i>Mother, Emotional Life, Home/Real Estate, Fixed Assets, Vehicles, Academic Degrees</i> <i>Cn</i>
10 <i>Career Success, Fame, Reputation, Father, Visible Actions</i> <i>Cp</i>			5 <i>Children, Creativity, Spiritual Practice, Honors, The Mind</i> <i>Le</i>
9 <i>Higher Education, Special Trips, Luck, Pilgrimage, Guru, Spiritual Development</i> <i>Ec</i>	8 <i>Partner's Resources, Inheritance, Endings, Career Change, Sexual Attractiveness, Occult Sciences</i> <i>Ec</i>	7 <i>Spouse, Business Partner, Public, Foreign Trade, Home in Foreign Country</i> <i>Li</i>	6 <i>Health, Enemies, Litigation, Digestion, Power Over Enemies</i> <i>Ni</i>

- Vedic Chart Description
- **Conclusion**
- The **Effects Of Planets In Different Houses In Vedic Astrology** is a medium to get rid of mishaps planetary positions cause. It's a prediction of the pleasant and unpleasant effects on your life.
- **Use vedic astrology**

I. **Ascendant, 1st House, Lagna**

Zodiac First House

The 12 houses in Vedic astrology are equally significant as the 12 different signs of the zodiac. They impact the growth and development patterns of an individual person in a variety of ways. So as per Vedic astrology, human beings can be divided in 144 basic categories based on their house and the planets. Astrology assesses the impact of each planet and the house in which it is to map the course of life through various situations that one will face.

The first house in Vedic astrology is termed as the ascendant and it begins the zodiac, impacting the fundamental aspects of a person in multiple ways. It is represented by the degree of the sign that was rising on the eastern horizon at the moment of birth in a particular place. It is also termed as the House of Self and marks the beginning of a person's journey and the circumstances

of his or her early life. The overall significance of the first house extends into influencing the true potential of a person and also determines the unique features that will help each individual through life.

Aspects of the first house

The first house is the most significant house for any person. It is associated with the zodiac sign Aries and being the commencer of a new beginning of life, it is signified by the energetic planet Mars. The first house affects all the areas of life that relate us with the physical world.

These include the physical and energy structure of the body, health, personality and instincts. It determines the outer projection of an individual and how the rest of the world perceives him or her. The first house also plays a significant role in determining the overall life span of a person.

The first house is termed as the house of the body as it influences the physical features in a major manner. These include the detailed aspects of a person's appearance, like the skin and hair colour, height, weight and the overall appearance. In terms of inner qualities, it determines the mental strength and confidence, self-esteem, integrity and the fundamental aspects of the ego.

It also plays an important role in the childhood and upbringing of the person and determines the outlook that an individual develops towards life. It affects the outer and inner states of an individual and governs the quality of life in terms of comforts and hardships. It is also a connection between the various layers of karma that an individual carries and works out through a lifetime. It can be said that the first house determines the entire package that an individual presents to the outer world.

The tendencies of 1st House

Zodiac and 1st House

The first house also determines the tendencies that a person is guided by while moving through life.

The temperament, patience, perseverance, self-control, peace of mind and susceptibility to diseases are the important characteristics determined by the first house.

Name, fame, parental influence and journeys in pursuit of the objectives through life are some other additional aspects that are influenced by the first house. In fact, it is the main thread that is used to weave together the various facets of the life of an individual.

The courage and determination of an individual to overcome obstacles and move ahead depends on the first house. The characteristics of the house also determines whether a person will stay in his native place or move ahead in some other location in course of life. For a successful life, a strong first house is very essential as it helps one to overcome the obstacles in life. On the other hand, a weak first house will adversely affect the potential of a person.

1st house interrelations

The planet that rules the sign in which the ascendant is present, impacts the energy and potential of every individual. The positive aspects rendered by a planet can be from positive karmic effects or from the good effects of the family tree. The planets can also bring about various challenging situations through the first house but it is best not to consider them in a negative sense. Overcoming each challenge can bring about a new surge of energy and confidence in the mind and body, allowing individuals to evolve in life.

The situation can also become dynamic if a house changes zodiac sign or some planets appear in it in a later stage. This may result in the change of the outer appearance or mental qualities, several times during the lifetime. This may happen if the house is split between two zodiac signs

while being influenced by a planet. In addition, the inter-house relationships also contribute a lot in the charting of a person's life. The first house has the following relation with the other houses.

- Opposition 180° 7th House
- Trine 120° 5th House, 9th House
- Square 90° 4th House, 10th House
- Sextile 60° 3rd House, 11th House

The direct opposition with the seventh house denotes an inherent selfishness with regard to partnerships. It also trines with the fifth and the ninth house which is about leisure and travel. This indicates that these fields of life are an important part of the person's identity. The fourth house represents home and family and the tenth house indicates career.

A square with these houses indicate a partial conflict in these arenas of life which can be resolved without sacrificing one for the other. The third and eleventh house indicates the peer circle and social environment respectively. The sextile with these houses indicates a favourable position with friends and a positive social image.

With all its influences, the first house is about the inner and outer potentials that allow each person to embrace life to the fullest.

II. Vedic Astrology- 2nd House, Dhana Bhava-2nd House of Wealth

A traditional horoscope is divided into 12 houses and each house forms a 120 degree angle with the other. The moment an individual is born, the position of the planet in the specific houses influences various traits in that person's life.

The blend of the impact of each planet and the house it is in determines the type of life that the person will experience. The strong position of the houses can bring about a bigger impact on the life of a person.

The second house is often termed as the house of possessions. This means that it has an immense impact that the things owned by an individual in a lifetime. This ownership is not only limited to materials and assets and extends into feelings, emotions and inner worth.

This makes this house an important influencer of the most precious thing that a person holds inside, which is the life he or she owns. While the second house determines wealth and material possessions, it also brings forward the question of value.

Seeking the true value of these things and all the other items owned that will lead a person to a satisfactory state in life, is also governed by the second house.

Aspects of the second house

Second House Aspects

The second house is very significant in terms of financial affairs and influences an individual's ability to amass wealth.

It is associated with the zodiac sign of Taurus and Venus and Jupiter are the significant planets. The ability to conduct financial transactions successfully and overcome debts also fall under the influence of this house.

Since financial success is also related to self-worth, this house has a major impact on the materialistic goals of life. These involve the personal belongings, material things that a person desires and also the food habits.

Also, the eating or drinking habits result from the position of the second house, a proper amount of self-control in this area is required to stay clear of any addictions.

The second house also deals with the family environment of an individual after he or she takes birth. It also influences the educational aspects and overall progress of the person. In addition, the second house also the house of speech and verbal communications.

A strong position of the house can result in effective communication skills and a talent for singing. In terms of physical features, the face, neck and eyes and tongue are influenced by the second house and thus it can lend an attractive appearance to a person.

Thus, the second house plays an important role in directing the energies that are provided by the first house to develop a successful life or career.

The tendencies of second house

Second House of Wealth

There are certain tendencies that are brought about by the second house in an individual. The ability to generate income along with investments, moveable property like cars, jewellery etc. and also in terms of inheritance. are determined by the second house.

A strong second house will generate a materialistic tone in the lifestyle of an individual who will have earning money as the major goal in life. Those who are of the belief that money brings happiness and freedom are generally placed in the second house. For this to function effectively, the ability to use the accumulated wealth in the right manner is very essential.

The house also impacts the feelings and emotions of a person, especially in the early stages of life and also the relationship with younger siblings. The second house influences the amount of savings that an individual can generate and hence a weak position of the second house can result in the accumulation of debts.

An unfavourable position of the house can also result in the person being unable to get along with his family members in some ways. This experience can also get carried forward into the extended segments of the family and acquaintances.

2nd house interrelations

2nd House Interrelations

The presence of specific planets can add more impact to the house whereas the absence of any can make life uneventful. When the house changes zodiac sign at some point during a person's life, it affects the personal resources in many ways.

The presence of Jupiter and Venus in the house can result in attractive facial features, and the presence of Jupiter alone can result in a profusion of wealth.

The presence of a favourable planet like Mercury can also result in the individual being an eloquent speaker.

The presence of planet Moon in the house generally indicates that the person can be a successful businessman and also a smart and prosperous individual. On the other hand the presence of Saturn is inauspicious in terms of financial matters. When it comes to the relationship with the other houses, the second house has the following correlations.

- Opposition 180° 8th House
- Trine 120° 6th House, 10th House
- Square 90° 5th House, 11th House
- Sextile 60° 4th House, 12th House

While the opposition the eighth house indicate the matters that are beyond the control of an individual, the trine with the sixth and tenth house indicate the balance between work and career that is needed for financial growth.

The square with the fifth and eleventh house indicates the leisure and the social arenas of life. These are areas that can adversely affect the income and can show conflicts of interest. The fourth house indicate home and family and a sextile in that sphere warrants that with the right effort, these aspects can be real assets. The sextile in the twelfth house indicate the sacrifices one has to make to gain results.

The second house is generally about satisfying the inner needs with material aspects but its influence goes beyond that in making a person answer the true calling.

3rd House in Vedic Astrology

Third house In Vedic astrology relates to communication, journeys, brothers, sisters, creativity, mental intelligence, interests, habits, and inclinations. It uncovers the realm of your mental and creative capabilities. Majorly, third house gives communication and rules all sorts of correspondence. How you exchange information, how you engage to people. It rules over different modes of communication too such as telephone, media, TV, radio, postal, social media, telegraphy, and so on. Communication here can be in any form, broadcasted, written, or spoken. It is called Sahaj Bhava in Vedic astrology, also read to assess one's valor and courage.

Most of the communication in the third house takes place between the native and his younger siblings and neighbors. How you harness communication to understand and adapt in the surroundings comes under the realm of the third house too. Third house also represents one's intelligence level. How you apply intellect in your communication in order to form mental connections also comes into play. Thus, communication in third house is not only spoken or written but also subconscious like telepathic connection between two individuals, most possibly between siblings. How we use our intelligence to think, process and share information and feelings in order to best adjust in our environment is governed by third house in astrology.

All sorts of profession relating to communication and travel come under the domain of third house such as media, journalism, publishing, writing, libraries, information technology, internet, broadcast, transport, tourism, railways and so on. Third house governs verbal expression and one's inclinations, thus a positive placement in this house and of third house lord can engender artists, dancers, writers and so on.

Whatever third house in horoscope represents has a quality of proximity to it. It keeps one close to his immediate environment and keeps your social circle tight. It reflects your usage of intelligence and communication to form bonding with siblings, the first social connections one forms after parents, where you need to compromise and adjust. The nature of travel it gives also suggests proximate travel such as local tours or short distance getaways. It also governs early education.

Third house relates to Gemini, the third sign of the zodiac. Mercury, which also rules communication and intellect, is the natural significator of this house. The body parts it rules include shoulders, arms, hands, upper chest, lungs, collarbone, ears, and breathing canal. In Mundane astrology, the third house refers to the neighbor countries and relation with them, the treaties they have signed together.



III. 3rd House Vedic Astrology, Third House

The third house governs the mental inclination of the person and their ability to memorize. It also affects the inherent propensities of the intellect and mind. The house indicates the

inclination to study while the ninth house stands for higher education, research, philosophical tendencies and wisdom. The third house stands for valor, heroism, prowess, courage and firmness. If the lord of the 10th or 6th houses have connection with the 3rd house, the native is likely to be a soldier or army officer. The third house stands for the Bhratrasthanas which implies the considerations of the native for their younger brother or sister.

With the Sahayasthanas being in the third house, the house should be assessed in order to understand if the native will be assisted with others or if they are working hard individually. The third house involves short travels. If it is well connected, the third house may make the native undertake short inland journeys such as traveling by bus, cars, tram, land transport, railway, crossing rivers and lakes and engaging in brief air travel. The ninth house is the house influencing long journeys to far off places by air or by sea.

Characteristics of the Third House

This is the house that influences bus, tram, rail, cycle, post offices, letter boxes, radio reports, signals, airmail, television, telecommunication etc. If the third house or its ruler is governed by the second, sixth and tenth houses, the person may start an agency or perform commission business. He is also likely to be a broker, publicity officer, messenger, mediator, representative etc. As the third house is signified by books and publications, the native may also become an editor, reporter, news correspondent, journalist, information officer, reporter etc.

The third house indicates change of residence, restlessness and want of peace, transition, change, movement, library, book store, bargain, signing contracts, signing, signature, carrying stories and more. The various parts of the body that are governed by the third house are shoulder blade, collar bone, nervous system, arms, throat, hands, and the right ear. If the lord of the third house is a natural benefic posited in the second house in a lady's chart, the native may have jewelry on her ear, hands and neck.

If the Ketu or Rahu are conjoined with Mars or the lord of the sixth house, or if they are placed in the third house along with Mars, the native may have ailments in their ears. Generally, the malefic of any house affects the parts of the body that are ruled by that particular house. If the malefic occupies the third house, the native may have a mole. With the lord of 10 being in 3, the native is likely to get a job. If he is a doctor, he may specialize in ENT.

With the third house indicating courage, the person needs to ascertain whether one will be bold or not. The presence of Saturn in the third house makes one a bit cautious to a certain extent and this person is likely to wait and watch. The native is not likely to be brash or do anything boldly. If the native has Mars in the third house, he will be very brave. If for instance a man drowns, the native who has Saturn in the third house will stand and hesitate, whereas the person with Mars in the third house will immediately take the plunge.

Applications of the 3rd House

Dhairya – courage and firmness

Parakrama

Bhratru or Sahodara – brother or sister or sibling

Virya – heroism

Pourusham – mental strength

Vikrama – prowess

Karma – ear, particularly the right ear

Uras – breast

Dushtikya – bad thoughts

IV. Fourth House in Vedic Astrology

Fourth house in Vedic astrology is all about your roots. This may include property, house, land, cattle, real estate matters, and possessions you have such as vehicles. Everything that refers to strong ties to your native place comes under the realm of this house. Relationship with mother, heritage, family values, and associations with homeland are also governed by the planetary position in the 4th house in horoscope. Overall, this is the house of domestic happiness and called the Bandhu Bhava in Vedic astrology.

The idea of home is central to the fourth house. It marks your journey of whether you build a house (of bricks and mortar) or a home (of family values and ties). When you are able to get the best of both worlds, you are at peace with yourself. Fourth house in Vedic astrology thus also refers to mental peace and emotional satisfaction. The idea is to create a sanctuary, where everyone can live under one roof with compassion and love. Societal norms, material security, family history, ancestry, culture, lifestyle and traditions also fall in the realm of this house.

It refers to the domestic environment, the condition of your family in the later part of life and how you handle familial issues. This suggests whether the person will have strong roots and immovable property and if the person will enjoy the comfort of having a family, owning a vehicle and having a place to call home. This house also refers to other permanent material possessions that reflect one's heritage such as antiques and family heirlooms. It also tells whether the person lives close to or moves away from the native place. Moreover whether the native would have conservative values and a follower or traditions and customs or becomes a revolutionary also depends upon the planetary placement in 4th house and of 4th house lord. It also reveals a lot about your religious instincts. Fourth house also has an influence of our education.

Fourth house essentially marks our journey from the womb to tomb. Womb refers to the mother, also Mother Nature, our dwelling place, from where we originated, and to what we are most attached. It refers to the roots from where we grow, the place we call home. On the other hand, it also refers to old age, our final resting place. The ground or Earth from where we grow up is where we have to return one day, thus the full life cycle.

Fourth house relates to Cancer sign, the fourth sign of the zodiac. Moon, representing cultivation and mother is the natural significator of the fourth house in astrology. The body parts it rules include chest, breast and lungs. Fourth house in Mundane astrology refers to mother nature, agriculture, weather, climate, mines, and public buildings. Fourth house is also related to all that is under earth such as oil, mining, excavation, agriculture, extraction of natural resources and construction.

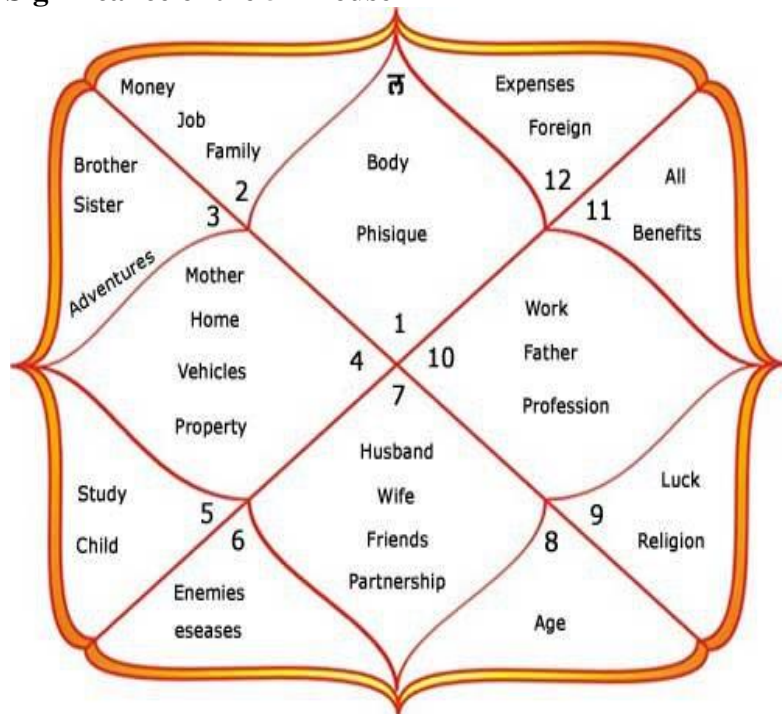
V. House 5, Putra Bhava

Introduction

The entire Vedic astrology is based on three major aspects – the house, the placement of planets and the placement of the zodiac signs in the houses. This interrelationship is at the core of the horoscope being created for an individual. The houses are a representation of the planetary positions as viewed from a particular location at any given point of time. Each of the houses will have a different planet and zodiac sign for every individual. The houses reflect specific aspects

of the individual's characteristics and the placement of the planets in them determine their unique position.

Significance of the 5th House



House Significations in Vedic Astrology

Each house in the Vedic astrology represents a unique aspect of an individual's life. The 5th house is the one believed to represent the creativity and pleasure for an individual. This pleasure could be from anything – from hobbies, surroundings, inner feelings or even their love life. What needs to be remembered is that the 5th house signifies love and romance but not marriage. As marriage needs companionship, it is a different house that signifies marriage. The planetary position in the 5th house for a native can tell about their love life and romantic alliances.

As the 5th house is all about creativity, it can tell about the creative influences on an individual's life. This implies that a native with a strong 5th house can be extremely creative as a writer, dancer, photographer and painter or be a part of any other field needing creativity. The creativity can also be manifested as the creation of children as a result of the love which is also signified by the 5th house. The native with a strong 5th house will love their children unconditionally and with all their heart.

Another interpretation of the 5th house is that of clear self-expression in a way that brings pleasure and requires intelligence. The natives with a strong 5th house are also known to be possessing emotional intelligence. This is a house of innovation and clear expression. The 5th house influences the native's analytical abilities and rational thought process. This may also sometimes lead to indulging oneself in betting, gambling, stock markets and illegitimate relations in the pursuit of pleasure.

Effects of planets in the 5th House

So far we have seen the significance of the 5th house. What makes this customized to every individual is the placement of planets in the 5th house of their own charts. Although this

placement may be completely unique for every individual, below is a list of the generic effect that the planets have when placed in the 5th house of the native

- Sun in the 5th house: This is a sign of a strong 5th house and signifies formation of strong bonds. Creativity wise the natives with this position will do well in the field of acting and can reap benefits by speculation in stocks etc. It also indicates a male child.
- Moon in the 5th house: Moon is the embodiment of emotions and hence this position signifies intense emotions and involvement in love affairs. The native may be hard working and having a good judgement about financial decisions. Also, this indicates a female child.
- Mercury in the 5th house: This alignment is representative of the native's quest for knowledge and the capability to assimilate it. Also, the native can understand the children's psychology very well, making the perfect combination for a good teacher.
- Venus in the 5th house: This is another good position and can mean the native can love deeply. However, this tendency needs to be controlled else the resulting situation may become unpleasant. This is an especially good alignment for pursuing artistic interests.
- Mars in the 5th house: This planetary alignment is indicative of an extremely strong attraction towards the opposite gender and may even lead to children out of wedlock. Hence, the native needs to be very careful about their passion. It may also lead to an addiction to gambling.

6th house in Vedic Astrology is mostly associated with health and wellbeing. Maintaining a good health is also about building an ability to fight off adversities in life. We all do mistakes, face challenges and have shortcomings. How we deal with these mishaps such as diseases, misfortunes, opposition, enemies and crisis is what defines us as a person. 6th house also denotes our fears, and whether we can overcome them.

Service and employment are also central themes to the sixth house in Vedic Astrology. What lessons of service you learn in life, what work you should do, whom you serve, who serves you (servants & employees) and relationship with those who rely upon you for their bread and butter are all governed by the position of 6th house in horoscope. It is important to keep yourself strong and prepared to face the adversities so you can be of service to others, which again implies the role of health and diet. Your capacity to work hard and physical strength is also ruled by sixth house.

Sixth house in astrology also relates to obstacles, debts, difficulties, and enemies, the ability to overcome these and win over opposition. Sixth house is mostly related to healers such as doctors as well as those with most servitude such as police and military. What illnesses you are most susceptible to, how long do you take to recover, what part of the body is most vulnerable to injuries, strength of your immune system, and the duration of the illnesses all come under the domain of 6th house. This house also rules over diet, what food you eat along with your daily lifestyle and routine as this is what affects your health to a large extent.

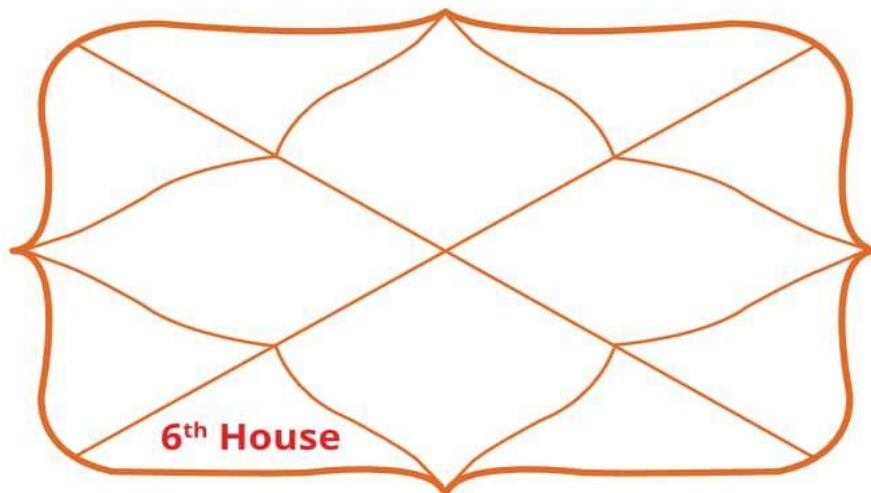
Referred to as the Shatru Bhava in Vedic Astrology, 6th house is relates to Virgo, the sixth sign in the zodiac cycle. Mercury is the natural significator of this house. The body parts it rules include stomach, intestines, and digestive tract. 6th house in Mundane Astrology represents the common wage earners and concerns with issues related to public health, safety, sanitation, and hygiene. It also refers to the defense forces that protect the country. Matters concerning employment, labor laws, and human resources management also fall in the sphere of sixth house.

The relationship you share with your labor, coworkers, and maternal relatives are governed by 6th house. Sixth house also represents the disputes, litigation, and conflicts you indulge in and your ability to manage them. Your wicked and sinful acts also come under sixth house terrain. Where 6th house lord is placed and which planets occupy the 6th house also govern the area of life where you would face most miseries and challenges in life, where you would have to put extra efforts. It also denotes self-discipline, servitude, severity of acts, selfless service, and ability to work towards a better economical position.

VI. What is the 6th house in Vedic



Importance of the 6th house



Like all other houses, 6th house also holds something crucial and unique which helps in deciphering the future of a human being or any other entity. **The 6th house in Vedic astrology** is usually about health and well-being. Besides, good health also extends to having a brave attitude to fight the difficulties of life. Everybody makes mistakes, has shortcomings and faces various types of challenges. How we deal with these challenges is the factor determined by the planetary position that prevails in 6th house. This house is also about our fears and how we deal with them in accordance with the sixth house astrology.

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The signs and planets associated with the 6th house

The 6th house in Kundli is known as **Shatru Bhava in Vedic Astrology**. It relates to the **6th sign Virgo**. The natural significator of this house is **planet Mercury**. It is the best house for Mercury but the weak house for Jupiter, Sun, Moon, Venus, and Saturn

The areas of life ruled and governed by the 6th House

Service and employability are the central themes as far as the 6th house in Astrology is considered. The position in the 6th house decides things like what type of work should you do, whether job will suit you or will you be more successful in business, how will be your seniors, what type of colleagues and seniors will you get, how will be your equation with those who rely upon you for their bread and butter and so on. How hard can you work and your physical strength is also determined by 6th house ? However, you have to be careful about your health, consume healthy food and do regular exercise as per the **6th house astrology**. The 6th house

rules various body parts like stomach, intestines and the digestive tract. It also refers to the armed forces that protect the nation.

Significance of the 6th House

Well, the **6th house in a horoscope** is about obstacles, hostilities, challenges, debts, etc. The 6th house drives the native, makes him/her stronger and enables him/her to overcome all these problems. Accordingly, the 6th house is more related to people like doctors, healers and other professionals who help the society like police, army persons, etc. Besides, the **6th house in Vedic astrology** also deals with disputes, legalities, lawsuits and so on.

What picture does the 6th House project for future prediction?

The 6th house in Kundli also influences facts and factors concerning your illness, which is a major aspect of the lives of most people. What type of diseases may you contract, how long may you take to recover from illnesses, which of your body parts are more vulnerable to getting ill, the strength of your immune system. Besides, the 6th house also rules your diet, which type of food will you prefer to eat and how will your food intake impacts your health as per the **significance of 6th house**.

The **6th house in the horoscope** also stands for the relationship which you share with your domestic helpers, coworkers and relatives from your mother's side (maternal relatives). The house also reflects the struggle and efforts that you undergo to manage them. In fact, the devilish thoughts that one gets also come under the influence of the 6th house. The house also denotes self-discipline, servitude, selfless service and so on. The matters related to employment, labor laws, and human resources management also fall in the sphere of the 6th house.

VII. Vedic Astrology- House 7, Yuvati Bhava 7th house of relationship

The twelve houses in our birth chart orchestrates our future into a symphony or din by connecting the stars which were dotted in the sky at the time and place of our birth depending on the placement of the signs. Our horoscope which is mapped based on the time and place of our birth sets the pace for horoscopic predictions of one's life. The natal planets are housed in any of the twelve houses, each house can have one or more or no planets at all, depending on the placement of the planets at the time of one's birth and the reflection of the house based on the 24-hour rotation of the earth. Each of these houses and the position of the planet in a house represent a specific area of our life influenced by the zodiac sign. Each house denotes the actual outer life activities happening in our lives and each sign indicates the innate qualities of how these activities will take place.

The seventh house in Vedic astrology is the first house of Descendant right across the first house of Ascendant. The seventh house is indicated by the seventh zodiac sign of Libra ruled by planet Venus. Libra is a sign which revolves around the principle of "we" considering all relationship as primal and precludes our ability to connect with others. Another indicator of the seventh house is the sunset phase, where we seek companionship and partners. During sunset the light of the Sun shines through the house of unification, giving a lot of possibilities for a relation to be happy and stable. This house relates to all matters connected to the outside of ourselves, even our enemies and arch rivals.

It represents the House of Partnership and the focus moves from the self towards another and governs all partnerships. It is indicative of Marriage, Commitment or Business Partnership. As the most primary partnership is between a husband and wife (spouse) this house predicts the kind of marital life one is destined for. In Vedic Astrology this house is the most important house as it is the clear indicator of marital bliss or profitable business partnership based on the positions of

the planets. This is the house which decides if a partnership will be conjoined or opposed. This house is indicative of a relationship- whether it requires cooperation from another person or compromise with other's needs and goals.

The seventh house is ruled by a Cardinal sign which is a point of action or purpose. This is a sign which initiates things. Purpose is important to the Seventh House — the act of accomplishing something great or small for the self, the partnership and even society as a whole. Those under this sign are full of drive, ambition and zest for life. The 'we' of Libra comes into play again as the success of every relationship is the wholeness that gives complete satisfaction. This house sets the pace for progeny and new deals which are the resultant of the partnership forged.

With Venus ruling this planet people in this house have a tendency to be inclined to the finer things in life. They will lean towards luxury, indulge in art forms, be a social butterfly and live life to the fullest in style. In general, this house is indicative of amassing wealth, being in the limelight and has a strong inclination towards possession of material things.

According to Vedic astrology this house denotes the bhava of Kama (Pleasure & Enjoyment). The seventh house involves an alchemy of relation to other people signifying indulgence in one's desires and passion. The seventh house involves the level of interaction, level of safety and the energy level needed in any partnership. Social relation of any kind is brought to the fore in this house through the planetary influence of Venus which draws the person to a luxurious and active social life. Venus the goddess of love elicits favorable responses from the opposite sex and also has a tendency to push a person to indulge in sexual activities.

7th house

The quality of cooperation, the essence of how we relate to the other, is the key to the seventh house. According to astrology having no planet in the seventh house is actually indicative of a good sign, which will be in favour of the person in any kind of partnership.

When there is a planet in the seventh house, even if it's the ruling planet, the influence of the malefic and benefic planets will have repercussions based on the planets positions in the houses. The influence of malefic planets generally affects the influence on partnership. In marriage the sexual quotient is affected negatively and this directly influences the spirituality of the person. The malefic influence tends to lead to adultery, indulgence in extra marital affairs and thereby morality issues. The influence of a malefic planet can also lead to loss of a spouse or delayed marriage. In any other partnership, it may lead to deceit, betrayal and loss of wealth through deceit. The benefic planets influence the person vice versa, where their spirituality increases and their sexuality is underplayed. This reversal of roles is very unbecoming with the ruling planet Venus, the goddess of love, but beneficial to the individual. The influence of benefic planets greatly influences business partnership, nurturing the relationship and bringing in mutual profit and amassment of wealth.

The part of the body which gets affected in the seventh house involves the external reproductive organs, renal system, lower back and glands.

The Seventh House shows whether you're an apt to partner up in business or go it alone. It is also indicative of whether you are solid in the main relationship of life-marriage.

VII. 8 th House

Learn what eighth house represents in a horoscope by referring to the points below-

1. Prosperity of marriage.
2. Husband and wife association and their financial stature.
3. Death.

4. Life span
5. Lottery
6. Loss of authority or higher position.
7. Victory and Defeat.
8. Prize and recognition
9. Son of elder sister.
10. Obstacles.
11. Problems related to reproductive organ in female.
12. Sexual organs.
13. Downfall.
14. Travel across the ocean/ river.
15. War and weapon.

Presence of any malefic including Rahu and Ketu in eighth house does not cause untimely death and should not be looked upon that way.

To ascertain factors related with death, following rules should be kept in mind.

1. **Aspects on eighth house** - if eighth house gets occupied or is aspected by shubh planets, irrespective of any evil planet's placement there, it will curb the probability of untimely death.
2. **Position of Ashtamesh and Tritiyesh in a birth chart**- Placement of 8th house lord, (ashtamesh) and 3rd house lord along (tritiyesh) along with aspects on the two needs to be evaluated to check and conclude death like factors.
3. **Jupiter in the lagna**- Jupiter in the first house is capable of protecting native's health and save him from extreme dangers. With the presence of even two malefics in the eighth house, Jupiter in lagna alone becomes effective to save native from untimely death.
4. **Position of 6th house with that of 8th and 12th house needs to be analysed.**

XI. NINTH HOUSE IN ASTROLOGY: HOUSE OF LUCK, RELIGION AND FATE

Ninth House in Astrology is frequently known as the “**House of Luck**”, “**House of Fate**” and “**House of Religion**”. This house relates to your quest towards spirituality. It also drives one towards spirituality by shaping your belief systems. This house portrays out-of-turned favor along with luck without causing loss to anyone. That means you are performing any activity successfully with all your resources involved and still getting profit from the same. During this whole cycle, you are coming out as a winner without harming anyone. This house represents luck or destiny in your horoscope which you carry with you for this life. The Ninth House can be described in various ways:-

Nava (Ninth); *Acharya* (Guru or preceptor); *Pithru* (Father); *Subham* (Auspicious); *Poorva Bhagya* (Previous luck); *Pooja* (Worship); *Tapas* (Penance), *Dharma* (Virtue); *Pauthra* (Grand Son); *Japa* (Prayer); *Daiva Upasana* (Spiritual initiation); *Arya Vamsa* (Noble family); *Bhagya* (Fortune).

Ninth House represents godliness, fortune, worship, legal matters, dharmic acts, virtue, generosity, tirthas (Centers of holy rivers), medicinal drugs, science, mental purity, acquisition of learning, affluence, policy, moral story, horses, elephants, prosperity, coronation halls, town halls, assembly halls, circulation of money, righteousness, preceptor, grandchildren, metaphysical studies, imagination and intuition, religious devotion, law, sympathy, philosophy,

science and literature, lasting fame, leadership, charities, communication with spirits, ghosts and long journeys, foreign travels and father.

Ninth House in Astrology & Hinduism

According to “**Bhattotpala**” in “*Prasnagnana*”, Ninth House represents wells, lakes, tanks, watersheds, temples, monetary vows, pilgrimage and meritorious deeds.

Kalidasa says that charity, virtue, visits to holy places, association with good people, vedic sacrifice, good conduct, purity of mind, reverence to elders, penance, medicinal, drug, God’s worship, acquisition of higher learning, dignity, mythology, moral study, long travel, ancestral property, horses, elephants and buffaloes (connected with religious purposes), coronation hall and circulation of money.

Ninth House is also known as the “**House of Faith, Wisdom and Divine Worship**”. It is considered as an auspicious house as it is based on the fortune of current life through the past life’s deeds. Everyone is entitled to reap the fruits based on his karma or deeds done in the previous life. Hence Ninth House represents what luck and fate one carries in order to achieve the ladder of success. It also rules the philosophy, philosophical beliefs.

The native may be religious, devoted, orthodox and kind hearted. The house which rules over this house in “**Kaal Purush Kundali**” is “Sagittarius” and the natural ruler of this sign is “Jupiter”

In **Western Astrology**, Tenth House is considered as a **House of Father** whereas in **Hindu Astrology**, Ninth House is considered as a **House of Father**. After examining the predictions from Ninth and Tenth House for the father, it is also found that predictions were right as per Ninth House rather than Tenth House. Hence Ninth House indicates actual House of Father of the native whereas Tenth House tells about the longevity of the father.

Hindus have attributed to the Ninth House as holy places, wells, circular reservoirs, sacrifices and charity. All holy places like temples, mosques, churches and all religious institutions are seen through Ninth House in Astrology. It is the house of intuition and pure reason.

Ninth House represents higher education, higher learning, thoughts and higher knowledge. It also represents research, invention, discovery, exploration and submission of thesis. Hinduism calls this house as the House of Dharma.

As per Astrology books, Ninth House deals with publishing, especially relating to religion, science, law, philosophy, travel, international affairs etc. It also denotes the association of good people, reverence and devotion to God and elders, previous birth, good deeds (punya) and blessings received from family.

The author of **Satya Samhita** says that the rest house and favors from others are to be investigated from this house of the horoscope.

In **Mundane Astrology**, Ninth House represents judicial system, Supreme court, judges, law, courts, international laws, litigation, morality, religion, diplomats, foreign missions, progress and development.

5. It relates to long distance travels like air travel, shipping, sea traffic, foreign import and export, high seas and weather conditions around the coasts. It represents United Nations, World organization, ministry of foreign affairs, diplomatic, relation with foreign countries, treatise with foreign countries, shipping, navy, naval affairs. It deals with the publishing industry- advertising and public relations.

Religion, mosques, temples, churches, religious books like veda, puranas, Bible, Quran. It also shows commercial power, long distance communications like cable, wire, radio, T.V etc. Basically, it represents the Ministry of Law in Mundane Astrology.

Inter-Connectivity of Ninth House with Other Houses

The other significance of Ninth House can be correlated with different houses of the horoscope. It represents teachers, preachers, pilgrimage, etc. While helping the poor also, our Ninth House gets activated. It also tells more about foreign travels, spirituality connected to the universe, philosophy, gurus, postgraduate education, PhD, bosses, hidden force of powers, ability to earn money from foreign places, destruction of family wealth, end of family wealth, house of rise and fall of luck.

Spouse of your siblings; health, illness, diseases and debt of your mother; obstacles or hurdles which your mother runs into the life; grand children, creative expression of your own children, speculative gains of your own children, activation of diseases, enemies etc. are seen through Ninth House of the horoscope.



Residence, real estate of maternal grand uncle, siblings of your spouse, communication style of your spouse, writing ability of your spouse, hidden hand or powerful hands behind you, loss of work and job or career, travelling for your career perspective, younger siblings of your father and communication skill of father, gain of father, career, profession and status of spiritual paternal grandmother.

It represents the Karma of spiritual life, major struggle in spiritual path, spiritual path, places of charity, storage of water etc.

Ninth House as per Lal Kitab

As per **Lal Kitab**, this house represents wealth or inheritance obtained from father, grandfather and great grandfather, fortune, religion, karma, floor of home, elder person of the family, old house, watery animals like frog etc.

Prosperity and happiness are seen through the Ninth House of the horoscope. If there is no planet in Third and Fifth House, then the planets occupying this house will remain inactive. Planets in the Fifth House will activate this house's planets.

Therefore, Ninth House is one of the most prominent houses. Your fortune and how much you get in your whole life span are all seen through the Ninth House of the Tenth House in Vedic Astrology

This is the Karma Bhava in Vedic Astrology, relating to the work you do and the profession you are involved in. Your area of occupation is defined by the planetary placement in this house. This

is essentially the house of career. A thorough analysis of tenth house in Vedic Astrology answers some key questions such as what would be your line of work, whether you would be successful, what career mistakes you could make, whether you would be an employer or employee and so on. Whether you are in a position of authority or are at the service of others also comes under 10th house realm. Your connection with people of high-ranking positions and power is also ruled by 10th house. It also governs your earning capabilities.

Tenth house in astrology is degree of the ecliptic that was highest at the time and place of birth. And that is what it represents, your highest achievements and the desire to achieve heights. It is about power, prestige, social status, financial strength, achievements, recognition, respect and position. Whether you become a popular face and earn fame is also governed by 10th house. It represents the bigger picture, your ultimate career goals and the professional endeavors you make to reach there.

10th house is the most important angular house. When it makes a combination with 9th

house, it forms the biggest Raj Yoga, leading the native towards success. It is also the “Artha” house, which means economy. So your financial prosperity and material strength also come under 10th house.

It also defines your professional outlook, whether you are a hard worker, ambitious and determined person or a lazy lad, disinterested in career matters. 10th house is not just about your vocation, it is also about avocation. The reason why you choose a particular field is also determined by studying 10th house in horoscope. Is it financial, emotional or by hobby?

This house relates to Capricorn, which is also a sign known for its workaholic tendencies and sense of ambition. Saturn and Mars are strongly associated with this house and both are related to work and aspiration. In Mundane Astrology, 10th house refers to the main leader whether it is the PM or a royal figure. The party that holds the administration is also represented by the 10th house. The cream of the society and people in power also fall under the terrain of 10th house. The integrity, values, status and honor of the nation along with its reputation among others is also governed by 10th house. It specifically relates to the commercial, political and employment industry.

XI. 11th house in Vedic Astrology is considered an auspicious house, also called the Labha house. Labha means gains, and 11th house is a strong indicator of income and gains. It represents prosperity, sudden profits, wealth, abundance, and income. Your aspirations and desires, and their fulfillment comes under 11th house only. 11th house is 5th from the 7th house which represents our desires, thus, it refers to the fulfillment or defiance of the desires, which is why it is called the house of gains.

What occupies this house governs what could be your sources of income, how you would mostly earn wealth. Not necessarily your profession, it explores other means also such as foreign sources, inheritance, speculation, and so on.

Eleventh house in astrology also represents your social sphere. People who you are likely to

realize your desires with and who help you realize your dreams are governed by 11th house. It is also called the house of friendships. Whether you make friends easily or take your time, whether you prefer seclusion or are a social butterfly, what kind of people do you make friendship with, whether these friendships turn out to be fruitful or not are a few questions that 11th house answers. 11th house in astrology also governs the groups and communities you participate in and relationship you share with friends and siblings.

Eleventh house also rules your interest in social activities and matters. Your close acquaintances and well-wishers can be observed by this house. Whether you get financial assistance and gains from these associations is also determined by this house. 11th house also shows your relationship with paternal uncle.

It is also known as the badhaka house, badha means obstruction. Some of our desires are auspicious in nature while the fulfillment of some can be destructive. It is particularly badhaka (obstructive) towards cardinal signs - Aries, Cancer, Libra and Capricorn. The placement and association of planets in the 11th house in horoscope defines whether you face obstacles in life or remove them. Positive placement indicates there would be lots of opportunities but some obstacles too, and you would be able to topple them.

Since it relates to Labha or gains, it also plays a role in determining what brings you success and gains and what not. Whether your hopes and desires are realized or not also comes under 11th house. Whether you get success in your endeavors related to higher education, business, litigation, job, or speculation also fall under the rule of 11th house.

11th house relates to the 11th sign in the zodiac cycle, which is Aquarius. Sun is the natural significator of this house. Body parts that this house governs include ankles and calf. In Mundane Astrology, this house stands for legislation, friendly neighboring countries and allies.

What is the role of the 11th house?

11th house brings growth and fulfills your desires. This does not mean that whatever you desire will come true when you have planets in the 11th house or when the time period of 11th lord operates.

The 11th house is of no use in itself. Anytime a different house gets associated with the 11th house, you get gains related to that house.

Carefully read the example below.

Example: Leo Ascendant, Mars lord of 4th house sits in the 11th house in the sign of Gemini. This Mars will be beneficial for gaining property.

Whether the property will be bought by paying the full amount, on loan, or inherited, this cannot be predicted with this information. Need to further analyze.

Mars in the sign of Gemini in the nakshatra of Punarvasu(owned by Jupiter). For Leo Ascendant, Jupiter owns the 8th house.

8th house is for inheritance. This Mars will get the native property through inheritance.

This is how prediction is to be done with planets associated with the 11th house. I hope the given example makes sense to you. Astrology does not work simply on planets in houses, a lot of analysis is done to make a correct prediction.

Any person who possesses fame, wealth, power, high profile job, is respected in the society, or anything extraordinary has planets signifying the 11th house. The influence of the 11th house is required to become famous, wealthy, and powerful.

No Kendra Trikona or any raj yoga you read in books will work. Many followers of astrologers who are reading my answer can see their horoscope to find lords of Kendra houses in a trine house or vice versa, this is called Kendra Trikona Raja Yoga. Even after having these yogas you will be living a normal life and facing everyday problems of life like a normal person.

For convenience, I am writing what results to expect when any single house gets associated with the 11th house.

Results From Connection Of Other Houses With The 11th House

1. First House - Good health, longevity, intelligence
2. Second House - Increase in wealth, good relationship, income
3. Third House - Valor(bravery), popularity, influential
4. Fourth House - Academic excellence, highly educated, gain of property/vehicles
5. Fifth House - Creativity, intelligence, childbirth, gain through speculative business
6. Sixth House - Winning competition, success in competitive exams/interviews, high level job
7. Seventh House - Marriage, good relationship with spouse, success through commercial activities and partnership business
8. Eighth House - Gain of inheritance, sudden growth in life, insurance claim
9. Ninth House - Academic excellence, highly educated, religious & spiritual inclinations
10. Tenth House - Administrative or a high profile job, high status in the society, high respect and income
11. Twelfth House - Gain after expenditure, gain through investments, income through foreign lands.

11th house never brings you any kind of problem in life rather it takes away difficulties of your life. As indicated above, 11th house when gets associated with bad houses(6th, 8th, and 12th) it brings gain from these houses as well.

Now, you understood that the 11th house has so many good qualities and it is the most beneficial house in astrology. See the effect of each planet in this house.

Planets In 11th House

1. Sun - Leadership position, success in government exams, gain of authority, high intelligence, good health, social and political inclinations
2. Moon - Good social life, supportive elders and friends, success in government exams, gain of authority, social and political inclinations
3. Mars - Responsible person, hard working, gain of property, more male friends, dominant, success in competition & sports, good for getting into police services
4. Mercury - Intelligent, able to generate income through multiple sources, entrepreneurial capabilities, business success and good communication skills
5. Jupiter^[1] - Good health, knowledgeable, income through fair means and can be from more than one source, good communicator, respectable in society, good character
6. Venus - Charming personality, social nature, more female friends, gain of vehicles, success in love affair, good for married life, luxury and comforts in life
7. Saturn- Hard working, separative, may have a long life, work oriented nature, reserved, a few good friends, just, ethical in their approach

8. Rahu - Desire to achieve heights, political success, business success, fame, money, income from unfair means, unethical approach to gain success
9. Ketu - Spiritual inclination, beneficial for learning spiritual sciences & astrology, small social circle, not many friends, unable to experience materialistic success, lack of contentment, success in social work

It is desirable to have a number of planets in your horoscope signifying 11th house. This can happen when planets are present in the 11th house or present in the constellation of the planet that owns the 11th house.

Consider the same example again. Leo Ascendant, Mercury owns the 11th house. Planets in the constellations of Mercury(Ashlesha, Jyeshtha, and Revathi) will also give the results of the 11th house.

When a number of planets are present in any house, they will influence each other and this can trigger many good and bad events causing a lot of ups and downs, depression and stress to the native. The situation will get worse when Rahu/Ketu join them. Final results can be accurately told with the analysis of entire horoscope.

Therefore, people can face trouble even after having a number of planets in the 11th house. This is why people, whether they are rich, poor, famous, or just ordinary, always face some kind of problem in their life.

Being wealthy and famous will not guarantee you no problems, emotional insecurities, and relationship issues. Everyone has their own issues.

So far, you have read good characteristics of 11th house and planets generally do good in this house. If you have any planet in this house, it is good.

Now, we will select that planet which is the most beneficial in this house. I will put some examples and that will decide the most beneficial planet in this house.

Finding The Planet Most Beneficial In The 11th House

Among the 9 planets, I have seen Jupiter and Rahu give the most positive results in this house.

Jupiter is the planet of abundance, growth, and expansion. Jupiter has 5th and 9th aspect, whenever Jupiter is in the 3rd, 7th, or 11th house, it aspects the other two houses - Jupiter in 7th house will aspect 3rd and 11th house, and Jupiter in the 11th house will aspect 3rd and 11th house.

Jupiter in this trine(3–7–11) is very beneficial. Jupiter's influence on 3rd house brings popularity in media, 7th house is beneficial for marriage, commercial activities, public dealing, and 11th house will bring gains through multiple sources.

Rahu in the 11th house is really good for worldly success. Rahu like Jupiter also does expansion but in a more abrupt way. Rahu has 5th and 9th aspects, when sits in the 11th house Rahu also looks at the 3rd and 7th house.

This is really good to gain name, fame, wealth, and influence.

I have done analysis of some celebrities' horoscopes as well.

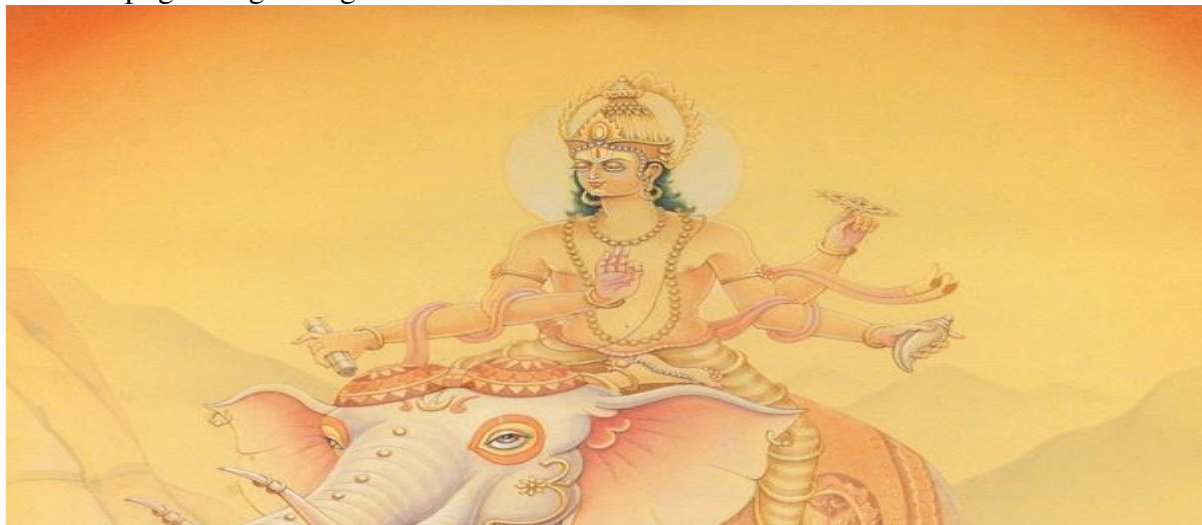
The best example for this answer would be Disha Patani.

Disha Patani has Jupiter in the 7th house and Rahu in the 11th house. Those who follow her know that she came into limelight through her Cadbury Diary Milk advertisement.

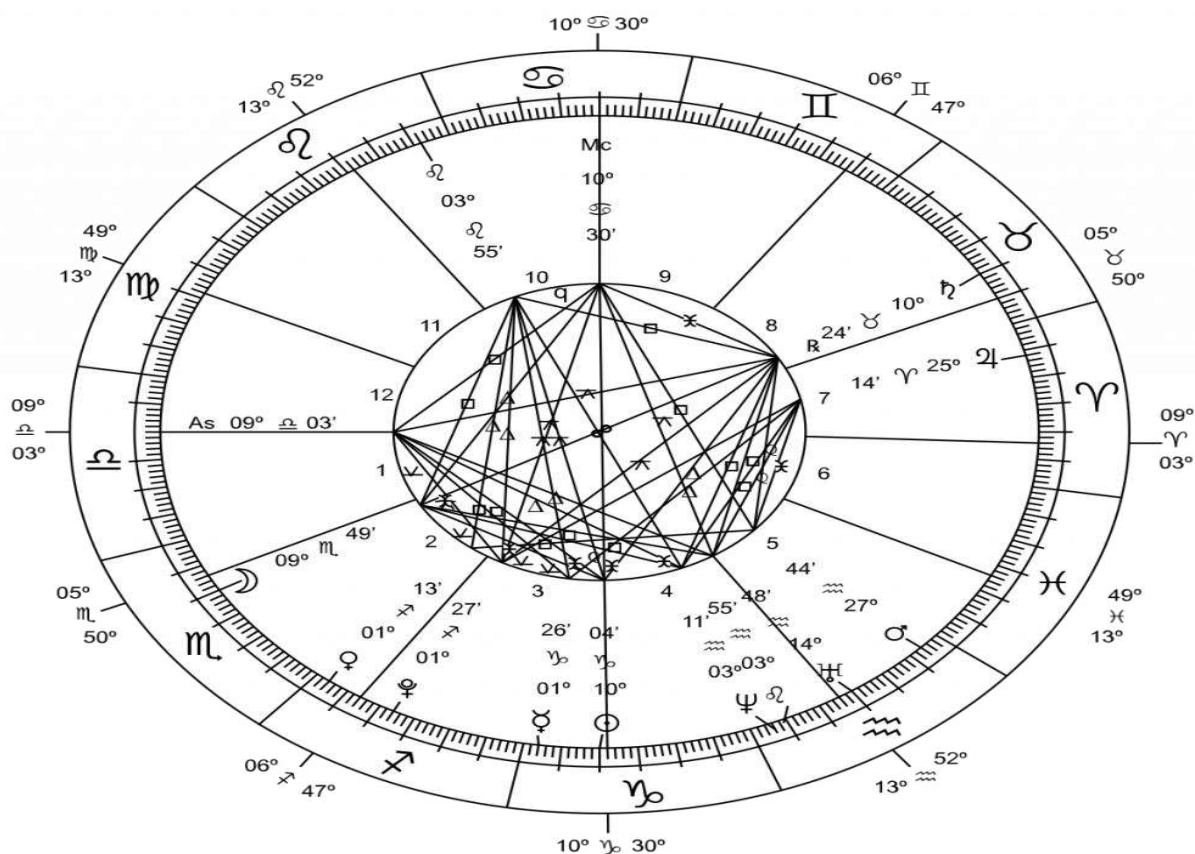
Later she did a Chinese Movie with Jackie Chan.

She is just 27 years old, she is not the daughter of some actor or film maker, she starred in many Indian movies and has more followers on Instagram (34 Million) than any Indian actor (including Salman and Shah Rukh Khan).

About **Shah Rukh Khan's horoscope**, he has Jupiter in the 11th house and Rahu in the 10th house. He got his success and stardom during his Jupiter Mahadasha. Jupiter in his horoscope is very strong which gave him wealth, success, name and fame. Saturn is in the 7th house in own house and well placed, getting the aspect of Jupiter, and therefore his success continued and wealth kept growing during the Saturn Mahadasha as well.



Jupiter is highly beneficial in this house especially when owns good houses and occupies a good constellation. You will get good results from the planets and houses Jupiter will influence through its placement and aspects.



11th house from the ascendant, right? The house of growth for the ascendant which is the 11th house becomes happy when any of the planets comes and sits in it because it is a selfish house which squeezes out the positivity of any planet that comes under its grasp.

BUT there is a planet which may not be that beneficial in this house, and to everyone's surprise it is **JUPITER, because it is the Karaka or the Doer of this house and Karaka is positioned in the house of which it is the Karaka, will spoil it.**

Apart from this, all other planets shall upgrade this house as this is an Upachaya house, but few planets can lose their sheen can prove to be disastrous for their own respective houses like:

The lord of 4th house, which if in 11th has moved 8th paces (Asthama for the 4th house.)

The lord of 6th house which if in 11th has moved six paces (Shastham for the significations of 6th house)

The lord of the 12th house which if in 11th has moved 12 paces (Dwadash for the significations of the 12th house).

Now, to the question, the most beneficial planet in the 11th house is the Lagnesh or the ascendant lord, this planet without getting squeezed will give good results which will be beneficial for both the houses, i.e. Lagna and 11th house.

Now, this amazing science of astrology has given us humans unique tools to understand the mysteries it hides. We can excavate these mysteries through the usual texts and commentaries of astrology, and somehow the hidden science does not reveal itself. Most of the answers what we get here on Quora (astrology) are just rewritten common rules every astrology book has, but the revelation part is something that cannot come without application experience.

Every house is the 11th house to some house and every planet sitting anywhere in the chart is sitting in the 11th house to some specific house. Let us make the most of every house.

11th house to the 11th house (from the ascendant) is the 9th house, and if it has some planets (good or bad), then they extremely benefit for the significations of the 11th house. The house of Bhagya is a house of growth for the house of gains.

11th house to the 9th house (from the ascendant) is the 7th house, and if it has some planets (good or bad), then they extremely benefit for the significations of the 9thth house. The house of partner is a house of growth for the house of Bhagya. (Spouse multiplies the Bhagya, a simple karma correction to have good Bhagya is to respect the spouse.)

11th house to the 7th house (from the ascendant) is the 5th house, and if it has some planets (good or bad), then they extremely benefit for the significations of the 7thth house. The house of kids and love is a house of growth for the house of the spouse.

11th house to the 5th house (from the ascendant) is the 3rd house, and if it has some planets (good or bad), then they extremely benefit for the significations of the 5thth house. The house of courage is a house of growth for the house of kids and love.

11th house to the 3rd house (from the ascendant) is the ascendant itself, and if it has some planets (good or bad), then they extremely benefit for the significations of the 3rd house. The self is the house of growth for the house of courage.

See, how this analogy of 11th house proves itself beautifully. Any planet other than Ketu, including Saturn, in the 11th is very beneficial . That planet would be the harbinger of your prosperity and source of your income. From a material perspective, Sun and Jupiter would be very good in the 11th house. The best would be sun as it is a malefic in an upachaya and also a Dhana Karaka alongside Jupiter. This Sun would give you fame, prosperity, good health and long life. Even Saturn is excellent for material success in the 11th house, especially if you want

In astrology, the 11th house is called Upachaya house. So any planet in 11th house will give auspicious result unless it gets afflicted by other malefics.

1. Luminaries in 11th house will make native noble, wealthy and will get benefit from government.
2. Mars in 11th house will make native clever, rich and native will have influence in top circles.
3. Mercury or Jupiter in 11th house will give sharp intellect and learned in many sciences, this will also make someone good in writing, astrology, lawyers, chartered accounts etc.
4. Venus in 11th house will success over material acquisition and will give all lux
He is one of the successful lead actor in Bollywood.

The only placement of the planet in 11th or any house can not be considered as benefic or malefic. Due to the unique lordships of the planet, its natural malefic or benefic tendency can change. There are lots of rules and combinations to know whether planet is benefic or malefic. Please do read my answer to What factors help us to understand whether a planet is benefic or malefic in the birth chart?

XII. House 12, Vyaya Bhava

It is a well-known fact that there are 12 houses in Vedic Astrology. While the first eight houses pleasures of this world, the last four houses represent spiritual welfare. The last four houses are Dharma, Artha, Kama and Moksha. The 12th house plays a crucial and important role in ruling the final emancipation of the person from the chain of birth and death. It also deals with his merging with the cosmic soul for the state of his future existence. There are various important indications of the 12th house and some of them include status of waste and extravagance, loss and impediments, expenses and income, limitation and restraint, drudgery and deception etc.

Ancient astrologers have opined that 6th, 8th and 12th houses, are indicative of evil. It is said that no house can be said as evil until and unless it is afflicted and the same can be said for the 12th house. Different things are controlled by respective house and when they are afflicted, it is obvious that their normal functions are hampered. Once the period of affliction gets over, things get back to their normal route without any kinds of obstacles.

Some prominent characteristics of the 12th House

The 12th house mainly deals with expenses, losses, purchases, associations with philanthropic institutions and charity. If the second house is involved with the related planet, one might indulge in buying extremely expensive jewels. When the involvement is of the third house, expenses might be incurred in the form of writings and publications or for brief and short journeys. It might happen that a person has set aside some money for travel purpose, but he invests the same on some kind of immovable or landed property. Or he might also choose to purchase a vehicle. All these events are likely to take place when the 4th house is connected.

There are also chances that the person might be compelled to spend money on his mother before venturing for some long-distance travel plan. People in the 12th house might speculate on taking an insurance policy for education or wedding of his child/children. These are basically some of the most common ways of spending the money when the planet is in the 12th house. There are strong indications for borrowers as well as this house indicates loan repayments. To summarize, the house makes the person incur expenses in any form.

Along with spending of money, there are other aspects which are closely related to the 12th house. Impediments and segregation or sin and sorrow are common under the influence of the 12th house. Misfortune and poverty can also be added to the list in this regard. In extremely serious cases, there are chances of imprisonment, persecution and intrigue too. Various unfortunate matters are governed by the 12th house. Some of the relatable matters include that of inferiority complex, anxiety, fear, suspicion, misgivings etc. It is also the house which refers to silent sufferings, secrets, loneliness and undoing of the self. 12th house is also indicative of change of place, living life in a foreign land or a complete change in the environment or surroundings of the person.

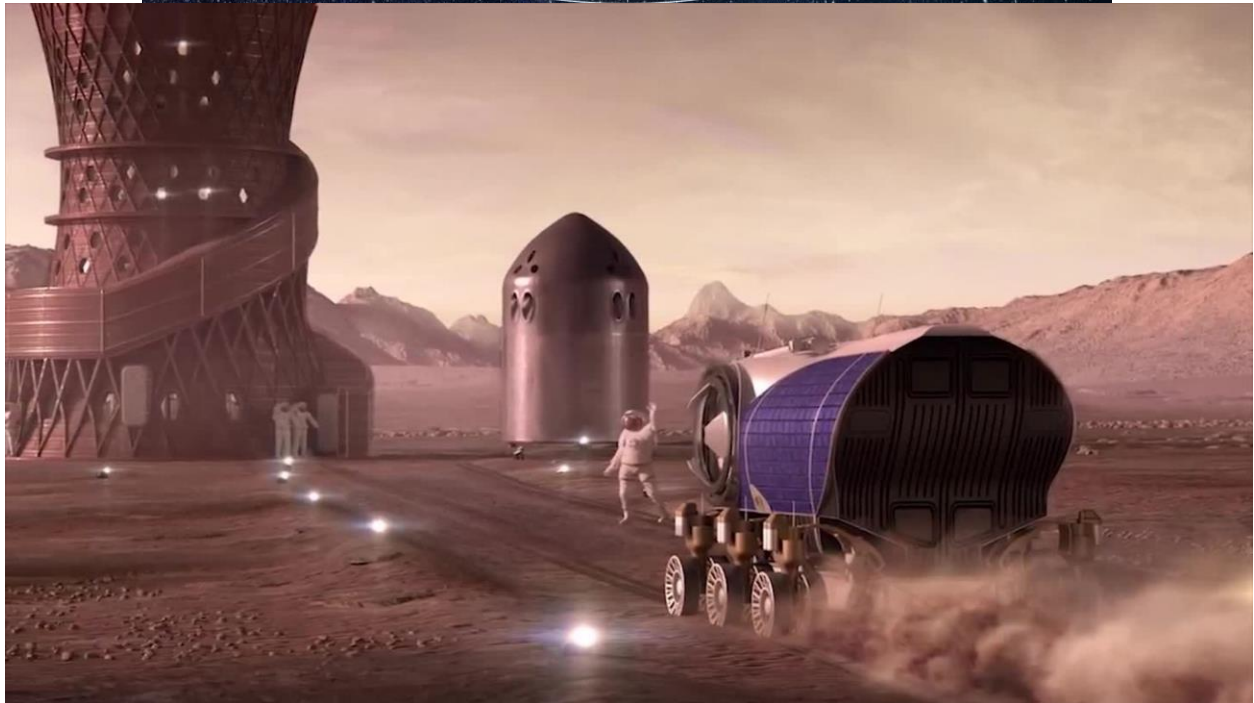
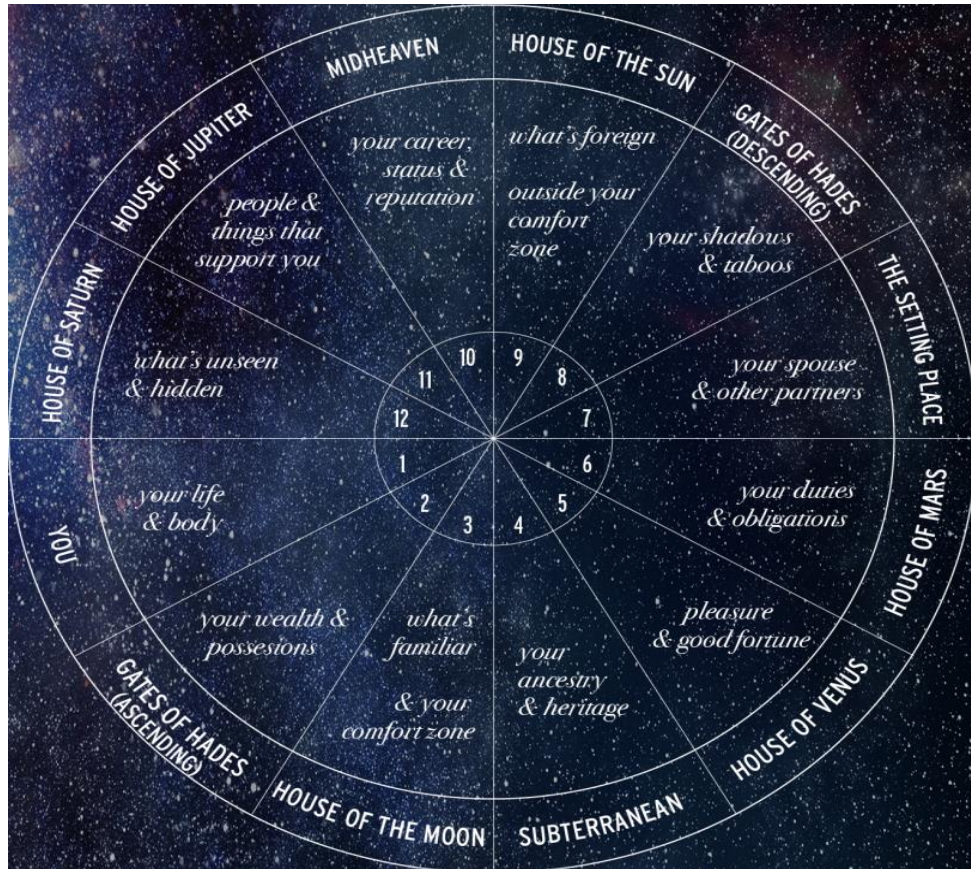
Impact of the 12th house on the family members of the person

It is interesting to note that the 12th house is placed over the feet. The house has an impact on the different members of the family. For instance, it signifies money or substance of friends or of the elder brother or of permanent possessions that the father has. There are negative implications for other family members. It strongly represents sickness of the spouse, disappointment to children and litigation matters. However, it also stands for excellent profession of the younger sister or brother and their popularity as well.

Influence of the various planets on the 12th house

- **Moon** – The presence of moon in the 12th house makes it ideal for jobs in hospitals or prisons. The person might be engaged in love affairs but will most probably keep the things to themselves.
- **Sun** – Sun in the 12th house improves the chances of success of people in psychic and occult matters and brings about uncommon preferences and tastes. A sign of sympathies, people in this group are great for social works.
- **Mercury** – When mercury is there in the 12th house of a person, he is bound to be attracted and devoted to mysteries. He will be a success in occult and chemical research. He might also be suitable for detective work. The intricate details are welcomed in extremely trivial matters too.
- **Venus** – The nature of Venus in 12th house will bring success in professions which are related to working in charitable institutions, jails, hospitals or even in chemical laboratory. Study of the occult is a fascinating thing with Venus in 12th house.
- **Mars** – Dignity of the person is enhanced when Mars is there in the 12th house. The person will probably be in a respectable administrative position in any public institution. However, if Mars is afflicted it can call for grave troubles.
- **Saturn** – Popular as the planet of seclusion, this connection will bring success in laborious and quiet occupations. People in this combination will prefer working in isolation or seclusion.
- **Uranus** – When Uranus is placed in the 12th house, it influences the success of the person through various occult affairs. There are also inventions of various chemical processes, which are kind of secret. Affliction of Uranus is difficult to handle.
- **Neptune** – Neptune being in the 12th house is an indication of secrecy, mystery, psychic research, occult investigations and medium-ship. The person in this combination is suitable for detective works or for works which need to be done in secrecy and seclusion. Affliction of Neptune might lead to insanity.

sense of self-esteem. Analyzing position of Sun in 12 houses is thus highly crucial in astrology.





CHAPTER V

Planets and Death in Hindu Astrology

Maraka (Sanskrit: मारक) in Hindu astrology refers to the planet or planets that cause death at the end of a particular life-span, if the assessed life-span is not over they cause accident, ill-health, poverty and misery during the course of their dasha or antra-dasha or in the period of the planet associating/influenced by them. Each lagna has a fixed maraka or marakas. The two luminaries, the Sun and the Moon, and the lord of the 9th house generally do not become marakas. The lords of the 2nd and the 7th house, or the malefic planets occupying anyone of these named houses and associated with their lords are the Primary determinants of death. The Secondary determinants of death are the benefic planets in association with lords of 2nd and 7th house or the lords of the 3rd and 8th house, or the lord of the 3rd or the 8th associating with the lord of the 2nd or the 7th house. The Tertiary determinants of death are Saturn associating with any of the afore stated marakas, the lord of the 6th or the 8th associated with a maraka, and the least powerful planet in the horoscope. The transit influences of the Sun, Mars and Jupiter are taken into account for determining the time of death.

Longevity: The results of the good and the bad karmas collected by man between intervals of births become known in this birth, and the pattern of life the aggregate of man's karma shape are comprehended with the aid of Jyotisha.^[1] For the purpose of ascertaining the possible span of life the Amsayu method should be adopted if at the time of birth the Lagna is vested with strength; the Pindayu method, if the Sun is strong, and the Nisargayu method, if the Moon is strong.^[2] If at the time of birth the lord of the 8th house counted from the lagna happens to occupy a kendrasthana the person will be long-lived; if the lord of the 8th house or the lord of the lagna is in the 8th house afflicted by inauspicious planets the person will be short-lived.^[3]

The use of Nisargayu, the Pindayu, the Lagnayu, the Amsayu, the Rashmiayu, the Chakrayu, the Nakshatrayu and the Ashtakavargayu methods are employed for determining longevity, but longevity is determined on the basis of the strength of the horoscope in its entirety, and the dasa of planets. The planets most afflicted by maraka-propensities by aspect, association or occupation are cause of death, death indicated on the basis of transits can occur only when the directional influences in the birth-chart warrant. The ordinary span of man's life rarely exceeds one hundred years. Parasara has on a very broad basis classified three categories of life-spans – Alpayu up to thirty-two years, Madhyayu beyond thirty-two years but less than seventy-one years, and Poornayu beyond seventy years up to the maximum of one hundred twenty years. Diseases alone are not the cause of all deaths, but diseases resulting from bad karmas cannot be cured. The grant of term of life depends on Bhagya (luck), and a person not blessed with good health does not enjoy to any extent his granted term of life.^[4]

Planets causing Death: The moment of death is indicated by the Chhidra grahas; the Chhidra grahas are a) the lord of the 8th house, b) the planet in the 8th house, c) the planet aspecting the 8th house, d) the lord of the 22nd drekkana from the lagna, e) the planet in conjunction with the lord of the 8th house, f) the lord of the 64th navamsa from the Moon and g) the Atisatru (the bitter enemy) to the lord of the 8th house.

Vaidyanatha Dikshita, in his Jataka Parijata, takes note of six Arishta- dashas – even one papagraha devoid of strength and benefic influence indicates death during the course of its dasha in the period corresponding with the mandala occupied by it, the dasha of the planet in rasi-sandhi brings illness and disease, a person suffers set-backs and reverses in the antra-dasha of the planet situated in the 6th or the 8th house from the lagna in a sign owned by a papagraha, death occurs during the course of the 5th dasha of Mars or Rahu, or the 6th dasha of Jupiter or the 4th dasha of Saturn or the dasha of the debilitated planet occupying an inimical sign or occupying Vipata, Nidhana or Pratyari nakshatra, the person suffers loss of things indicated by the planet situated or aspecting the 2nd or the 7th during the antra-dashas of the lords of the 2nd and the 7th ; death is likely to occur when the lord of the sign occupied by the lord of the drekkena falling in the 8th house or its dispositor, transit the navamsa occupied by them. He also takes note of the dasha or antra-dasha of the weakest Chhidra-graha (छिद्र ग्रह) during which period death is likely; the lord of the 8th, the planet situated in the 8th, the planet aspecting the 8th house, the lord of the 22nd drekkena, the planet combining with the lord of the 8th, the lord of the 64th navamsa counted from that occupied by the Moon and its bitter foe are the seven Chhidra-grahas.^[6]

The lords of 2nd and the 12th house cause death; the malefic planet situated in the 2nd house is stronger than the lord of that house, and the malefic planet in conjunction with the lord of the 2nd house, who also has the powers of the 12th house lord, is stronger than the malefic planet which happens to be in the 2nd. The 7th house lord becomes a stronger maraka if it also owns a trika-bhava (the 6th, the 8th or the 12th house counted from the lagna), malefic planets acquire the power to kill when associated with the 8th, 2nd or 7th house or their lords, the dashas of the marakas (lords of 2nd, 7th, 6th and 12th) can bring about death, lord of 12th and planet in the 12th bring about death when all else has failed. When Saturn is malefic and is associated with planets causing death or with the lord of the 3rd or the 11th house then Saturn becomes the prime effective maraka to cause death. Saturn situated in the 6th house prolongs life. Death can occur in the dasha of a weak benefic planet occupying the 8th house or the lord of the lagna can give yoga and kill the native. Venkateswara, the author of Jataka Chandrika, also states that in the antra-dasha of a maraka in the dasha of a Raja yoga-karaka, Raja yoga effects will be experienced but the same will break in the antra-dasha of a malefic planet; that the benefic associated with a maraka does not kill but a malefic can. If the lagna is strong Amsayurdaya method is to be applied for calculating longevity, but if the Moon is strong then it is the Naisargika Ayurdaya method that is required to be applied.^[7]

Marakas & Marakasthanas: The 8th house from the lagna is the house of longevity; the 8th house counted from the 8th i.e. the 3rd house, is also the house of longevity. The 12th house counted from the 3rd and the 8th i.e. the 2nd and the 7th houses from the lagna, are the marakasthanas (the death-inflicting houses), and the lords of the 2nd and the 7th are designated as the principal Marakas (the inflictors of death or the killers).

Maraka means the one that causes death at the end of a life-span or causes ill-health. The maraka for Aries lagna is Venus for it owns both marakasthanas; Mars, Moon, Venus and Jupiter are the marakas for Taurus lagna; the Moon for Gemini lagna; Saturn for Cancer and Leo lagnas; Venus for Virgo lagna; Mars for Libra lagna; Venus for Scorpio lagna; Venus and Saturn for Sagittarius lagna; Mars, Moon and Jupiter for Capricorn lagna; the Sun, Mars and Jupiter for Aquarius lagna, and for Pisces lagna, Mercury and Saturn are the designated marakas. The marakas and the planets associated with the marakas, and all malefic planets can cause illness

and death during the operation of their dashas but if longevity is over but the dasa of maraka is not operating then the lord of the 12th house acts as the maraka and its dasa or the dasa of a malefic can cause death. Saturn and Rahu are the Mrityu-karakas or signifiers of death. A Maraka does not kill in its own antra-dasha in the dasa of a benefic planet but it does so in its antra-dasha the dasa of a malefic. Saturn associated with a maraka kills, and death generally occurs during the course of the antra-dasha of the lords of the trikabhavas in the dasa of a maraka. The lords of the 2nd and the 12th bhavas counted from the sign and bhava occupied by the Moon behave as marakas if they are natural malefic. Moreover, death can occur in the antra-dasha or dasa of the lord of the 3rd nakshatra from Janam nakshatra (asterism occupied by the Moon at birth) for a person of Alpayu (short-life), in that of the 5th nakshatra for a person of Madhyayu (Middle-life) and in that of the 7th nakshatra for a person blessed with Poornayu (long-life).

The manner of death can be known from the yoga-formations occurring at the time of birth, e.g. if the Sun combines with Saturn and Rahu in the 7th house the person will be bitten by a cobra or if the Sun and Mars are in the 4th house aspected by or in conjunction with the lord of the 4th and the 10th, the person will be stoned to death or die by falling on a stone or by a falling stone.^[8] Death from punishment by ruler can occur if the Sun is in the 3rd or is influencing the lord of the 3rd house or by fire if it is in the 8th or influencing the 8th house; similarly the Moon can cause death either by Tuberculosis or from excess fluids (or drowning); Mars from either a surgical operation, burns, injuries or from weapon or surgery; Mercury from either Febrile, illness, or from fever; Jupiter from either Tumours, swelling or from prolonged illness; Venus from either Diabetes or renal disease or from starvation; and Saturn and Rahu from poison, drowning, fall from height, injury, incarceration or from thirst or dehydration. Natural malefics cause illness or death in their dasa or antradasha; disease is possible in the body that is susceptible to diseases; a strong lagna and the strong lord of the lagna, and the natural benefics in the kendras prevent early or pre-mature death caused by illness or disease.^[9]

Following are the marakas in their descending order of strength – a) The malefic planet (as per Parasari qualification) in sambandha (association) with the lord of a marakasthan, b) The malefic planet in sambandha with lord of the 7th situated in the 2nd or the 7th house c) Lord of the 2nd house d) Lord of the 7th house e) Malefic planet in the 2nd house f) Malefic planet in the 7th house g) Natural benefic planet owning two kendras associated and with a maraka h) Rahu or Ketu in the 2nd or the 7th house combining with a maraka or situated in the 7th from a maraka i) Lord of the 12th house j) Malefic planet in sambandha with the lord of the 12th or situated in the 12th house k) Lord of the 3rd or the 8th weak and afflicted l) Lord of the 6th or the 11th house m) Any malefic planet as per Parasari qualification. The lord of the 8th house associated with a malefic planet, combining with Saturn or with the lord of the 10th house becomes a maraka if it is not situated in the 8th house; but if it also happens to be the lagna-lord then it will not act as a maraka if it occupies the 8th or the lagna. If Saturn is a functional malefic and also associates with a maraka then it becomes a very strong maraka, it will then supersede all other marakas and cause death during its own period or adverse transit.^[10] Planets associated with the lord of the 6th, the 8th, the 12th or a marakasthan cause suffering, misery and financial strain. Planets associated with the lord of a trikabhava and also simultaneously with marakas bereft of influence of the lords of the 5th and 9th bhavas, or the lagna-lord occupying the 12th house and the lord of the 12th situated in the lagna influenced by marakas, or the lord of the lagna in the 6th house and the lord of the 6th in the lagna influenced by marakas, or the lagna or the Moon afflicted by marakas, or the lagna occupied by Ketu and the lord of the lagna situated in the 8th, or the lord of

the 5th is in the 6th and the lord of the 9th is situated in the 12th house influenced by marakas, or malefic planets, other than the lords of the 9th and the 10th house, are in the lagna influenced by marakas, or the lord of the navamsa occupied by Moon or the lagna-lord is located in a trikabhava associated with a maraka, they produce poverty and intense misery, and indicate loss or destruction of wealth, and troublesome period during the course of their antra-dasha or dasha.^[11]

The dashas of marakas are important in determining the time of death but they should not always be taken to mean actual death. The dasha of a maraka not meant to cause death or the dasha of a malefic for a particular lagna not death-inflicting affects the health of a person.^[12] During the course of those dashas one may experience certain obstacles, death of someone close, change of place or of way of life and the like. The 7th house also indicates residence and long travels. The 22nd Drekkana is generally examined to ascertain the nature of death even though Varahamihira relates this drekkana with the disposal of the dead which falls on the 8th house, and is treated as an evil one. Any planet can acquire death-inflicting powers but the aspect of a strong Jupiter on the Moon, the Sun, Mars or Saturn neutralises their power to cause an early death. Jatakalankara states that if at birth the lagna-lord associated with a malefic is in a trikabhava or if the trika-lords occupy their own respective bhavas or if a malefic planet is in the lagna and the lagna-lord is weak, one suffers from acute mental and physical pressures and ailments. Sarvartha Chintamani states that the Moon in Cancer lagna aspected by Mars from the 10th and by Jupiter from the 7th while giving yoga gives a life span of sixty years only, whereas Jupiter exalted in the lagna and aspecting the two trikonas occupied by benefics makes one live for eighty years. Three or more planets situated in the 8th house not in their own or friendly or exaltation sign curtail term of life.

Timing of death: The present day Hindu astrology favours the use of the Vimshottari dasha system along with the Gochara system for the purpose of prognostication and for the timing of events. The correct determination of longevity, and the timing of death is a difficult. Parasara states that the 8th house counted from the house occupied by Saturn at the time of birth is the Mrityu-bhava or the House of Death. Add up the number of Rekhas (malefic points) contributed by Saturn in the houses from the lagna to that occupied by Saturn, this figure will indicate the age at which adversity will strike the native; add up the rekhas contributed by Saturn from the house occupied by Saturn to lagna, this figure will indicate the age at which the native will suffer most severe physical adversity, and even death if so indicated by the maraka-dasha operating. Alternatively, add the number of rekhas contributed by Saturn in the houses from the house occupied by it to the Mrityu-bhava, multiply this figure by the Yoga-pinda and divide by 27 the remainder will indicate the nakshatra transiting which or the trine nakshatra therefrom Saturn will cause death, or add the number of rekhas contributed by Saturn in the houses from the house occupied by it to the Mrityu-bhava, multiply this figure by the Yoga-pinda and divide by 12 the remainder will indicate the sign or its trine that will be transited by Saturn at the time of death.

Varahamihira in his Brihat Jataka states – “Death will take place in places similar to the rasi occupied by the lord of the navamsa, in which birth falls. Further details or specialities must be described by conjunctions and planetary aspects. The time of death has to be identified by the unrisen number of navamsas in the birth. If the birth lord aspects it, the time must be doubled; aspected by benefics the time will be trebled.”

Narayanan Nambutiri, the author of Prasna Marga, who follows Varahamihira, in Chapter XXXII St.116-118 states that firstly total the bindus (before reduction) in Saturn’s Ashtakavarga

from the lagna to the sign occupied by Saturn; and from the sign occupied by Saturn to the lagna, these two numbers will indicate the age when the native will be attacked by disease or misfortune; the total of these two figures also indicates the age of troubles. If the end or a beginning of a malefic dasha coincides with the age represented by these three figures, then death may take place. Multiply the Sodya Pinda of Saturn by the bindus in the 8th house from Saturn in his own Ashtakavarga, divide the product by 27; when Saturn transits the nakshatra represented by the remainder or trinal nakshatra, then death may take place. Multiply the bindus in the sign occupied by Jupiter or the Sun in Saturn's Ashtakavarga by Saturn's Sodya Pinda and divide the product by 12, the remainder will be the sign transited by Jupiter or the Sun respectively at the time of death.

Archeoastronomy: The history of Indian astronomy begins with the Vedic period, *Lagadha* and composition of Vedanga Jyotisha (1400 BCE - 1200 BCE). Astronomical knowledge in India reached an early peak in the 5th century CE, with the *Āryabhaṭīya*. Its author, Aryabhata, uses astronomical calculations to determine the date of the Battle of Kurukshetra as 18 February 3102 BCE. This date has become traditional and is still widely cited in Hindu literature.

Modern authors attempted to date the Vedic period based on archaeoastronomical calculations. In the 18th century William Jones who tried to show, based on information gathered from Varaha Mihira, that Parashara muni lived at 1181 BCE. Hermann Jacobi has argued that in the Rigveda and Atharvaveda the sun was in Phalguni, and in the Sankhayana and Gobhila Grhyasutra the Full moon was in Bhadrapada during the summer solstice, which would have occurred at 4500-2500 BCE.

Jacobi and Tilak have both noted that the names of the nakṣatras: Mūla (root), Viśṛtau (two dividers) and Jyeṣṭha (oldest) suggest that these names originated from a time when Mula marked the beginning of the year, i.e. about 4500-2500 BCE. Tilak has also noted that the two week long pitrs period after the full moon in Bhadrapada occurred at the beginning of the pitryana, which would have been true at about 4500-2500 BCE.

Samhitas: In RV 5.40.5-9, a solar eclipse is referred to: Surya is obscured by an Asura called *Svarbhanu* ("self-luminous"), but recovered by the Atris.

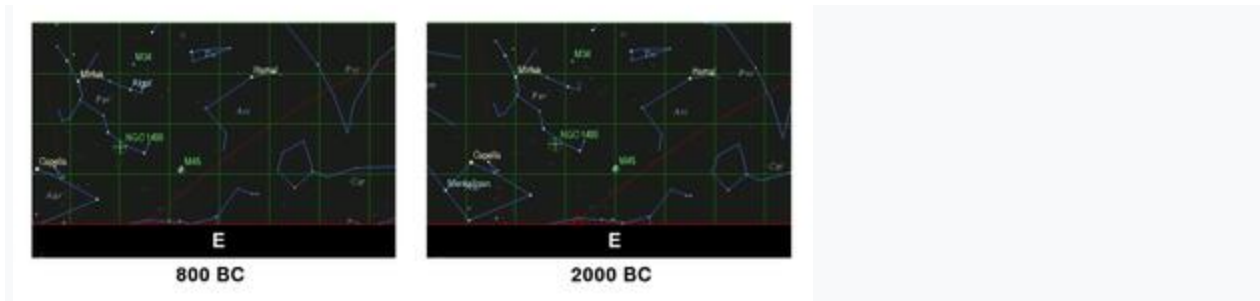
"The One" referred to in the Nasadiya Sukta and other hymns has been suggested to have originally referred to the axis mundi, and "The One who dwells beyond the seven sages" as the polar star, at the time referring to Thuban (α Draconis).

The samvatsara "full year" in the Yajurveda has 360 days, and 12 (TS) or 13 (VS) months.

Brahmanas: The visuvant (summer solstice) period is 21 days in Aitreya Br. and 7 days in Pancavimsa Br., the summer solstice being in the middle of the period.

The gavam ayana ritual in SB 4.6.2. is based on the motion of the sun.

In the Maitrayana Brahmana Upanishad (6.14), the year is said to be into two portions, with the part from Magha to half of Śraviṣṭha associated with Agni, and the part from Sārpa to half of Śraviṣṭha associated with Varuna and Saumya (the moon). Aiyar has argued^[7] that Agni suggests the warm half and similarly Varuna the cool half of the year, suggesting the summer solstice at the beginning of Maghā and thus implying the vernal equinox in Kṛttikā. This, according to Kak, would correspond to 1660 BCE.



rising of the Pleiades (M45) as seen from Delhi in 800 BC and 2000 BC (click to enlarge).

The Shatapatha Brahmana mentions that the Krttikas (the Pleiades) "do not swerve from the east" This would have been the case with precision at 2950 BCE and was true also about 2000 BCE but was still true to within 8-13 degrees (viz., East by north) around the 8th to 6th centuries BCE, the assumed date of the text's composition.

: Vedanga Jyotisha

The positions of the solstices and equinoxes in the Vedanga Jyotisha, with the sun very close to the Krittika at the Vernal Equinox., would correspond to about 1370 BCE, although the text in its present form is from a later date, around 700 - 600 BCE.

The Vedanga Jyotisha, in common with Mesopotamian texts, asserts a 3:2 ratio between the durations of daylight on the longest and shortest days of the year. This corresponds to a latitude of about 35 degrees. A latitude of 34 degrees would correspond to Northern India.

Nine Grahas (Planets)



Jyotish or Vedic Astrology uses 9 Grahas (planets) in the chart analysis :

- The Sun (Surya or Ravi)
- Moon (Chandra Sandu)
- Mars (Mangal or Kuja)
- Mercury (Bhudha)
- Jupiter (Guru or Brhaspathi)
- Venus (Shukra or Sikuru)
- Saturn (Shani or Senasuru)
- Northern Lunar Node (Rahu)
- Southern Lunar Node (Ketu)

The Sanskrit word "Graha" is often taken as the equivalent of the English word planet. This is a very simplistic translation which hides the deeper meaning of this word. "Graha" refers to an entity that has the power to "seize, lay hold of, or grasp". Therefore, Graha means "to grasp" meaning the planets possess, or take hold of us. This meaning is intimately related to the meaning of the nakshatras (also called lunar mansions, or a 27-fold division of the zodiac), which are described in similar terms.

Graha therefore goes beyond the word planet and describes the ability of celestial events to either influence or predict occurrences on earth. This aspect is the fundamental reason that astrology is not accepted by the scientific community, as this connection has no known physical basis. We prefer to use the word "Graha" instead of planet because it conveys this deeper meaning. Besides, using the word planet would not be technically correct. The nine Grahas ("Planets") are called Surya / Ravi (the Sun), Chandra / Sandu (the Moon), Mangal / Kuja (Mars), Budha (Mercury), Guru / Brahpathi (Jupiter), Shukra / Sikuru (Venus), Shani / Senasuru (Saturn), Rahu (Northern lunar node and Ketu (Southern lunar node). The Sun is not a planet, it is a star. Rahu and Ketu are not planets, and indeed do not even represent physical entities.

The Grahas are divided into two groups, according to their general auspicious and inauspicious nature. The Sanskrit terms used to name these two groups are "Saumya" or benefic and "Krura" or malefic. The Waxing Moon, Mercury, Jupiter and Venus are known as benefices. The Sun, Saturn, Mars, Waning Moon, Rahu and Ketu are classified as malefic.

The nine planets (seven planets and the lunar nodes) have specific meanings, and significations. The planetary rays manifest in various ways in our lives. A planet rules each life experience and different stages of our lives. They are the key indicators of people and different attributes or qualities we have. Understanding the true significations of the planets in our lives will bring a higher consciousness, releasing us from their grasp or hold on us.

Rahu, Ketu, and the Planets influence each other in various ways. The ancient sages saw a relationship between the movement of the planets and the ups and downs of human experience. Vedic Astrology explores these variations in order to help us anticipate challenges and comprehend their meaning.

Two planets in the same sign are conjunct. Planets in sign opposition are said to aspect each other. Mars, Jupiter and Saturn have special additional aspects. The sign in which a planet is located is of great importance. If the sign is favourable to the planet, the qualities of the planet

are expressed more strongly and auspiciously. The person in question will enjoy more benefits in different areas of life that are signified by the planets. Contrary, if the sign is very unfavourable, the planet will turn inauspicious and may bring problems and struggle in whatever area of life it represents.

We calculate all of these influences and many more. Our Astrologers have the ability to calculate and analyse all of the complex influences of the planets and then present them to you in ordinary language (Interpretations).

The Sun (Surya)

Keywords: Soul's energy, Confidence, consistency, Power, Self-growth and development, Ego, Father



One of its names is Aditya ("first born"). It is also called Bhutasya Jatah (creator or father of all bhutas, i.e., objects and ingredients from which objects assume form). He is the ruler of all the planets. The Sun represents the male or father principle.

The Sun is the centre of the Solar System of planets used in Vedic Astrology. Therefore the Sun rules all types of central things such as the central government, the centrally powerful person in an organization, and so forth. In ourselves, the Sun rules our centre, which is our soul. The Sun is the source of light for all other planets and beings, so the Sun rules in astrology our centre of energy. As the source of energy in the Universe, so from the Sun's placement in our charts we judge our level of energy.

The Sun represents the soul, the ego and the body of the individual, and therefore its placement is of great importance. The Sun is best placed in Mesha (Aries) where it is called exalted. Opposite from there, in Tula (Libra) it is least auspicious and called debilitated. The sun is Lord of the sign Simha (Leo) and also of the house where Simha is located.

Sun signifies: Atma-Self, masculine, future, soul, physical body and health, heart, life force, courage, ambitions, pride, dignity, ego, vitality, will power, stamina, sense of self, power, fame,

life, health, sovereignty and clothes, glory, inspiration, creativity, leadership, Father, teachers, authority, law and order, bosses, political leader, Kings or Presidents. It has anger but momentary. It's element is gold. East is represented by sun.

Medical Astrology: Heart, blindness, baldness, right eye, headaches

Gemstone: Ruby, Red Garnet

Day: Sunday

Rules: Leo Exaltation: Aries Debilitation: Libra

Directional Strength: Tenth House

The Moon (Chandra)

Keywords: Peace of mind, connection or neglect, other people, the public, Mother, nurturing



The famous Vedic verse Purusha Sukta, describing the cosmic man, states, "chandrama manso jatah": "Moon was born from the mind of the cosmic man," i.e., Virat Purusa, or Kal Purusa.

The Moon is close to us, and reflects the light of the Sun. The Moon is the most visible planet of all, to us here on Earth, because we can look at it so easily. It neither burns our eyes, nor hides in the deep darkness of space, like the others. Rather, the Moon is up close and personal, showing herself fully to us. The Moon is indeed very dear, close, and friendly. It's light is very nice and pleasing. Her full bodily lustre each month is a rising sight to see. Unlike Western Astrology where the Sun is most important, in Jyotish the Moon is the first "Graha" to look at and plays a central role in many calculations and predictive techniques.

The Moon rules the mind, the emotions, feelings, nursing, nurturing, mothering and the overall life of the person. An afflicted Moon greatly shapes the personality in the direction of the affliction, whether it is harshness of character, sadness of mind, or an angry and aggressive nature. Similarly, benefic influences upon the Moon in a chart, or a well placed Moon we could also say, bestows the reflections of helpfulness, peace of mind, cleanliness all around, and so forth.

The Moon is best placed in the first few degrees of Vrishabha (Taurus) where it is called exalted. Opposite from there, in Vrishika (Scorpio) it is least auspicious and called debilitated. The Moon is lord of the sign Katrka (Cancer) and also of the house where Cancer is located.

Moon signifies: It is a cold, calm and quiet planet and represents mind, reflective, feminine, night, emotions, sensitivity, nurturing, security, past, past-lives, patterns of behaviour, receptivity, caring for others, heredity, Mother, motherland, the public or masses, popularity, inner contentment, money, general well-being, home, water, habits, subconscious mind, growth in early childhood, fertility, breast, menstrual cycle, eyes, lungs, liquids and nurses. Direction north-east, element is silver.

Medical Astrology: Breast, stomach, watery disturbances, edema, phlegm, left eye

Gemstone: Pearls, Moonstone

Day: Monday

Rules: Cancer Exaltation: Taurus Debilitation: Scorpio

Directional Strength: Fourth House

Mars (Mangal)

Keywords: Physical strength, Focus, opinions, aggression, logic, discipline, recklessness, friends and Brothers



Mars is said to be the commander-in-chief of the assembly of the nine planets. It is also personified as the god of war. Mars is the Ksatriya of the Gods, meaning the warrior. Mars rules aggression, weapons, enforcement of law, emergencies, urgencies, weapons, energy, suddenness, rashness, anger, the colour Red, and related items and matters.

There are points in all of us when we apply our energy and quickness, usually to prevent a disaster, or to save a situation. For example, we move quickly to catch a falling glass object. Mars likes to protect- we race to save a child from running into the street. If somebody is hurt, we hurry to the scene. Mars people are often involved in causing bleeding with their weapons or stopping bleeding with their medical equipment. The gun of the soldier kills some and saves others. It's good to be on the right side of a person under the influence of Mars. A weak Mars

makes one easily tired, jittery, easily angered, and reactive. Mars aspects 3 signs, the 4th, 7th and 8th signs from its own position.

Mars represents the energy, stamina and brothers of the individual. If well placed, it brings strength and focussed energy, if poorly placed accidents and injuries. Mars is best placed in Makara (Capricorn) where it is called exalted. Opposite from there, in Karkka (Cancer) it is least auspicious and called debilitated. Mars is lord of the sign Mesha (Aries) and Vrischika (Scorpio) and also of the houses where these signs are located.

Mars signifies: Energy, action, passions, male influence, courage, strength, motivations, anger, violence, determination, aggression, bluntness and boldness, injury, accidents, war, chemists, fire, anger, surgery, initiative, motivation, courage, technical or mechanical ability, sports - athletic, military figures, police, fires, physical strength, operations, muscles, blood, sexual vitality, weapons, machines, conflict, can inflict death, fire, selfish, criminal, goal oriented action, self-righteousness, land, property and real-estate, brothers, enemies, science, instruments, guns, knives. Its element is copper. It's colour is red and direction south.

Medical Astrology: Blood, head, injuries, accidents, bleeding, headaches, high fevers, inflammation, surgery, burns

Gems: Red Coral

Day: Tuesday

Rules: Aries and Scorpio Exaltation: Capricorn Debilitation: Cancer

Directional Strength: Tenth House

Mercury (Bhudha)

Keywords: Speech and communication, skills, intellect, dexterity, equanimity, neutrality, curiosity, playfulness.

According to the Linga Purana, Mercury is the son of the Moon by his wife Rohini. Yet in the Vishnu Purana, Brahma Purana, Devi Bhagvata Bhagwat Purana, Harivansha Purana, Padma Purana and Vayu Purana a story is told of the seduction of Brahaspati's (Jupiter's) wife Tara by the Moon - and Buddha is born from her. He is called Saumya, that is, "Son of Soma [Moon]. " From Buddha springs the lunar race. The Moon, being his father, is friendly toward him, but Mercury knows that he is son of the wife of Jupiter and so he is in conflict with the Moon, who seduced his mother.



Mercury is youthful and causes youthfulness or immaturity in the chart in the house it resides. Mercury is the negotiator, so it rules in us the ability to be diplomats, negotiators, deal-makers, or good liars. Mercury rules all types of communications, spoken and written. A good Mercury in a chart makes for careers where speaking, studying, thinking, writing and other scholarly thinking related matters are necessary. A bad Mercury can work towards making a person dumb or odd in mental workings.

Mercury, being youthful, is neither mature nor convinced about anything for certain. He is truly a gullible boy, so, he is easily influenced by other planets. Any planet with Mercury will influence him. So Mercury is called "mutable" or "changeable". This reflects in the chart very much. Mercury always stands for the thinking capacity in a person, which in Sanskrit would be called your "Buddhi" or "intelligence". Mercury's Sanskrit name is therefore "Budha", which also means "the intelligence".

Mercury represents the speech, intellect and friends of the individual. It is a very, adaptable and curious planet. If afflicted, it gives speech problems and a poor discriminative ability. If well placed it makes a person witty, easy going and skillful. Mercury is best placed in Kanya (Virgo) where it is called exalted. Opposite from there, in Meena (Pisces) it is least auspicious and called debilitated. Mercury is lord of the sign Kanya (Virgo) and Mithuna (Gemini) and also of the houses where these signs are placed. Its element is bronze and the colour is green and direction north.

Mercury signifies: Mercury is talkative and tactful, but not harmful. It is a good trader, mathematician, editor and publisher. It has excellent argumentative and analytical power and mind. Intelligence, wisdom, speech, education, matters relating to communication such as speech and writing, humour, trade, commerce, sales, education, ideas, thoughts, school, analytical and rational mind, cognitive intelligence, sense of humour, youth, trickster, truth, telephones, television, computers, travel especially short distances, childhood, aunts and uncles, neighbours, adaptability, twins, astrology, nervous system. It represents memory, throat, arms, maternal uncles.

Medical Astrology: Lungs, hands, arms, nervous system

Gemstone: Emerald, Green Tourmaline

Day: Wednesday

Rules: Gemini and Virgo Exaltation: Virgo Debilitation: Pisces
Directional Strength: First House

Jupiter (Guru)

Keywords: Knowledge, Expansion, (children, education, spirituality) teachers and teaching, Optimism



Jupiter in Sanskrit is known as Brahaspati or Guru. In the Taittiriya Upanishad Jupiter is said to be the intellect and speech of the Virat Purusha, the Cosmic Body. In the Brihat Parasara Hora (1.26.31) he is said to be the dwarf incarnation of Vishnu. In the Vishnu Purana he is said to be Brahma. Sometimes he is identified with Ganapati (Ganesh), and sometimes with Angiras (the priest of the gods and lord of sacrifices).

There is also a story that the wife of Angiras gave birth to Brahaspati (Jupiter), who is the presiding deity of mental powers and the teacher of gods. He is the teacher of the science of light, that is, vedic astrology and astronomy. He is the ruler of the Sun and the Moon and controls the movement of the planets.

In the Rig Veda Brahaspati is said to be born in the sky with seven faces and seven rays. Brahaspati defeats his enemies and breaks their forts. No ritual sacrifice can be complete without invoking this teacher of gods. He is the seer who perceived and wrote one of the hymns of the Rig Veda (10.72).

In the Skanda Purana it is said that Brahaspati worshiped Shiva for a thousand years and as a reward Shiva made him the planet Jupiter.

Jupiter is the "Guru of the Gods". Jupiter is called "Guru" in Sanskrit. Guru means "teacher" because he is "heavy with knowledge". Jupiter is also called Brihaspati (bree-haws-putt-tee). Brihaspati is the name of the Guru of all the demigods in the higher planets. He is the advisor, or teacher, of the demigods.

A good Jupiter in a chart which leans towards Jupiter in a positive way will grant good relations with Priests, Law, Higher Education, the Legal system, the Financiers of the world, and so on. Jupiter encourages righteousness when he is strong.

Jupiter is a large planet, and so rules largeness in things. Jupiter tends to expand things. Wherever he sits and wherever he aspects in a chart will tend to grow based on Jupiter's influence. For example, if Jupiter affects the Lagna, which rules the body, then the body will tend to be large, or fatty. When a good Jupiter affects house ruling money then the money will tend to grow. Jupiter in the second house or third, which rules speaking, will tend to make the person speak often, and with a tone of divine advice, one of Jupiter's other natural tendencies.

Gurus and advisers are always well wishers, so Jupiter is very giving or kind, and is known as a great giver or granter of fortune. Jupiter is considered the most benefic planet, because of his nature of always wanting to give and grant benedictions. Because children are an expansion of life in many ways, as well as a gift from God, Jupiter rules children. Because Jupiter represents God through his many advices he has a tendency to be related to the ninth house, which rules God in our lives.

Jupiter represents knowledge, wisdom and the offspring of the individual. It is a planet of expansion, growth and good fortune. Jupiter is best placed in Karkka (Cancer) where is called exalted. Opposite from there, in Makara (Capricorn) it is least auspicious and called debilitated. Jupiter is lord of the signs Dhanus (Sagittarius) and Meena (Pisces) and also of the house where these sign are located. Jupiter aspects 3 signs, the 5th, 7th and 9th signs from its own position.

Jupiter signifies: Spiritual teacher, guide, truth, religion, philosophy, spirituality, grace, law, the great benefic, fortune, wealth, expansion, higher education like colleges, optimism, generous, joy, luck, self-indulgent, excessive, faith, children, money, husband in a females chart, long distance travel

Medical Astrology: Liver, hips, overweight, edema, high cholesterol, growths such as tumors

Gem: Yellow Sapphire, Yellow Topaz, Citrine

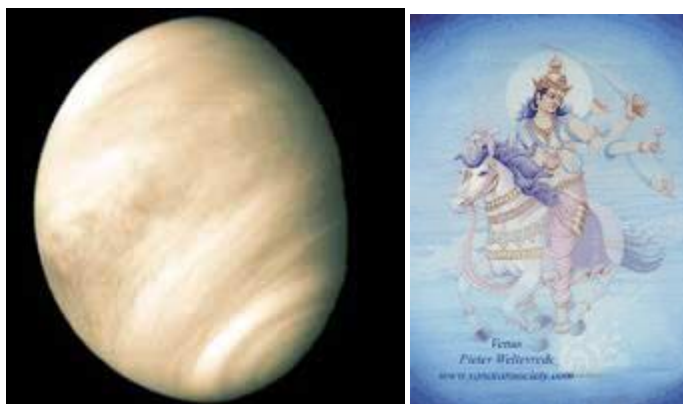
Day: Thursday

Rules: Sagittarius and Pisces Exaltation: Cancer Debilitation: Capricorn

Directional Strength: First House

Venus (Shukra)

Keywords: Pleasure, love, sex, happiness, sensual desire, service, devotion, courtesy, manners, vitality, respect, improvement



Venus, known as Shukra in Hindu mythology, is the son of the great seer Bhrigu. Bhrigu was an astrologer and taught his son all of the spiritual sciences and scriptures. Because of Shukra's enmity toward Brahaspati (Jupiter), he (Shukra) agreed to be the teacher of the asuras (antigods). When Shukra became the preceptor of the antigods, in order to protect them against the gods and subgods he worshiped Shiva and learned from him the method by which he could bring them back to life even after they were killed in battle. Shukra in Sanskrit means "semen".

Venus is called Shukra in Sanskrit. Shukra literally means "semen", but more generally means "refined things". Venus rules over all types of refined things that are desirable such as art, music, flowers, love, beauty etc. A well placed Venus in a chart that is well disposed towards Venus will grant to the person a life full of "the good things" such as those things mentioned above.

The Vedic way of understanding of life, and the process of elevation, is such that addiction to material gratifications are known to be often "an-arthas" or "unnecessary". Too much stress is laid upon material gratifications in ungodly societies. So, Venus is loved and followed when the person or society is of the materialistic type. For Westerners, a good Venus is considered a good thing, because it helps in bringing in material wealth, sense gratifications, and all types of material fortunes. Famous, rich and beautiful people often have strong Venus, as these blessings are highly desirable to the materialistic masses, who love to worship such "achievements" in life. People in general are much more interested in the "Lives of the Rich and Famous" than they are in the "Lives of the Intelligent and Devoted".

While Jupiter tends to give advice leading to surrender to higher principles, Venus gives advice which works for us in the here and now. Jupiter is more about dharma, or religion for higher principles, whereas Venus is more about a dharma or self serving ways. The entire Vedic principle is to surrender to the greater laws of God, whereas Venus teaches us to maximize things as they are now, for ourselves. But it is not that one is bad and one is good - it's that priority has been established correctly. It is not wrong to have material quality in our lives, or pleasures and enjoyments, but they should not direct us and dictate our actions when higher principles of goodness are at stake.

Venus represents the enjoyment, taste, sexuality and relationships of the individual. It can give a person a great sense of aesthetics and very pleasant personality, or sensual and tasteless, dependant on how well it is placed in the chart. Venus is best placed in Meena (Pisces) where is

called exalted. Opposite from there, in Kanya (Virgo) it is least auspicious and called debilitated. Venus is lord of the sign Vrishabha (Taurus) and also of Tula(Libra) and of the houses where these signs are located.

Venus signifies: The feminine spirit, beauty, grace, charm, refinement, luxuries, wealth, sensuality, vanity, charisma, glamour, good taste, sexual attraction, elegance, comforts, arts, music, theatre, love, wife in a males chart, pleasure of the senses, sugar, affections, conveyances, flowers.

Medical Astrology: Reproductive system, bladder, kidneys, and pancreas - diabetes

Gemstone: Diamond, White Sapphire, Clear quartz crystal

Day: Friday

Rules: Taurus and Libra Exaltation: Pisces Debilitation: Virgo

Directional Strength: Fourth House

Saturn (Shani)

Keywords: Ambition, fear, responsibility, the perseverance and capacity for hard work, stress, isolation, Old people



In Sanskrit he is called Shani or Shanaishchara (the slow mover), because he takes about two and a half years or so to pass through each constellation of the sidereal zodiac.

In the Linga Purana it is said that Shani was born from the solar deity Rudra. The Markandeya Purana states that Shani is the son of the Sun god by his wife Chaya (shadow).

Saturn is known for his ring. Saturn rules restrictions - or things that surround us on all sides. All types of blocks, restrictions and obstacles are the ruling lot of Saturn. The wedding ring is related to Saturn, because it represents a restriction that prevents certain types of actions - namely, courting other spouses and therefore the ring is a symbol of a block or restriction.

Saturn is the outermost planet in the Vedic scheme of things, and so has "the last laugh". Saturn is final, being the last one. Saturn rules all types of final things, or things which are insurmountable. Saturn is "the bottom line" in many ways. Therefore, Saturn rules Death as well as Unconquerable Time. All things decay in time, and Saturn rules this decay, or the effects of old age. Saturn is old, and low, the worker, the downtrodden, and the dirty.

Saturn rules the colours Navy blue and black, which are akin to seriousness, coldness, and finality. Things turn dark when they are dead, when the colour of life has gone out. The sky is either blue or black because the distance we are looking at when we look at the sky is always insurmountable, being such a far distance. When we look across the land the trees in the distance are more "greyed out" than the closer trees, because that distance, being insurmountable, takes on the dulling effects of Saturn. If something is hazy or unclear, it is because it is "out of reach" and that is Saturn again.

When Saturn affects a house or planet in a chart, then it "shuts it down" to some degree, by means of its strong oppressing power. Saturn has the ability to oppress anything. When it aspects the Moon, or Mind, then the person feels the effects of Saturn in their mind, which basically leads to depression.

Saturn is large and slow, and so it rules these things. Large slow things cause a lot of pressure, and so does Saturn. When Saturn affects something, it slows it down, puts it under pressure, and ultimately crushes it under its tremendous weight and restrictive power. On the good side, these things give it rule over focus. Focus is a funny thing - it means application of pressure for a certain goal. Saturn can make things it affects highly focused or controlled, which at times is a very good quality.

Because of all these things, Saturn is considered a "first class malefic", or in other words, a planet capable of doing great harm. But that is spoken from the angle of vision of the materially oriented. Materially speaking Saturn is usually malefic, except when his reduction and crushing capacity is used, in the chart, against the enemies of our material progress. For example, if Saturn is situated in such a way as to crush the twelfth house, or the house of losses, then our losses are crushed, which means we don't lose as much.

But Saturn has another good side. Consider the diamond - it is created from black coal under great pressure for a long time. Saturn rules coal, pressure, and long periods of time. So, Saturn creates the diamond, which is very beautiful and extremely hard. When a person is under Saturn, they eventually become beautiful and hard, or shining and strong. The trials and struggles that Saturn puts us through teach us hard lessons.

Therefore Saturn rules the side of the religious peoples which is strong in principal, unbending, renounced from material motivations, and so forth. Saturn has a lot to do with the dark blue colour worn by most Police officers, and the black worn by many Priests. Men often wear dark suits to do business, because it promotes a no-nonsense, dead-serious demeanour in their business dealings.

Saturn rules the low workers or Shoodras, as we say in Sanskrit. This is because he rules all things low and difficult. Things which are cold, dark, hard and created under pressure are ruled by Saturn, so he rules many types of metal like iron and steel, as well as the tools of hard work. Because he is an old man, he rules old things.

Saturn is the slowest moving graha, and represents the more time related aspects in life: endurance, sense responsibility, hard work, longevity and reclusion. It is typically described as the bringer of grief and misery in life, but if it is auspiciously placed in a chart it will be one's best insurance against poverty. Saturn is best placed in Tula (Libra) where it is called exalted. Opposite from there, in Mesha (Aries) it is least auspicious and called debilitated. Saturn is lord of the sign Makara (Capricorn) and Kumbha (Aquarius) also of the houses where these signs are located.

Saturn signifies: Discipline, order, structure, dependable, stability, separation, solitude, limitation, obstruction, poverty, death, disease, oppression, pessimistic, worry, fear, bad luck, old age, delays, retards things, concentration, paralysis, depression, stunted, deprivation, bondage, fixed assets, land, property, endurance and lasting, doubt, phobias, darkness, sorrow, longevity, detachment, decay

Medical Astrology: geriatrics, death, bones and teeth, osteoporosis, arthritis, degenerative diseases, dehydration, premature aging, cancer

Gem: Blue Sapphire, Amethyst

Day: Saturday

Rules: Capricorn and Aquarius Exaltation: Libra Debilitation: Aries

Directional Strength: Seventh House

Rahu (the Northern Lunar node)

Keywords: Obsession, attachment, distorted perception, blowing things out of proportion, psychic ability

In the most ancient scriptures on vedic astrology we do not find the names of Rahu and its counterpart, Ketu. Instead, only seven planets are mentioned.

The name of Rahu first appears in the Mahabharata, when we read the story of the churning of the Ocean of Milk in the search for ambrosia - the elixir of immortality known as amrita in Sanskrit. Rahu was the son of Danava Vipracitti by his wife Simhika, and a brother of Maya Danava, the great magician and architect.

Rahu and Ketu are two parts of the same danava and are 180° apart from each other. Whenever either Sun or Moon are conjunct with Rahu or Ketu, a solar or lunar eclipse takes place.



Rahu is the point in the zodiac where the paths of the Sun and the Moon cross. If the Sun and Moon in their movement meet in this point, then an eclipse takes place. Eclipses "seize" the light of the Sun or the Moon, and it is this seizing quality that is characteristic for Rahu. Rahu is not an actual planet-ball, as the other planets are, but a point in space that is of great influence. The nodes Rahu and Ketu are always opposite each other in the Zodiac. They are calculated from the orbits of the Sun and Moon in relation to the Earth. They are gravitational line up points. They cause the Moon to actually wobble in it's orbit.

It is a scientific fact, that when the Moon gets close to the nodes in it's real orbit, that it wobbles due to the gravitational pull of the point. So, when in a chart we see that the person was born at a time when the Moon was close to one of the nodes (Rahu or Ketu) that the mind is disturbed, since the Moon rules the mind. This is a fact which you will see played out in the lives of those who have this. Since the nodes occupy two signs, roughly one sixth of the population has this. However, it is strongest when the Moon is really close to the Node it conjoins - or in other words, when the two are close by degrees within the sign - say within 5 degrees of each other. Then the effects become pronounced.

Rahu's nature is that of anger, upsetness, anxiety, suddenness and other things which we would feel if we got our heads cut off right when we were getting something we wanted. Think of it: Just when you are about to get what you always wanted, right then something comes to totally ruin your plans. But, the secret is this: Anyone who is killed by the weapon of Vishnu is also highly benefited spiritually, so this plays out in our lives as well. So, the effects of Rahu can be said like this: Painful and troublesome, but ultimately for a higher cause.

Rahu signifies: Fame, extremes, foreigners and foreign lands, fulfilment of worldly desires, status, prestige, power, worldly success, outer success with inner turmoil, obsessive, addictions, psychic, disturbances, collective trends, disturbances, poisons that destroy and heal, medicine, drugs and alcohol

Medical Astrology: Plagues, epidemics, possessions, manic depression, insanity, addictions, hormonal imbalances, suicide, insomnia, hysteria, neurosis, nervous disorders, cancer

Gem: Hessonite Garnet (Gomehda)

Exaltation: Taurus Debilitation: Scorpio

Directional Strength: Tenth House

Ketu (The southern lunar node)

Keywords: Dissatisfaction, detachment, solitude, intense scrutiny, liberation, explosive nature

Ketu is what remains of the body of Rahu.

Ketu is a headless half-planet, shadowy as Rahu and malefic, though not as malefic as Rahu. It is therefore considered a moksha-karak (cause of liberation from the cycle of birth and death). It bestows spiritual tendencies, ascetism and nonattachment to worldly desires and ambitions.

Ketu is also a half-planet that bestows wisdom, powers of discrimination, and gyana - spiritual knowledge, the knowledge of the self. It gives psychic abilities to its natives and makes them masters of the healing arts, natural healing, healing herbs, spices, foods, tantric healing, healing of persons possessed by evil spirits, ghosts and astral forces. Ketu natives also have the ability to go unnoticed or merge into the crowd of common folk.

Ketu is not really a planet, but rather a mathematically calculated point in the heavens. Because of its lack of a "body" it represents uncertain, unexpected and unpredictable phenomena. It is intelligent and relates to mathematics and other abstract knowledge.

Wherever Ketu sits in a chart there we will find the sucking black hole effect. It feels forever like a hole into which we tend to want to put more and more of that thing to satisfy it. We cannot get enough where Ketu sits- we feel the lack of that house in our lives very much. Therefore many say that Ketu rules separations, cuts, losses and deprivations.

For the spiritually minded Ketu is very good, and for the materialistic, very bad. It is good for the spiritually minded because it rules liberation from bondage. When Rahu's body was separated from his head, the body no longer was under the influence of Rahu's mind, and so was free. Ketu represents the ultimate freedom from ourselves, our spiritual liberation. Ketu is very final in this sense.

In Vedic thought, liberation, called "Mukti" or "Moksha" is considered the highest goal of life. After all our material role playing is through, we are to seek liberation from material bondage and misidentification, and seek out union with God (Yoga means union). So, liberation is the highest goal and Ketu is the "Moksha Karaka" or significator of Moksha in our charts.

When reading astrological books, one must remember that many of them were written, oddly enough, from the materialistic viewpoint. Indeed, today also, many people who are into astrology are into it for reasons of bettering their material positions, or finding out just how good their life (here on Earth) is going to be. Therefore, the books often say that Jupiter is the highest benefic. However, spiritually minded astrologers know that, in terms of real spiritual development, Saturn is above Jupiter and Ketu is above Saturn. Jupiter rules Wisdom, but Saturn rules Truth, yet Ketu rules Moksha, the highest achievement of all. So, Ketu is the most spiritual planet, with Saturn being next in line, and Jupiter takes third place.

Ketu signifies: Loss, liberation, perception, wisdom, lack of confidence, negation, self doubt, fantasies, confusion, indecision, illusions, drug addiction and alcoholism, psychic influences, fire, injury, death, spiritual insignia.

Y A M A- GOD OF DEATH

Yama or **Yamarāja** is a Hindu and Buddhist deity of death, dharma, the south direction, and the underworld, belonging to an early stratum of Rigvedic Hindu deities. In Sanskrit, his name can be interpreted to mean "twin". He is also an important deity worshipped in Kalasha and now extinct Nuristani religions, indicating his prominence in ancient Hinduism.

According to the Vishnu Purana, Yama is the son of sun-god Surya and Sandhya, the daughter of Vishvakarma. Yama is the brother of Sraddhadeva Manu and of his older sister Yami, which Horace Hayman Wilson indicates to mean the Yamuna. According to the Vedas, Yama is said to have been the first mortal who died. By virtue of precedence, he became the ruler of the departed, and is called "Lord of the Pitrs".

Mentioned in the Pāli Canon of Theravada Buddhism, Yama subsequently entered Buddhist mythology in East Asia, Southeast Asia and Sri Lanka as a Dharmapala under various transliterations. He is otherwise also called as "Dharmaraja".

In Hinduism, Yama is the lokapala ("Guardian of the Directions") of the south and the son of Surya. Three hymns (10, 14, and 35) in the 10th book of the Rig Veda are addressed to him.^[15] In Puranas, Yama is described as having four arms, protruding fangs, and complexion of storm clouds with a wrathful expression; surrounded by a garland of flames; dressed in red, yellow, or blue garments; holding a noose and a mace or sword; and riding a water-buffalo. He wields a noose with which he seizes the lives of people who are about to die. Yama is the son of Surya and Saranyu. He is the twin brother of Yami, brother of Shraddhadeva Manu and the step brother of Shani and his son was Katila. There are several temples across India dedicated to Yama.



Yama is revered in Tibet as the Lord of Death and as a guardian of spiritual practice. Yamantaka, 13th century, Japan.

Yama (Buddhism)

In Buddhism, **Yama** (Sanskrit: यम) is a dharmapala, a wrathful god or the Enlightened Protector of Buddhism that is considered worldly, said to judge the dead and preside over the Narakas ("Hell" or "Purgatory") and the cycle of rebirth.

The Buddhist Yama has, however, developed different myths and different functions from the Hindu deity. In Pali Canon Buddhist myths, Yama takes those who have mistreated elders, holy spirits, or their parents when they die. Contrary though, in the Majjhima Nikaya commentary by Buddhagosa, Yama is a vimānapeta – a preta with occasional suffering.

In other parts of Buddhism, Yama's main duty is to watch over purgatorial aspects of Hell (the underworld), and has no relation to rebirth. His sole purpose is to maintain the relationships between spirits that pass through the ten courts, similar to Yama's representation in several Chinese religions.

He has also spread widely and is known in every country where Buddhism is practiced, including China, Korea, Vietnam, Japan, Bhutan, Mongolia, Nepal, Thailand, Sri Lanka, Cambodia, Myanmar and Laos.

China

In Chinese texts, Yama only holds transitional places in Hell where he oversaw the deceased before he, and the Generals of Five Paths, were assigned a course of rebirth. Yama was later placed as a King in the Fifth Court when texts led to the fruition of the underworld that marked the beginnings of systemizations.

Japan

Yama can be found in one of the oldest Japanese religious works called Nipponkoku Genpō Zenaku Ryōiki, a literary work compiled by the Monk Keikai in 822. Yama was introduced to Japan through Buddhism, where he was featured as a Buddhist divinity. He holds the same position title as other works depict him – a judge who imposes decisions on the dead who have mistreated others.

A B O D E

Naraka (Hindu)

Naraka in Hinduism serves only as a temporary purgatory where the soul is purified of sin by its suffering. In Hindu mythology, Naraka holds many hells,^[24] and Yama directs departed souls to the appropriate one. Even elevated Mukti-yogyas and Nitya-samsarins can experience Naraka for expiation of sins.

Although Yama is the lord of Naraka, he may also direct the soul to a Swarga (heaven) or return it to Bhoomi (earth). As good and bad deeds are not considered to cancel each other out, the

same soul may spend time in both a hell and a heaven. The seven Swargas are: Bhuvras, Swas (governed by Indra), Tharus, Tharus, Savithaa, Prapithaa, and Maha (governed by Brahma).

Naraka (Sikhism)



Yama's Court and Hell. The Blue figure is Yama with his twin sister Yami and Chitragupta//

A 17th-century painting from the Government Museum in ChennaiAzuchi-Momoyama period wall-scroll depicting Enma

The idea of Naraka in Sikhism is like the idea of Hell. One's soul, however, is confined to 8.4 million life cycles before taking birth as a human, the point of human life being one where one attains salvation, the salvation being sach khand. The idea of khand comes in multiple levels of such heavens, the highest being merging with God as one. The idea of Hell comes in multiple levels, and hell itself can manifest within human life itself. The Sikh idea of hell is where one is apart from naama and the Guru's charana (God's lotus feet (abode)). Without naama one is damned. Naama is believed to be a direct deliverance by God to humanity in the form of Guru Nanak. A Sikh is hence required to take the Amrit (holy nectar/water) from gurubani, panj pyare (khanda da pahul) to come closer to naama. A true Sikh of the Gurus has the Guru himself manifest and takes that person into sach khand.

Naraka (Buddhist)

In the Jātakas the Narakas are mentioned as Yama's abode (referred to in Pali as Yamakkhaya, Yamanivesana, Yamasādana, etc). It is also noted that all of Samsāra is subject to Yama's rule, and escape from samsāra means escape from Yama's influence.

The Vetaranī River is said to form the boundary of Yama's kingdom. Elsewhere, it is referred to as consisting of Ussadaniraya (Pali; Sanskrit: Ussadanaraka), the four woeful planes, or the preta realm.

Naraka is usually translated into English as "hell" or "purgatory". A Naraka differs from the hells of western religions in two respects. First, beings are not sent to Naraka as the result of a divine judgment and punishment; second, the length of a being's stay in a Naraka is not eternal, though it is usually very long. Instead, a being is born into a Naraka as a direct result of his or her

previous karma (actions of body, speech and mind), and resides there for a finite length of time until his karma has exhausted its cumulative effect.

East Asian mythology-*Diyu and Jigoku*

Mandarin Diyu, Japanese Jigoku, Korean Jiok, Vietnamese Địa ngục literally "earth prison", is the realm of the dead or "hell" in Chinese mythology and Japanese mythology. It is based upon the Buddhist concept of Naraka combined with local afterlife beliefs. Incorporating ideas from Taoism and Buddhism as well as traditional religion in China, Di Yu is a kind of purgatory place which serves not only to punish but also to renew spirits ready for their next incarnation. This is interchangeable with the concept of Naraka.

In Japanese mythology, Enma-O or Enma Dai-O (*Great King Enma*) judges souls in Meido, the kingdom of the waiting dead. Those deemed too horrible are sent to Jigoku, a land more comparable to the Christian hell. It is a land of eternal toil and punishment. Those of middle note remain in meido for a period awaiting reincarnation. Others, of high note, become honored ancestors, watching over their descendants.

n Javanese culture

There is a door-god Yamadipati in Javanese culture, preserved especially in wayang. The word *adipati* means *ruler* or *commander*. When Hinduism first came to Java, Yama was still the same as Yama in Hindu myth. Later, as Islam replaced Hinduism as the majority religion of Java, Yama was demystified by Walisanga, who ruled at that time. So, in Javanese, Yama became a new character. He is the son of Sanghyang Ismaya and Dewi Sanggani. In the Wayang legend, Yamadipati married Dewi Mumpuni. Unfortunately, Dewi Mumpuni fell in love with Nagatatmala, son of Hyang Anantaboga, who rules the earth. Dewi Mumpuni eventually left Yamadipati, however.

In Buddhist temples

In the Buddhism of the Far East, Yama is one of the twelve Devas, as guardian deities, who are found in or around Buddhist shrines (Jūni-ten, 十二天) In Japan, he has been called "Enma-Ten".^[33] He joins these other eleven Devas of Buddhism, found in Japan and other parts of southeast Asia: Indra (Taishaku-ten), Agni (Ka-ten), Yama (Emma-ten), Nirrti (Rasetsu-ten), Vayu (Fu-ten), Ishana (Ishana-ten), Kubera (Tamon-ten), Varuna (Sui-ten) Brahma (Bon-ten), Prithvi (Chi-ten), Surya (Nit-ten), Chandra (Gat-ten)

Yama, the god who judges the souls at the end of life. His other name is Dharmaraja, and he is called Lord of Justice, said to be rightly judging souls for their accumulated deeds on Earth. Said to be blue in colour, he rides a he-buffalo, and holds a rope and a stick (danda).

Yama is a Lokapāla and an Aditya. In art, he is depicted with green or red skin, red clothes, and riding a water buffalo. He holds a loop of rope in his left hand with which he pulls the soul from

the corpse. He is the son of Surya (Sun) and twin brother of Yami, or Yamuna, traditionally the first human pair in the Vedas. He is also worshipped as the brother of Shaneshwara (Saturn). He is one of the Guardians of the directions and represents the south. He is described as reporting to either Vishnu (the maintainer) or Shiva (the destroyer) from the Trimurti (Hinduism's triune Godhead). Three hymns (10, 14, and 135) in the Rig Veda Book 10 are addressed to him.

Garuda Purana mentions Yama often. His description is in 2.5.147-149: "There very soon among Death, Time, etc., he sees Yama with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him." In 2.8.28-29, "... the seven names of Yama, viz Yama, Dharma-raja, Mrtyu, Antaka, Vaivasvata, Kala, Sarva-pranahara ..."

Guardian of the Directions

Lokapala, in Hindu and Buddhist mythology, any of the guardians of the four cardinal directions. They are known in Tibetan as *'jig-rtenskyong*, in Chinese as *t'ien-wang*, and in Japanese as *shi-tenno*. The Hindu protectors, who ride on elephants, are Indra, who governs the east, Yama the south, Varuna the west, and Kubera the north. Kubera, also referred to as Vaisravara, is common to both Hindu and Buddhist traditions.

Dharma

dharm (obl. pl. dharmon) Hin. *dharma* San. m. (from *dhri* – to support, hold up, preserve) the intrinsic essence, inherent purpose or property of a thing; the essential order of things; the laws of nature that sustain the operation of the universe; rightness; righteous conduct; virtue; justice; faith, the essence of all religions but beyond them: 'Religion is like a river. Dharma is like the ocean'.

Dharma is 'the vesture of the cosmos'; it has both a general and a personal application: the harmony of the world must be maintained, and an individual's dharma must be fulfilled by adherence to the duties and obligations relating to each person's inherent nature, profession, status and stage of life as laid down by the ancient lawgivers. The Gita teaches, 'It is better to perform one's own duties imperfectly than to master the duties of another.' Dharma is that particular course of conduct which will produce maximum benefit both for the thing concerned and for the rest of the universe. '*Dharmam moolam jagat*' – dharma is the basis of the Universe. It sustains the world. It is not only divinely ordained but part of divinity itself: '*Dhārayati iti dharma*' – that which sustains is dharma.

How to spot dharma? That which does not inflict pain on you or others, that is dharma. So act in a way that you get joy and others too get joy. Or take another standard for your actions: make the mind, the speech, the action all agree in harmony. That is to say, act as you speak, speak as you feel, do not play false to your own conscience; do not cover your thoughts in a cloak of

falsehood; do not suppress your conscience by forcibly enslaving it and embarking on actions not approved by it. That is the way of life we call dharmic, *following dharma*.

One common definition of dharma is the adherence to the rule: “*Do unto others as you would have them do unto you*“. Do not do to others what you do not wish them to do to you. Do not have a double standard; *treat all as your own self*. If you follow dharma in your life, then you have nothing to fear from Yama, for Yama is the ruler of *dharma*.



Mythology and Yama

Yama has undergone much transformation and change in Hindu mythology. We examine some legends of Yama:

In other places in the Rig Veda, Yama is the first man, sort of an Adam. His twin sister Yami calls him “the only mortal” in her dialogue [R.V.10.10], where she incites him to commit incest with her. He is righteous and rejects her sinful advances. He states, “The Gods are always watching our actions and shall punish the sinful”.

He voluntarily chose death, departing to the other world. He found the path to the land of his fathers. Death is his realm. His death caused immense grief to Yami, who was inconsolable. When the Gods wished her to cease crying, she replied, “How can I not mourn, for today is the day of my brother’s death!” To cure her grief, the Gods created night. From that time, night follows day, and the cycle of time began.

The owl and the pigeon are mentioned as his messengers. Two four-eyed, broad-nosed, bridled dogs, the sons of Sarama (the celestial bitch) are his regular emissaries. They guard the path along which the dead man hastens to join his fathers (Pitris) who rejoice with Yama.

By the time of the Puranas, Yama is said to be the son of Surya and Sangya (who is the daughter of Vishwakarma), and is the brother of the planet Shani. He is one of the eight guardians of directions, responsible for south. He is the lord of the dead, and all mortals go to his court to be judged. His scribe Chitragupta, keeps a record of all the deeds of men. Yama sentences the soul to either heaven or hell based on the balance of Karma. In his role as the judge, Yama is also

referred to as Dharmaraja, the lord of justice. His knowledge of the scriptures is immense and and he is the ultimate arbiter of truth and falsehood.

He resides in Yamapuri and is a staunch devotee of Vishnu. His servants are called Kinkaras, who perform the duty of bringing the mortal soul to judgement. He rides a buffalo and is himself dark in color. He carries a noose in his hand, the Yama Paasa, (rope) with which he sunders the soul from its mortal coil.

Yama – Dharmaraja as Teacher

Yama is also the god of justice and is sometimes referred to as Dharma, in reference to his unswerving dedication to maintaining order and adherence to harmony. It is said that he is also one of the wisest of the devas. In the Katha Upanishad, among the most famous Upanishads, Yama is portrayed as a teacher. He is the father of Yudhisthira (also known as Dharmaraja), the oldest brother of the five Pandavas. The Pandavas are one or all of the five brothers – Yudhishtira, Bhīma, Arjuna and the twins Nakula and Sahadeva – sons of the wives of King Pāndu, and cousins of Krishna.

Despite Yama’s later role in Hindu mythology, the Vedas described Yama as the first man who died and the king of the departed. Vedic tradition also references Yama as the lord of justice, giving him the title Dharma. Yama can be interpreted to mean “twin” in Vedic tradition some myths have him paired up with his twin sister Yami. Surya, the sun god is also the father to Yama, his brother Shani and sister Yami. Yami has a minor role in the rg Veda, but fascinatingly Shani is portrayed as the deity that gives the sentence of one’s deeds throughout life by appropriate punishment and rewards; Yama grants the outcomes of the actions after death.

Relating back to death, Yama is given another name: Kala, Sanskrit for “time”, appropriately assigned because time is naturally selected and nobody can stop or change time. To better explain, human health always nears death after birth through decay, disease, or accident. The only cause of delay of being taken to Naraka (hell) is due to treatment options of sick persons, but the inevitability of death can never be stopped due to the outline of nature.

Nachiketha, son of Vajasravas, prayed to Lord Yama to teach him Atma Vidya (Science of Atma). Then, Lord Yama said, “Oh the son of immortality! Listen. First establish your link with the source from which you have come into the world.” He also advised Nachiketha that since the body was perishable like a water bubble and the mind was fleeting, both of them must be discarded, meaning, no importance should be attached to them and efforts be made to realise the fundamental Truth.

“Nachiketa! You need not search for Lord Easwara for He is very much present in you,” said Lord Yama.

Yama-Dharmaraja Tests Nachiketha

Nachiketa wanted first, that when he returned to his native place and home at His behest, his father must welcome him gladly, free from all anger over his former impertinence, and full of mental equanimity. His second desire was to know the secret of the absence in heaven of hunger or thirst or the fear of death. Yama gladly gave him these boons. In addition Yama initiated him into a special ritual, and its mystery. Nachiketa listened reverentially and grasped the details of that ritual quickly and clearly. Yama was so delighted with his new disciple that He gave the Yaga a new name Nachiketha Agni! This was an extra boon for the young visitor. Nachiketa said; “Master! Man is mortal; but, some say that death is not the end, that there is an entity called Atma which survives the body and the senses; others argue that there is no such entity. Now that I have the chance, I wish to know about the Atma from you.”

Yama desired to test the credentials of his questioner’s steadfastness and eagerness to know the Highest Wisdom. If he was undeserving, Yama did not want to communicate the knowledge to him. So, He offered to give him instead, various other boons, related to worldly prosperity and happiness. He told him that the Atma is something very subtle and elusive, that it is beyond the reach of ordinary understanding and He placed before him other attractive boons that could be enjoyed ‘quicker’ and ‘better’. Nachiketa replied: “Revered Master! Your description of the difficulty of understanding it makes me feel that I should not let go this chance for, I can get no teacher more qualified than You to explain it to me. I ask this as my third boon and no other. The alternative boons You hold before me cannot assure me the everlasting benefit that *Atmajnana* (knowledge of the spirit, the soul within) alone can bestow.”

Seeing this *sraddha* (spiritual effort) and this steadiness Yama was pleased and He concluded that Nachiketa was fit to receive the highest wisdom. He said, “Well, My dear Boy! There are two distinct types of experiences and urges, called *Sreyas* and *Preyas*, both affect the individual. The first releases; the second leashes. One leads to salvation and the other to incarceration! If you pursue the *Preya* path, you leave the realisation of the highest goal of man, far behind. The *Sreya* path can be discerned only by the refined intellect, by *viveka* (discrimination); the *Preya* path is trodden by the ignorant and the perverted. *Vidya* (knowledge) reveals the *Sreyas* and *Avidya* (lack of knowledge) makes you slide into the *Preyas*. Naturally, those who seek the *Sreya* road are very rare.”

Yama continued: “The *Atma* (soul, spirit within the human) is agitationless, unruffled; it is Consciousness, infinite and full. He who has known the *Atma* will not be moved by the dual ideas of ‘is’ and ‘is-not’, ‘Do-er’ ‘Not-doer’ etc. The *Atma* is not even an object to be known! It is neither knower, known nor knowledge. Discovering this is the supremest Vision; informing one of this is the supremest instruction. The Instructor is Brahman, and the Instructed is also Brahman. Realisation of this ever-present Truth saves one from all attachment and agitation and so, It liberates one from birth and death. This great Mystery cannot be grasped by logic; it has to be won by Faith in the Smritis¹ and experienced.”

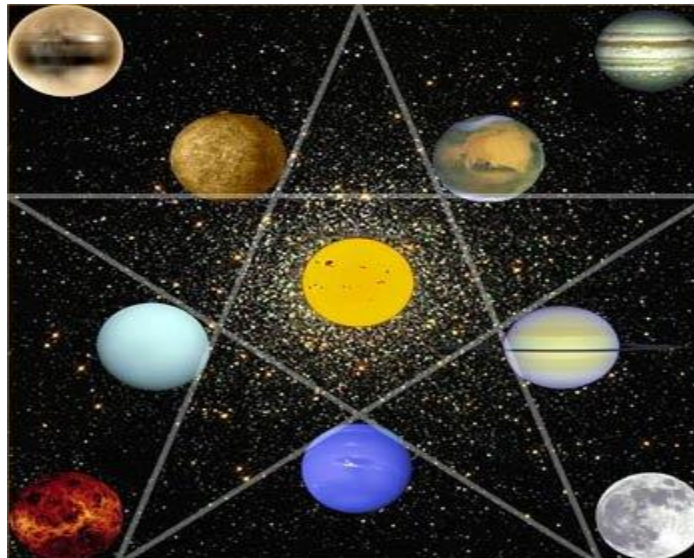
“The *Atma* is capable of being known only after vast perseverance. One has to divert the mind from its natural habitat – the objective world – and keep it in unwavering equanimity. Only a hero can succeed in this solitary internal adventure and overcome the monsters of egoism and illusion! That victory alone can remove grief.”

1 smṛiti Hin., San. f. (from smṛi – to remember) remembering, recollection; memory; a memory; a traditionally handed down text, such as the dharma-shāstras (the law books governing righteous conduct), the great epics and the purāṇas. Though derived from revealed truth (shruti), smṛiti texts are traditionally open to all castes. They are basically explanatory commentaries on the primary texts, but unlike them are of human composition and therefore considered to be open to change in response to prevailing traditions and conditions.



Yama Tests Nachiketa

GRAHAS (PLANETS) & THEIR SIGNIFICANCE



In Hindu Astrology there are nine planets or Grahas. These include Mercury, Venus, Mars, Jupiter, Sun, Moon, Saturn, Rahu and Ketu, which are astronomical points formed where the moons orbit intersects the apparent path of the Sun around the earth. Each planet is considered to be having masculine, feminine or neutral characteristics as well .

Grahas and their equivalents in Western Astrology

Indian Grahas	Western Names	Sex
Ravi	Sun	Masculine
Chandra	Moon	Feminine
Kuja	Mars	Masculine
Budha	Mercury	Neutral
Guru	Jupiter	Masculine
Sukra	Venus	Feminine
Sani	Saturn	Neutral
Rahu	Dragon's Head	Feminine
	Dragon's Tail	Neutral

Rahu and Ketu

The Moon's apparent path intersects the ecliptic obliquely at two points called the nodes. The point where the Moon crosses the ecliptic from south to north is called the ascending node or Rahu, where it crosses the ecliptic from north to south is called descending node or Ketu. These two points are 180 degrees apart and their movement is constantly retrograde, meaning, against the normal direction of movement of planets. Rahu and Ketu are given special status and considered as planets in Indian astrology. But they are not included in Western Astrology. Rahu and Ketu take approximately eighteen years and ten days to complete one round of the zodiac .

Grahas' Relationships


Each planet or Graha considers another planet as friend, enemy or equal. Some relationships are not mutual, for example, while one planet considers another as a friend, the second planet in turn may not see the first one as a friend. Mercury and Moon are examples.


Friends	Equals	Enemies
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Sun	Moon, Mars, Jupiter	Mercury	Venus, Saturn, Rahu
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	Rahu
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury, Rahu
Mercury	Sun, Venus, Rahu	Mars, Jupiter, Saturn,	Moon
Jupiter	Sun, Moon, Mars	Saturn, Rahu	Mercury, Venus
Venus	Mercury, Saturn, Rahu	Jupiter, Mars	Sun, Moon
Saturn	Mercury, Venus, Rahu	Jupiter	Sun, Moon, Mars
Rahu	Mercury, Venus, Saturn	Jupiter	Sun, Moon, Mars
Ketu	Mercury, Venus, Saturn, Rahu	Jupiter	Sun, Moon, Mars










Grahas And Gemstones

Each graha (planet) of Indian astrology has a gem stone associated with it. The nine stones corresponding to the nine planets are called the Navaratna group of stones






Planets	Gemstones	Image
Ravi (Sun)	Ruby	

Chandra (Moon)	Pearl	
Kuja (Mars)	Coral	
Budha (Mercury)	Emerald	
Guru (Jupiter)	Yellow Sapphire	
Sukra (Venus)	Diamond	
Sani (Saturn)	Blue Sapphire	
Rahu (Dragon's Head)	Gomed	
Ketu (Dragon's Tail)	Cat's Eye	

.Grahas (Planets)& Associated Colors

	Colors	Image
Ravi (Sun)	Red	
Chandra (Moon)	White	
Kuja (Mars)	Red	
Budha (Mercury)	Green	
Guru (Jupiter)	Yellow	
Sukra (Venus)	White	
Sani (Saturn)	Blue	
Rahu (Dragon's head)	Smoke	
Ketu (Dragon's Tail)	Smoke	

Grahas (Planets) and their Respective Elements

Graha (Planet)	Element	Image
Mercury	Earth	
Sun	Fire	
Saturn	Air	
Jupiter	Ethereal	
Venus, Moon	Water	

Grahas (Planets) & Associated Characters

Character	Ravi (Sun)	Chandra(Moon)	Kuja (Mars)	Budha(Mercury)
Color	Copper	White	Red	Green
Sex	Male	Female	Male	Eunuch
Element	Fire	Water	Fire	Earth
God	Agni	Varuna	Subramanya	Vishnu
Metal	Copper	Gems	Gold	Brass
BodyPart	Bone	Blood	Marrow	Skin
Grains	Wheat	Paddy	Lentil	Greengram
Seasons	Summer	Winter	Summer	Autumn
	Pungent	Salt	Acidity	Mixed

Place Worship	of Springs	Fire	Playground
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Character	Jupiter	Venus	Saturn
Color	Gold/Silver	White/Yellow	Blue/Black
Sex	Male	Female	Eunuch
Element	Ether	Water	Air
God	Indra	Indrani	Brahma
Metal	Silver	Diamond	Iron
Body Parts	Brain	Semen	Muscles
Grains	Bengalgram	Beans	Sesame
Seasons	Snow	Spring	All Seasons
Taste	Sweet	Sour	Astringent
Residence	Store-house	Bed-room	DustBin

CHAPTER VI

Angkor Thom Gate of the Dead (12th - 13th centuries) & Angkor Wat –a Monument to Death



Jayavarman VII's 'Great City' (the meaning of Angkor Thom) enclosed an area of about 9 square kilometers, and could only be entered through five gates. On the north, south, and west, only one gate provided access, whereas the east side enjoyed one gate leading to the royal palace (the so-called Victory Gate) and another gate to the south now known as the Gate of the Dead. Tradition holds that the name derives from the custom of the gate only being used when transporting a king to his funeral, but there is no historical evidence for this. More likely the gate simply served as the east entrance to Angkor Thom with the Victory Gate providing direct entry to the Royal Palace and surrounding environs.

The architecture of the gate is very similar, if not identical, to that of the other gates. While considered as a **mausoleum** for King Suryavarman II by the Khmer, his body was never buried at **Angkor Wat** as he **died** in battle during a failed expedition to subdue the Dai Viet (Vietnamese). **Angkor Wat** appears to have been completed only after his **death**. Traditionally, Hindu temples had their main entrance to the east. The fact that Angkor Wat's main gate is to the west conforms to the symbolism associated with the sun setting and death. The bas-reliefs were designed to be viewed from left to right in the order of a Hindu funeral ritual further supports the funerary claims. Though the temple is known to have been built to dedicate to the Hindu gods Shiva & Vishnu and was meant to be the mausoleum for King Suryavarman II, it is postulated that there may have been another reason why Angkor Wat was built. In his book *To*

Cambodia with Love, Kent Davis claims that there are 1,795 women carved into the stone at Angkor Wat alone, making them the real subject of the temple. It is said that these carvings are in fact portraits of the very women who lived here and perhaps these women were the driving force behind the Khmer civilization. The devas and asuras still exist in the form of gigantic sculptures of the former Khmer Empire in Siem Reap province, Cambodia. They stand, enormous legs braced on the ground, as they pull the serpent Vasuki as a rope, and churn away at the Ocean of milk. They live in an eternal tug-of-war in the temples of Angkor Wat, Banteay Samre, Bayon, the causeway to Preah Khan..

At Angkor Wat the depiction of the combat goes back to a thousand years. It stretches on a wall 49 metres in length of this temple, the largest religious site in the world, and a famed example of cultural transfer.

From South India, according to legend, came the Brahmin, who defeated the ruling Naga princess and then married her. From the ninth to the 14th centuries, successive kings built splendid temples to Siva and Vishnu, adorned with sculptures of graceful apsaras and valorous gods, endearing faced Nagas and upright lions.

At the oft-visited site of Angkor Wat, the scale and magnificence of the structures take one's breath away. Built by Suryavarman II in the 12th century, the temple is a grand expression of his faith: in the form of Mount Meru, the centre of the Universe, where the gods are believed to reside, and surrounded by a moat to represent the ocean, courtyards to represent the continents, and towers to represent the peaks. The huge image of the eight armed Vishnu — with the head replaced by that of the Buddha after the country became Buddhist — is still worshipped.

For us, as for many others, the *piece de resistance* at the Angkor Wat temple comprises the twin bas reliefs, hundreds of metres long, depicting sculpted scenes from the Ramayana and the Mahabharata. The chisel appears to have magically turned into a brush that painted simian movements representing all the fury and the excitement of the vanaras as they threw themselves into the great battle to help Rama. On another wall, we are taken straight into the Kurukshetra war.

Researchers from the University of Sydney, leading the Greater Angkor Project in Cambodia, dug up the artefacts using laser airborne laser scanning (LiDAR) technology, along with ground penetrating radar. Archaeologists mapped the ancient temple grounds through targeted excavation. A structure more than 1500 m long, running along the south side of Angkor Wat was discovered is difficult to make out from the ground, and is largely a mystery to the researchers. In the paper, the researchers say 'the huge, unique and problematic structure of the 'rectilinear spirals', has never previously been recognized or even predicted, or supposed, and it still defies explanation.'

Along with this, they found buried towers, which were demolished during construction of the main temple. The researchers believe this may be the remnants of an ancient shrine.

'This structure, which has dimensions of more than 1500m x 600m, is the most striking discovery associated with Angkor Wat to date. Its function remains unknown and, as yet, it has no known equivalent in the Angkorian world. Quite how the spirals functioned is not at all clear, Evans and Fletcher wrote.

The researchers found evidence of roads, ponds, and mounds, which may have been used by workers of the temple which challenges our traditional understanding of the social hierarchy of the Angkor Wat community and shows that the temple precinct, bounded by moat and wall, may not have been exclusively the preserve of the wealthy of priestly elite. It has previously been assumed that enclosed spaces within Angkor Wat indicated cities or towns. Moats, walls, and other infrastructure kept each area contained.

Researchers believe that these closed off urban areas differed significantly from the regions outside.

Wooden structures also found at the site suggest that Angkor Wat may have enhanced its defense capabilities near the end of its operation. Construction of these structures are thought to be one of the last major builds to take place at the temple. <https://www.dailymail.co.uk/sciencetech/article-3354857/What-buried-buildings-Angkor-Wat-Researchers-discover-ancient-temple-surrounded-1-mile-long-mysterious-structure-towers-giant-SPIRAL-sand.html>



The samudra manthana, the churning of the ocean, in a magnificent composition that is a highlight of Angkor Wat, enthralled on the east gallery of the temple.

On yet another wall, the blood curdling portrayal of Hell is tempered somewhat by the promised rewards of heaven. And everywhere in the temples are the hundreds of delicately carved apsaras — so varied in their headdresses, poses and expressions — and so Cambodian. The expression of art is pleasing and native.

The spatial dimensions and the architecture of the temple are awe-inspiring enough for one to imagine that it was built by the celestials. At the peak of the Angkor Wat temple built in tiers, is the *sanctum sanctorum*. But it is the steep climb, only for brave hearts.

Walled city

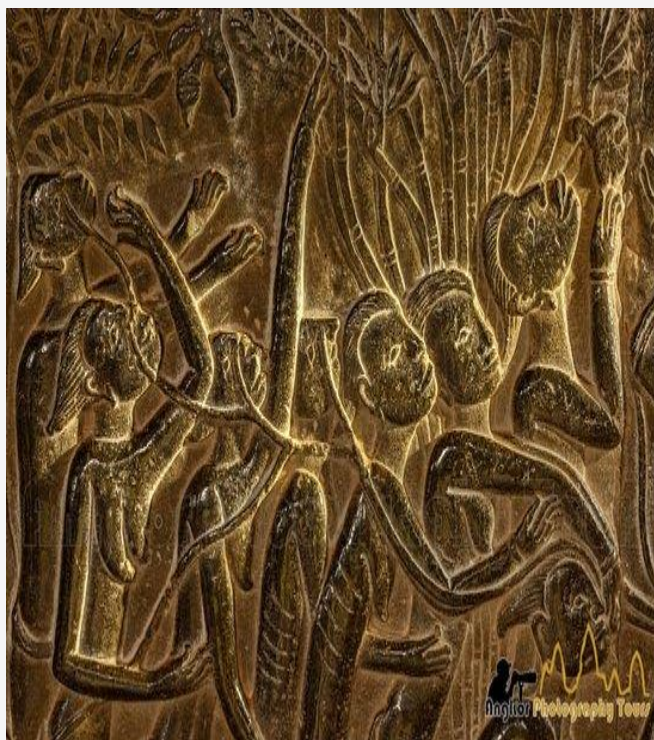
Angkor Thom was the capital and walled city built in the late 12th to early 13th century by Jayavarman VII, the greatest of the Khmer rulers. Within its boundaries are enclosed temples such as Bayon and Ta Prohm.

From the quite intact and vast environs of Angkor Wat to the tree coiled ruins of Ta Prohm is a simple journey in terms of miles. But a much more intense one in terms of atmosphere and mood. Huge trees have the late 12th century temple built by Jayavarman VII, who was a Mahayana Buddhist, in their octopus like grip. It is a combat once again here — between the gigantic roots and the crumbling stones. The ruins look eerie yet picturesque which is why they are the scenic locales for films. For Indians this temple with its many apsaras and branches torn-asunder walls, has a special significance: The Archaeological Survey of India (ASI) has helped restore the temple, and conserve it.

Jayavarman was an indefatigable builder and the Bayon temple built by him is grand and unique. More than 200 colossal heads, said to be of the Bodhisattva Avalokitesvara, the compassionate one, crown the towers on all sides making sure the temple is never forgotten by anyone who sets eyes on it. It is thought the heads were fashioned to resemble the ruler. Bayon's sculpted walls portray scenes of war and daily life and serve as valuable records of the history of the empire.

It was from the Elephant Terrace outside Bayon that Jayavarman VII would watch his military parades; there are huge elephants carved on the walls and their trunks act as supporting pillars to the structure. A few metres' walk bring us to the apparently simple looking Terrace of the Leper King. But once you enter the structure, it is like a maze with beautiful carvings of women, marine life, and the gods on the walls. The leper king is believed to be Yasovarman, who was afflicted by the disease. But some scholars think the moss eroded figure of Yama, the God of Death, has given rise to this belief.

The Preah Khan temple was built by King Jayavarman for his father but the trees have turned marauders here again. Across a stretch of water is the Neak Pean temple where the rivers of India have four ponds dedicated to them.



Yama judgment scene RIGHT

Banteay Srei, 20 km from Bayon is as lovely as a miniature painting and as intricately executed. It was built in the 10th century by Yagnavaraha, priest and counsellor to Rajendravarman II. The emaciated figure of Karaikal Ammaiyar in one of the panels shows its strong Tamil influence. Kala, who consumed his own body in an act of total devotion to Siva, is a prominent figure on the lintels. This is a temple that has withstood being trampled under the wheels of Time.

At Pre Rup and East Mebon, built by Rajendravarman II, the Mount Meru style of architecture is impressive. Siem Reap is an amazing treasure trove of heritage and history as temples are dotted throughout the countryside.

France, whose colony Cambodia was till 1953, has helped bring many of these ancient temples to light, rescuing them from the forest like wilderness. Numerous other countries have contributed to their restoration, among them India, China, Japan, Poland and Germany.

Seated outside many of the temples are musicians playing softly on their instruments. They are all disabled landmine victims, bringing home to us the harsh realities of the people who have survived war and a ruthless regime, the Khmer Rouge. This is a land that forges a special bond with us as it would with all Indians. For, as we stand by the pond at Ankor Wat temple and see its magnificence reflected in the water, we feel our own history, faith and beliefs are reflected in it. Eminent archaeologist R. Nagaswamy has this to say about the cultural connections between Cambodia and India. To understand Indian culture completely, one must visit Angkor Wat. Our connection with

South East Asia is documented from the third century BCE, the time of Emperor Ashoka. He sent his Buddhist emissaries to Thailand and also to Cambodia, which was then a great power. But there is reason to believe that there was contact from the 1st century BCE. Chinese annals say that when Chinese travellers came to Cambodia then, they found a significant colony of Brahmins there.

The contact between South India and Cambodia was mostly through the sea. From the mouth of the Cauvery and the Krishna, people travelled along the coast to the Gulf of Thailand and landed in the country. Merchants from India came to Cambodia — attested by potteries belonging to 1st century AD from India. They carried the Brahmi script from India to Thailand, Cambodia and other South East Asian countries.

The earliest inscriptions — 3rd and 4th century AD — are in Sanskrit in Pallava grantha. The earliest written inscriptions relate to a Cambodian queen, Kula Prabhavati, who established a temple to Vishnu in the kingdom. Another inscription pertains to a prince named Gunavarman, who established another temple to Vishnu where he consecrated Vishnu Pada as advised by Brahmanas.

The maximum number of Sanskrit inscriptions is to be seen in Cambodia rather than here. Siva linga pratishta is seen in almost every village. A 500-year old inscription shows how the same astronomical calculation practised in India was also practised in the Khmer empire (Cambodia). In Khmer, they consecrated the Ramayana and the Mahabharata — and the chapters were recited daily in the temples.

Some of the interesting inscriptions pertain to Kaundinya who went to Cambodia and married the ruling princess; their progeny became the rulers later. Whether it is history or legend we do not know. In Tamil Nadu, Kaundinya was known as “Chozhiyan” (from the Chola Nadu) during the Sangam period. Kaundinya belonged to a family of Vedic scholars and was a staunch Saivite. Saivism, Buddhism and Vaishnavism integrated in Cambodia and a composite culture came to be: Saiva-Vaishnavite-Buddhism.

An inscription (unfortunately damaged) in Cambodia, shows how the King of Kanchi sent a Brahmana to Cambodia.

In the literary sphere, the works of Kalidasa, Bhairavi, Patanjali, and the Natya Sastra all travelled to Cambodia. From the sixth century onwards, both Sanskrit and Tamil were used in government documents in Khmer. Bilingual inscriptions are seen in Khmer from the 6th century — in the regional language of Khmer and in Sanskrit. The regional language became classical because of contact with Sanskrit.

Regarding the building of temples, the earliest available structures resemble Gupta architecture. From the 8th century arose granite structures that look like South Indian temples. There is definite evidence of the South Indian style of architecture but it had its own expression. They specialised in the Meru system of temple construction. The form, dress and expressions of the deities and figures gave the temples a local flavour.

The architecture, sculpture, grammar, literature and lifestyles of Cambodia were controlled by the Dharmasastra (Manu dharma). The iconography too was influenced by our culture. The kings were called Rajendravarman, Jayavarman, Indravarman — Varman is traditionally Sanskrit.

Vastu Sastra and astronomy were followed in the Khmer kingdom. And just as in the Big Temple in Thanjavur, hundreds of dancers were dedicated to the temples in the Khmer empire.

After the 14th century, the land turned to Buddhism owing to the influence of Sri Lanka. Somewhere around the 13th to 14th century, some Brahmanas went from Rameswaram to Cambodia. They took the Thevaram, Divya Prabhandam and Pooja Vedas from here to Cambodia — some people say that they came from Chidambaram. In Cambodia there are still such priests.

Hanuman is regarded as a god in Cambodia and the Hanuman dance is spellbinding. There is so much evidence of our cultural impact in Cambodia that we need to study it in great detail

I heard many people wonder what state funerals may have been like in the Angkorian period and where all the dead Angkorians were buried. Unfortunately for archaeologists, it was not part of the Angkorian culture to bury the dead with many grave goods or build funeral architecture, like the pyramids of Egypt or lavish tombs of the Mayan elites. For this reason, we know little about the mortuary activities of the Angkorian Khmers. However, one Angkorian cemetery has been excavated. Read more after the jump.





Cremation tower for King Norodom Sihanouk

The Chinese emissary to Angkor, Zhou Daguan, actually wrote a bit about the burial practices of the late 13th Ancient Khmers. He notes that while some people cremated the dead, many people did not use coffins.

“The body is just kept on a kind of bamboo mat and covered with a cloth. When it is taken out for the funeral it is preceded by banners, drums, and music, as with us [the Chinese]The body is carried out of town to a remote, uninhabited spot, where it is thrown down and left. After that, vultures, crows, dogs, and other village animals come and eat it. If it is quickly consumed, that means the father and mother of the dead person are blessed and so gained this reward. If it is not eaten or only partly eaten, on the other hand, it means the father and mother have come to this pass because of their wrongdoings.”

Zhou Daguan also says that the kings were buried in towers, but he did not know if it was the complete body or just the (presumably) defleshed bones. [Taken from Daguan, Zhou (2007) *A Record of Cambodia: The Land and its People*. Translated by Peter Harris. Silkworm Books, Chiang Mai].

In the 1960s, the French archaeologist B.P. Groslier headed excavations near the large water tank Srah Srang (also spelled Sras Srang) and found numerous cremated burials in jars. This work wasn't written up until over 20 years later by his collaborator Paul Courbin (1988).

Cremated remains in jars were found with ritual deposits and other grave goods, frequently including pieces of lead, as well as other ceramics, and bronzes.



B.P. Groslier working at Srah Srang.



The excavation units at Srah Srang.



Fig. 15 Vase accompagné de sept saumons de plomb (S. 7, vers le Nord).



Fig. 16 Dépôt rituel (V. 10, centre Ouest, vers l'Est).

Burial jars and ritual deposits with lead grave goods.

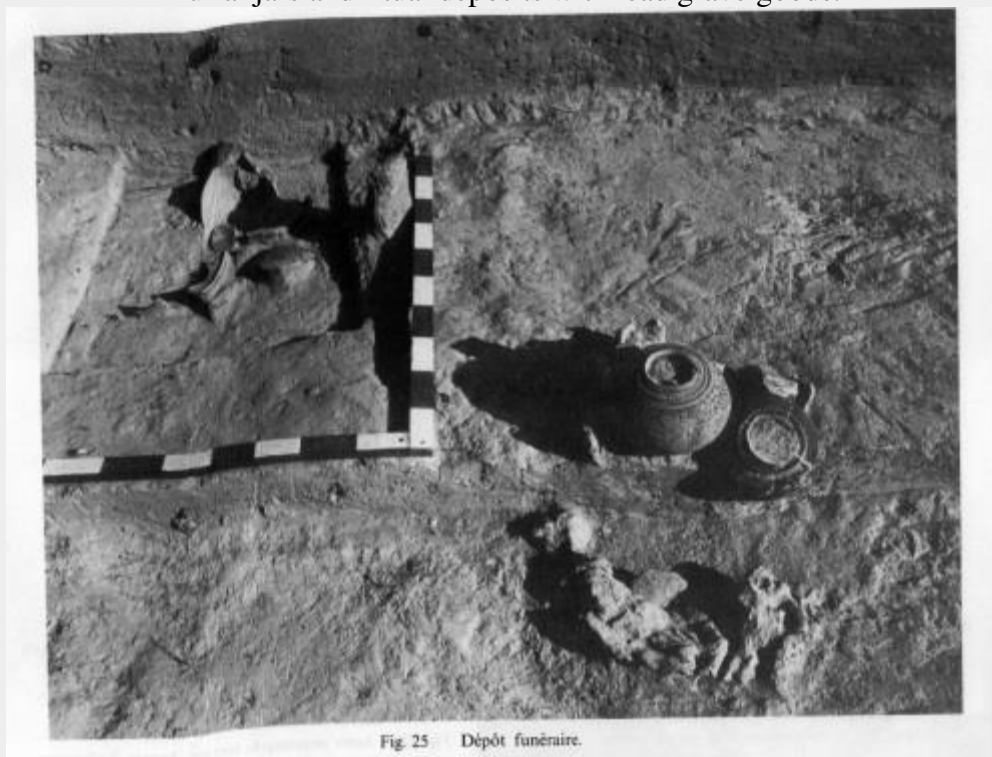


Fig. 25 Dépôt funéraire.

A funeral deposit at Srah Srang.

The cemetery was believed to date to the 11th century. However, Courbin notes there was a period of abandonment and then reuse, perhaps in the 15th century. A deposit of jars found in the southwest contained a cache of bronzes, some dating to an earlier time period. Courbin describes this find as “the greatest treasure of its kind ever found in Cambodia.” He speculates this

particular cache wasn't a funeral deposit but a cache of goods buried in in haste, perhaps in anticipation of an attack by the Thais (!).

CONSERVATION D'ANGKOR 1963-1973

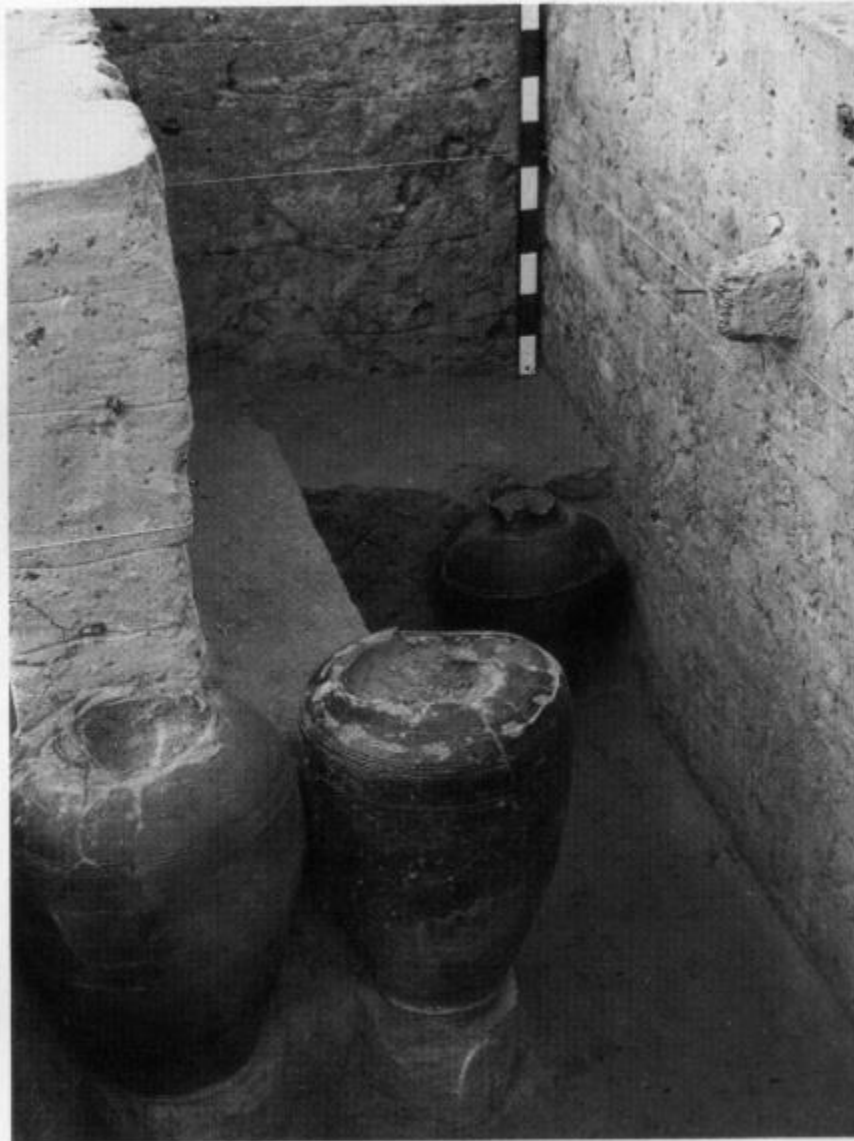
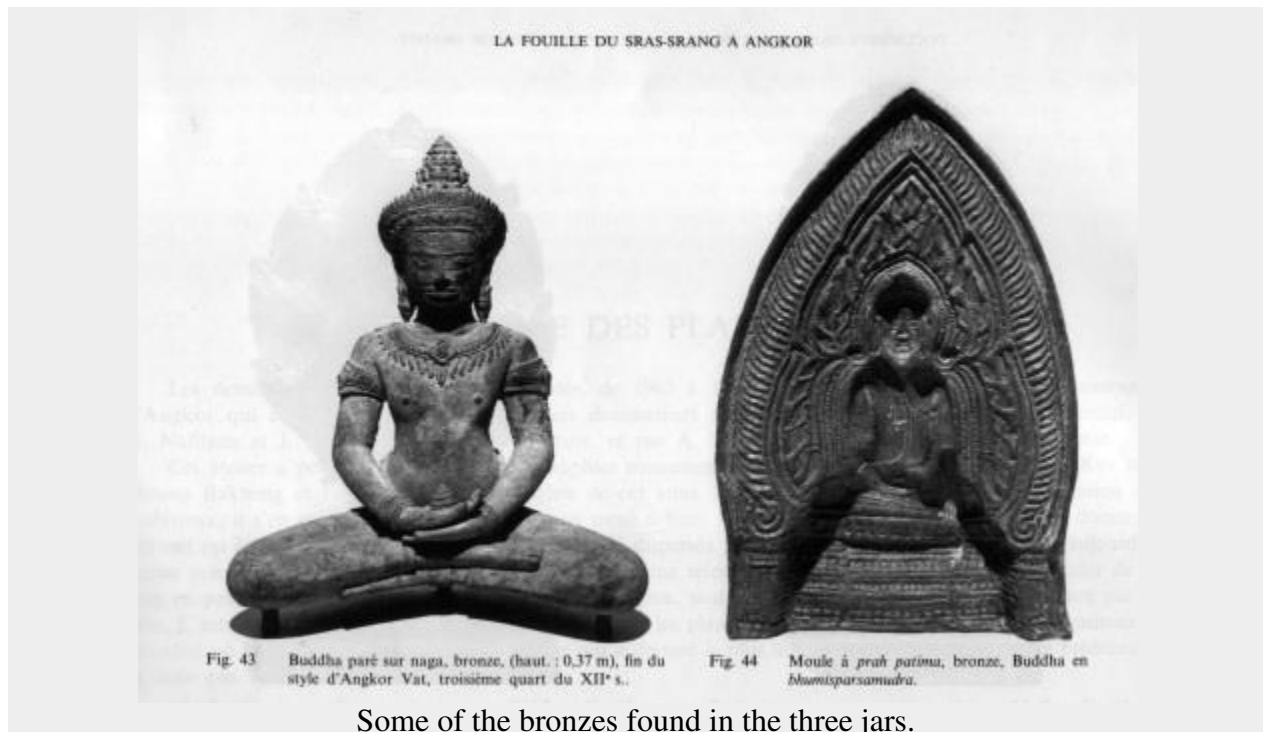


Fig. 42 Les trois jarres Sud-Ouest, 1962.

Three jars that Courbin believes date to the 15th century. They contained a large number of bronzes.



Some of the bronzes found in the three jars.

I asked my Cambodian colleagues what happened to the Srah Srang burials and no one seems to know. They may be in storage in France or were kept in Cambodia and lost during the war. Their whereabouts now are unknown, which is really a shame as there is much that could be learned about the ancient Angkorians by studying these material and skeletal remains. For the time being, at least, archaeologists are focusing on the lives of the living Angkorians.

You can read more about these burials and see many additional photos of the excavations at Srah Srang in this publication:

Courbin, Paul, 1988, La fouille du bassin du Sras Srang, in Dumarcay, Jacques, *Documents graphiques de la Conservation d'Angkor*, 1963-1973. EFEO 18, Paris, pp. 21-44.

SHARE THIS:

Though now serves as a Buddhist temple, Angkor Wat today is inhabited. Contrary to common perception, no Buddhist monks live here.

It has been more than a century since the initial research of Angkor Wat. Most was done on the parts of the temple that are visible with the naked eye. It is believed that the site was a sacred city contained within the bounds of the square moat. In December 2015, a research team from the University of Sydney announced it had found other structures buried beneath that were not previously discovered. Using a technology known as LiDAR, and a technique called light detection and ranging, the team discovered that this gigantic temple is connected to residential districts, canals and other structures that stretched beyond the moat, suggesting that Angkor Wat was not a sacred city after all.

The findings in 2015 also revealed multiple cities between 900 and 1,400 years old beneath the tropical forest floor, some of which rival the size of Cambodia's capital, Phnom Penh. Some experts believe that the recently analyzed data, covering 734 sq miles, shows that the colossal, densely populated cities would have constituted the largest empire on earth at the time of its peak in the 12th century.

Angkor Wat, in its beauty and state of preservation, is unrivaled. Its mightiness and magnificence bespeak a pomp and a luxury surpassing that of a Pharaoh or a Shah Jahan, an impressiveness greater than that of the Pyramids, an artistic distinctiveness as fine as that of the Taj Mahal. Angkor Wat is located about six kilometers (four miles) north of Siem Reap, south of Angkor Thom. Entry and exit to Angkor Wat can only be access from its west gate.

Angkor Wat was built in the first half of the 12th century (113-5BC). Estimated construction time of the temple is 30 years by King Suryavarman II, dedicated to Vishnu (Hindu), replica of Angkor Thom style of art. BACKGROUND

Angkor Wat, the largest monument of the Angkor group and the best preserved, is an architectural masterpiece. Its perfection in composition, balance, proportions, relief's and sculpture make it one of the finest monuments in the world.

Wat is the Khmer name for temple (the French spelling is "vat "), which was probably added to "Angkor "when it became a Theravada Buddhist monument, most likely in the sixteenth century. After 1432 when the capital moved to Phnom Penh, Angkor Wat was cared for by Buddhist monks.

It is generally accepted that Angkor Wat was a funerary temple for King Suryavarman II and oriented to the west to conform to the symbolism between the setting sun and death. The bas-reliefs, designed for viewing from left to right in the order of Hindu funereal ritual, support this function.

ARCHITECTURAL PLAN

The plan of Angkor Wat is difficult to grasp when walking through the monument because of the vastness. Its complexity and beauty both attract and distract one's attention. From a distance Angkor Wat appears to be a colossal mass of stone on one level with a long causeway leading to the center but close up it is a series of elevated towers, covered galleries, chambers, porches and courtyards on different levels linked by stairways.

The height of Angkor Wat from the ground to the top of the central tower is greater than it might appear: 213 meters (699 feet), achieved with three rectangular or square levels (1-3) Each one is progressively smaller and higher than the one below starting from the outer limits of the temple. Covered galleries with columns define the boundaries of the first and second levels. The third level supports five towers –four in the corners and one in the middle and these is the most prominent architectural feature of Angkor Wat. This arrangement is sometimes called a quincunx. Graduated tiers, one rising above the other, give the towers a conical shape and, near the top, rows of lotuses taper to a point.

Apsara Statue at Angkor Wat

The overall profile imitates a lotus bud, Several architectural lines stand out in the profile of the monument. The eye is drawn left and right to the horizontal aspect of the levels and upward to the soaring height of the towers. The ingenious plan of Angkor Wat only allows a view of all five towers from certain angles. They are not visible, for example, from the entrance. Many of the structures and courtyards are in the shape of a cross. The. Visitor should study the plan on page 86 and become familiar with this dominant layout. A curved sloping roof on galleries, chambers and aisles is a hallmark of Angkor Wat. From a distance it looks like a series of long narrow ridges but close up from identifies itself. It is a roof made of gracefully arched stone

rectangles placed end to end. Each row of tiles is capped with an end tile at right angles the ridge of the roof.

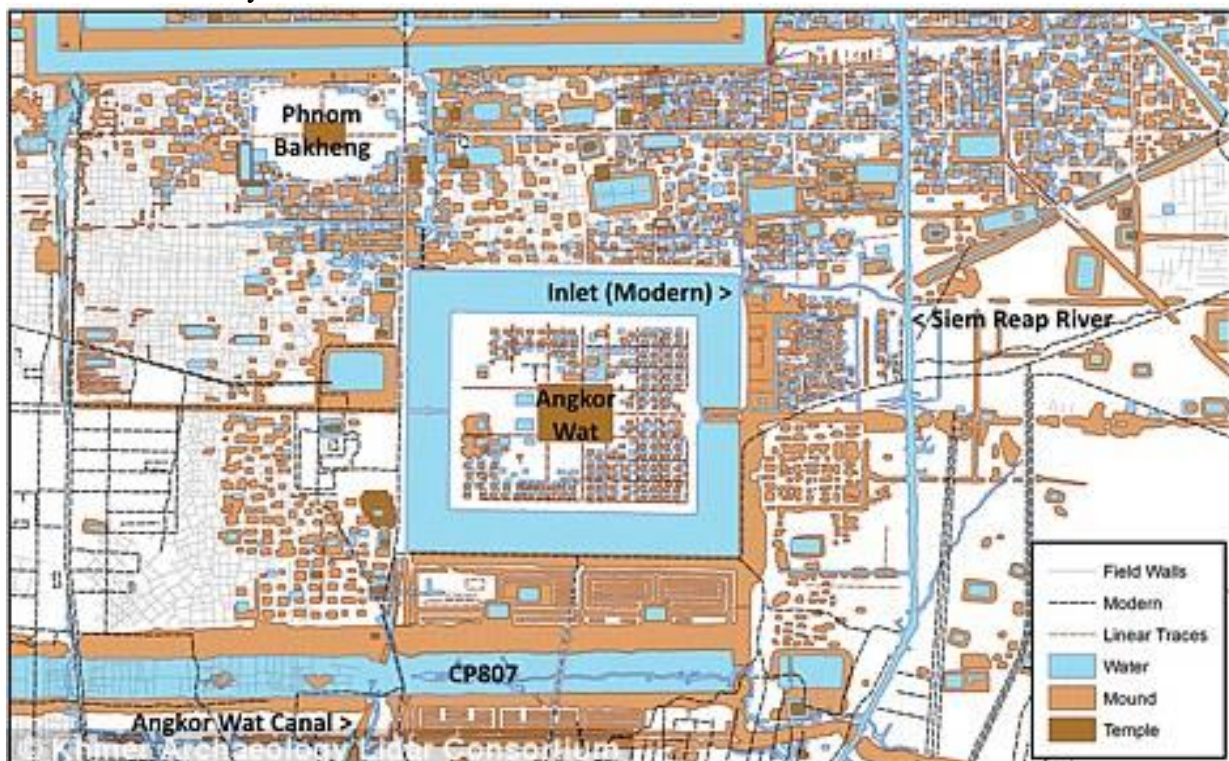
The scheme culminates in decorated tympanums with elaborate frames. Steps provide access to the various levels. Helen Churchill Candee, who visited Angkor in the 1920s, thought their usefulness surpassed their architectural purpose.

The steps to Angkor Wat are made to force a halt at beautiful obstruction that the mind may be prepared for the atmosphere of sanctity, she wrote In order to become familiar with the composition of Angkor Wat the visitor should learn to recognize the repetitive elements in the architecture. Galleries with columns, towers, curved roofs, tympanums, steps and the cross-shaped plan occur again and again.

It was by combining two or more of these aspects that a sense of height was achieved. This arrangement was used to link one part of the monument to another. Roofs were frequently layered to add height, length or dimension. A smaller replica of the central towers was repeated at the limits of two prominent areas-the galleries and the entry pavilions. The long causeway at the entrance reappears on the other side of the entry pavilion.

SYMBOLISM

Angkor Wat is a miniature replica of the universe in stone and represents an earthly model of the cosmic world. The central tower rises from the center of the monument symbolizing the mythical mountain, Meru, situated at the center of the universe. Its five towers correspond to the peaks of Meru. The outer wall corresponds to the mountains at the edge of the world, and the surrounding moat the oceans beyond.



LAYOUT

Even though Angkor Wat is the most photographed Khmer monument, nothing approaches the actual experience of seeing this temple. Frank Vincent grasped this sensation over 100 years ago.

The general appearance of the wonder of the temple is beautiful and romantic as well as impressive and grand it must be seen to be understood and appreciated. One can never look upon the ensemble of the vat without a thrill, a pause, a feeling of being caught up onto the heavens. Perhaps it is the most impressive sight in the world of edifices.



Angkor Wat occupies a rectangular area of about 208 hectares (500 acres) defined by a laetrile wall. The first evidence of the site is a moat with a long sandstone causeway (length 250 meters, 820 feet; width 12 meters, 39 feet) crossing it and serving as the main access to the monument. The moat is 200 meters (656 feet) wide with a perimeter of 5.5 kilometers (3.4 miles).

The west entrance begins with steps leading to a raised sandstone terrace in the shape of a cross at the foot of the long causeway. Giant stone lions on each side of the terrace guard the monument. Looking straight ahead, one can see at the end of the causeway the entry gate with three towers of varying heights and with collapsed upper portion. This entry tower hides the full view of the five towers of the central group. A long covered failure with square columns and a curved roof extends along the moat to the left and right of the entry tower. This is the majestic facade of Angkor Wat and a fine example of classical Khmer architecture.

Helen Churchill candee must have been standing on this terrace almost 70 years ago when she wrote Any architect would thrill at the harmony of the fasade, an unbroken stretch of repeated pillars leading from the far angles of the structure to the central opening, which is dominated, by

three imposing towers with broken summits. This facade originally had another row of pillars with a roof. Evidence of this remains in a series of round holes set in square based in front of the standing pillars.

The steps of the terrace and walk along the path a few meters for a view of all five towers of Angkor Wat. Return to the center of the terrace and walk down the causeway towards the main part of the temple. The left-hand side of the causeway has more original sand stone than the right-hand side, which was restored by the French.

In the 1920 when RJ Casey walked on this causeway he noted it was an oddity of engineering

The slabs were cut in irregular shapes, which meant that each had to be chiseled to fit the one adjoining. The effect as seen under the noonday sun...is like that of a long strip of watered silk'10 On the left side just before the midway point in the causeway two large feet are carved in a block of sandstone. They belong to one of the figures at the entrances to Angkor Thom and were brought to Angkor Wat in this century the causeway was repaired with reused stones.

The upper portions of the three sections on this tower-one each at the center and the two ends – have collapsed. The porches on each end of the gallery may have served as passages for elephants, horses and carts as they are on ground level.

When Helen Churchill Candee saw these entrances in the 1920 she remarked that architecture made to fit the passage of elephants is an idea most inspiring. A figure of a standing Visnu (eight arms) is in the right inside the entry tower. Traces of original color can be seen on the ceiling of the entry tower at the left. Continue westward along a second raised walkway (length 350 meters, 1,148 feet; width 9 meters, 30 feet).

A low balustrade resembling the body of a serpent borders each side. Short columns support the balustrade. Looking west one sees the celebrate view of Angkor Wat that appears on the Cambodian flag. Standing at this point one feels compelled to get to the wondrous group of the five domes, companions of the sky, sisters of the clouds, and determine whether or not one lives in a world of reality or in a fantastic dream. Six pairs of ceremonial stairs with platforms on each side of the walkway lead to the courtyard.

A continuation of the serpent balustrade along the walkway frames the stairs. This arrangement is sometimes called a landing platform. The balustrade terminates with the body of the serpent making a turn at right angles towards the sky and gracefully spreading its nine heads to form the shape of a fan. Two buildings, so-called libraries stand in the courtyard on the left and right, just past the middle of the causeway. These 'jewel-boxes Khmer art 'are perfectly formed.

A large central area, four porches, columns and steps present a symmetrical plan in the shape of a cross. Some of the columns have been replaced with cement copies for support. An original pillar lies on the ground before the library on the left. In front of the libraries are two basins (length 65 meters, 213 feet, width 50 meters, 164 feet) the one on the left is filled with water whereas the other lone is usually dry.

Turn left at the first steps after the library and before the basin and follow the path for about 40 meters (131 feet) to a large tree for a superb view of the five towers of Angkor Wat, particularly at sunrise. The walkway leads to a terrace in the shape of a cross, known as the Terrace of Honor, Just in front of the principal entry tower of Angkor Wat.

Supporting columns and horizontal carved molding around the base accentuate the form of the terrace. Steps flanked by lions on pedestals are on three sides of the terrace. Ritual dances were performed here and it may have been where the king viewed processions and received foreign dignitaries. R Casey sensed such activity in the 1920s One cannot but feel that only a few hours ago it was palpitating with life. The torches were burning about the altars.

Companies of priests were in the galleries chanting the rituals. Dancing girls were flitting up and down the steps... that was only an hour or two ago, monsieur....it cannot have been more.. From the top of the terrace there is a fine view of the gallery on the first level, known as the Gallery of Bas-reliefs (215 by 187 meters, 705 by 614 feet). The outer side, closest to the visitor, comprises a row of 60 columns whereas the inner side is a solid wall decorated with bas-reliefs. **Tip:** At this point the visitor has the choice of continuing straight to the central towers or turning right to see the Gallery of Bas-reliefs (see pages 96-108 for a description of the bas-reliefs). The unit providing a link between the first and second levels is the Cross-shaped Galleries. This unique architectural design consists of two covered galleries with square columns in the shape of a cross and a courtyard divided into four equal parts with paved basins and steps. The method used by the Khmers to form corbel arches is visible in the vaults. Several decorative features in these galleries stand out windows with balusters turned as if they were made of wood, rosettes on the vaults, a frieze of Apsaras under the cornices, and ascetics at the base of the columns.

Some of the pillars in the galleries of this courtyard have inscriptions written in Sanskrit and Khmer. On either side of the courtyard there are two libraries of similar form but smaller than the ones along the entrance causeway The Gallery of 1,000 Buddha's, on the right, once contained many images dating from the period when Angkor Wat was Backlist. Only a few of these figures remain today. The gallery on the left is the Hall of Echoes, so named because of its unusual acoustics.

To hear the resonance in the Hall of Echoes walk to the end of the gallery, stand in the left-hand corner with your back to the wall, thump your chest and listen carefully. Those who want to visit the library should leave the door at the end of this gallery. There is a good view of the upper level of Angkor Wat from this library.

Return to the center of the cross-shaped galleries and continue walking toward the central towers. Another set of stairs alerts one to the continuing ascent. The outer wall of the gallery of the second level, closest to the visitor, (100 by 115 meters, 328 by 377 feet), is solid and undecorated, probably to create an environment for meditation by the priests and the king.

The starkness of the exterior of the second level gallery is offset by the decoration of the interior. Over 1,500 Apsaras (celestial dancers) line the walls of the gallery offering endless visual and spiritual enchantment. These graceful and beautiful females delight all visitors. They were crated by the Churning of the Ocean of Milk.

When one first walks into the courtyard the multitude of female figures on the walls and in the niches may seem repetitive but as one moves closer and looks carefully one sees that every one of these celestial nymphs is different, the elaborate coiffures, headdresses and jewellery befit, yet never overpower, these 'ethereal inhabitants of the heavens' Apsaras appear at Angkor Wat for the first time in twos and threes. These groups break with the traditional of decoration kin other part of the temple by standing with arms linked in coquettish postures and always in frontal view except for the feet, which appear in profile.

Pang, a Cambodian poet, in a tribute to the Khmer ideal of female beauty wrote of the Apsaras in the seventeenth century. These millions of gracious figures, filling you with such emotion that the eye is never wearied, the soul is renewed, and the heart sated! They were never carved by the hands of men! They were created by the gods living, lovely, breathing women! Only the king and the high priest were allowed on the upper or third level of Angkor Wat, it lacks the stately covered galleries of the other two but is the base of the five central towers, one of which contains the most sacred image of the temple.

The square base (60 meters, 197 feet long) of the upper level is 13 meters (43 feet) high and raises over 40 meters (131 feet) above the second level. Twelve sets of stairs with 40 steps each one in the center of each side and two at the corners-ascend at a 70-degree angle giving access to this level.

The stairway to the third level is less steep on the west (center) but those who suffer from vertigo should use the south stairway (center, which has concrete steps and a handrail. the steps on all sides are exceptionally narrow. the visitor should ascend and descend sideways. All the repetitive elements of the architectural composition of Angkor Wat appear on the upper level. The space is divided into a cross-shaped area defined with covered galleries and four paved courts. An entry tower with a porch and columns is at the top of each stairway. Passages supported on both sides with double rows of columns link the entry tower to the central structure. The corners of the upper level are dominated by the four towers. Steps both separate and link the different parts. A narrow covered gallery with a double row of pillars and windows and balusters on the outer side surrounds the third level. The Central sanctuary rises on a tiered base 42 meters (137 feet) above the upper level. The highest of the five towers, it is equal in height to the cathedral of Notre Dame in Paris. This central sanctuary sheltered the sacred image of the temple. It originally had four porches opening to the cardinal directions. The central core was walled up some time after the sacking of Angkor in the middle of the fifteenth century. Nearly 500 years later French archaeologists discovered a vertical shaft 27 meters (89 feet) below the surface in the center of the upper level with a hoard of gold objects at the base. At the summit the layout of Angkor Wat reveals itself at last. The view is a spectacle of beauty befitting the Khmer's architectural genius for creating harmonious proportions.

Walk all the way around the outer gallery of the upper level to enjoy the view of the surrounding countryside, the causeway in the west and the central group of towers. You have not quite an aerial view the Phnom is not high enough for that ...But you can see enough to realize something of the superb audacity of the architects who dared to embark upon a single plan measuring nearly a mile square. Your point of view is diagonal, across the north-west corner of the moat to the soaring lotus-tip of the central sanctuary, you can trace the perfect balance of every faultless line, Worshipful for its beauty bewildering in its stupendous size, there is no other point from which the Wat appears so inconceivable an undertaking to have been attempted-much less achieved by human brains and hands.

GALLERY OF BAS-RELIEF

By their beauty they first attract, by their strangeness they hold attention, Helen Churchill

Candee wrote of the bas-reliefs in the 1920 .The Gallery of Bas-reliefs, surrounding the first level of Angkor Wat, contains 1,200 square meters (12,917 square feet) of sandstone carvings. The relief covers most of the inner wall of all four sides of the gallery and extend for two meters (seven feet) from top to bottom.

The detail, quality composition and execution give them an unequalled status in world art. Columns along the outer wall of the gallery create an intriguing interplay of light and shadow on the relief. The effect is one of textured wallpaper that looks like the work of painters rather than sculptors' The bas-reliefs are of dazzling rich decoration-always kept in check, never allowed to run unbridled over wall and ceiling possess strength and repose, imagination and power of fantasy, wherever one looks [the] main effect is one of "supreme dignity "wrote a visitor 50 years ago.

The bas-reliefs are divided into eight sections, two on each wall of the square gallery each section depicts a specific theme. In addition the two pavilions at the corners of the west Gallery have a variety of scenes. The book does not include description of badly damaged relief. Some others are unidentifiable .The composition of the relief can be divided into two types scenes without any attempt to contain or separate the contents and scenes contain or separate the contents; and scenes contained in panels which are some-times superimposed on one another-this type is probably later. The panels run horizontally along the wall and generally consist of two or three parts. Sometimes the borders at the top bottom are also decorated. Themes for the bas-reliefs derive from two main sources-Indian epics and sacred books and warfare of the Angkor Period. Some scholars suggest that the placement of a relief has a relevance to its theme. The relief on the east and west walls, for example, depict themes related to the rising and setting sun. The word bas means low or shallow and refers to the degree of projection of the relief. The method of creating relief at Angkor Wat was generally to carve away the background leaving the design in relief. Sometime, though the method was reversed giving a sunken appearance. of some of the relief have a polished appearance on the surface.

There are two theories as to why this occurred. The position of the sheen and its occurrence in important parts of the relief suggest it may have resulted from visitors rubbing their hands over them. Some art historians, though think it was the result of lacquer applied over the relief. Traces of gilt and paint, particularly black and red, can also be found on some of the relief's. They are probably the remains of an undercoat or a fixative. Several primitive artistic conventions are seen in the bas-reliefs. A river is represented by two parallel vertical lines with fish swimming between them. As in Egyptian art, a person's rank is indicated by size. The higher the rank the larger the size. In battle scenes, broken shafts on the ceremonial umbrellas of a chief signify defeat. Perspective is shown by planes placed one above the other. The higher up the wall, the further away is the scene. Figures with legs far apart and knees flexed are in a flying posture.

INVITING THE GALLERY OF BAS-RELIEFS

Those who like to linger in this wonderful gallery of bas-reliefs will always be made happy by new discoveries will return as other joys of Angkor will allow.

As the bas-reliefs at Angkor Wat were designed for viewing from to lefts the visitor should, follow this convention for maximum appreciation. Enter at the west entrance, turn right into the

gallery and continue walking counterclockwise. If you start from another point always keep the monument on your left. If one's time at Angkor is limited, the following is recommended.

LOCATION THEME

Description of the bas-reliefs in this guidebook follows the normal route for viewing Angkor Wat. They begin in the middle of the West Gallery and continue counter clockwise. The other half of the West Gallery is at the end of the section. Identifying characteristics are in parenthesis and the locations of scenes on the bas-reliefs are in bold type.

WEST GALLERY - BATTLE OF KURUKSHETRA

This battle scene is the main subject of the Hindu epic Mahabharata. It recalls the historic wars in Kurukshetra, a province in India, and depicts the last battle between rival enemies who are cousins (see page 54 for a description of this legend). The armies of the Kauravas and the Pandavas march from opposite ends towards the center of the panel where they meet in combat. Headpieces differentiate the warriors of the two armies. The scene begins with infantry marching into battle and musicians playing a rhythmic cadence. The battlefield is the scene of hand-to-hand combat and many dead soldiers.

Chief officers and generals (represented on a larger scale) oversee the battle in chariots and on elephants and horses. The scene builds up gradually and climaxes in a *melée*. Bhisma (near the beginning of the pane), one of the heroes of the Mahabharata and commander of the Kauravas, pierced with arrow, is dying and his men surround him. Arjuna (holding a shield decorated with the face of the demon rahu) shoots an arrow at Krsna, his half-brother, and kills him. After death, Krisna (four arms) becomes the charioteer of Arjuna.

Corner pavilion (southwest)

Enter the pavilion and view the scenes facing you. Then continue clockwise around the pavilion. The bas-reliefs in this pavilion depict scenes from epic the Ramayana.

EAST

A- Left, Water festival; two ships (superimposed) with Apsaras, chess players (top ship)

B- Center, above the door: A god receiving offerings.

SOUTH

C- Left, top to bottom. A fight between Vali and Sugriva, the monkey king; Rama shoots Vali with an arrow who lies in the arms of his wife (three pointed headdress); monkeys mourn his death

D- Center, above the door: Murder of a demon; Krsna extinguishes a fire west.

E- Left: Siva sits with his wife Paravati on Mount Kailasa

F- Center, above the door: Krisna uproots trees with a stone he is tied to.

G- Right: Ravana, disguised as a chameleon, presents himself at the palace of Indra.

NORTH

H- Left: The Churning of the Ocean of Milk.

I - Center, above the door: Rama kills Marica, who, disguised as a golden stag, helped in the abduction of Sita.

J- Right: Krisna lifts Mount Govardhana to shelter their shepherds and their herds from the storm ignited by the anger of Indra.

SOUTH (HISTORICAL) GALLERY - ARMY OF KING SORYAVAMAN II

This gallery depicts a splendid triumphal procession from a battle between the Khmers and their enemies. The relief's show methods used in warfare, mainly hand-to-hand combat, as they no machinery and no knowledge of firearms.

The naturalistic depiction of trees and animals in the background of this panel is unusual. The central figure of this gallery is King Suryavarman II, the builder of Angkor Wat, who appears twice. An inscription on the panel identifies him by his posthumous name, suggesting it may have been done after his death. The rectangular holes randomly cut in this gallery may have contained precious objects of the temple. On the upper tier the king (seated with traces of gilt on his body) holds an audience on a mountain. Below of the place walk down a mountain in the forest.

The army gathers for inspection and the commander mounted on elephants join their troops who are marching towards the enemy. The commander's rank is identified by a small inscription near the figure. King Suryavarman II stands on an elephant (conical headdress, sword with the blade across his shoulder) and servants around him hold 15 ceremonial umbrellas. Visnu stands on a Garuda on a flagpole in front of the king's elephant. The lively and loud procession of the Sacred Fire (carried in an ark) follows with standard bearers, musicians and jesters.

Brahmans chant to the accompaniment of cymbals. The royal sacrifice in a palanquin.

Towards the end of the panel: The military procession resumes with a troop of Thai soldiers (pleated skirts with floral pattern; belts with long pendants; plaited hair; headdresses with plumes; short moustaches) led by their commander who is mounted on an elephant. The Thai troops were probably either mercenaries of a contingent from the province of Louvo (today called Lopburi) conscripted to the Khmer army. A number of the Khmer warriors wear helmets with horns of animal heads (deer, horse, bird) and some of their shields are embellished with monsters for the same purpose.

JUDGMENT BY YAMA; HEAVEN AND HELL

Three tiers recount the judgment of mankind by Yama and two tiers depict Heaven and Hell. Inscriptions have identified 37 heavens where one sees leisurely pursuits in palaces and 32 hells with scenes of punishment and suffering. Draperies and Apsaras separate the two and a row of Garudas borders the tier in the bottom. The roof was destroyed by lightning in 1947 and subsequently the ceiling of this gallery was restored by the French. Traces of gilt can be on riders on horses at the beginning of the panel. The lower section of the panel was badly damaged and later filled with cement.

Lower tier: Yama, the Supreme Judge (multiple arms, wields a staff and rides a buffalo), points out to his scribes the upper road representing heaven and the lower one of hell. Departed spirits await judgment. Assistants to Yama shove the wicked through a trap door to the lower regions where torturers deliver punishments such as sawing a body in half for those who overeat. Lawbreakers have their bones broken. Some of the punished wear iron shackles or have nails pierced through their heads. Upper tier: A celestial palace is supported by a frieze of Garudas with Apsaras in the skies.

EAST GALLERY - CHURNING OF THE OCEAN OF MILK

This is the most famous panel of bas-reliefs at Angkor Wat and derives from the Indian epic

Bagavata-Pourana. The Ocean of Milk is churned by gods and demons to generate Amrta, the elixir of life. the purpose of the churning is to recover lost treasures such as the sourer of immortality, Laksmi the goddess of good fortune, the milk white elephant of Indra, and the nymph of loveliness. The retrieval of these objects symbolizes prosperity. It takes place during the second ascent of Visnu, when he is incarnated as a tortoise.

The scene is decided into three tiers. The lower tier comprises various aquatic animals, real and mythical, and is bordered by a serpent. The middle tier has, on one side, a row of 92 demons (round bulging eyes, crested helmets) and, on the other side, a row of 88 gods (almond-shaped eyes, conical headdresses). They work together by holding and churning the serpent. Hanuman, the monkey god, assists. Visnu, in his reincarnation as a tortoise, offers the back of his shell as a base for the mountain Mandara, and as a pivot for the churning. He sits on the bottom of the Ocean. A huge cord in the form of the body of the serpent Vasuki acts as a stirring instrument to churn the sea.

To begin the motion the gods and demons twist the serpent's body; the demons hold the head and the gods hold the tail of the serpent. Then by pulling it rhythmically back and forth they cause the pivot to rotate and churn the water.

The gods and demons are directed by three persons (identified by their larger size). Indra is on top of Visnu. On the extreme right Hanuman, ally of the gods, tickles the serpent. Upper tier: During the churning various female spirits emerge. Visnu appears in this scene again in yet another reincarnation-as a human being-to preside over the "churning "which, according to legend, lasted more than 1,000 years.

Numerous other beings are depicted such as the three-headed elephant mount of Indra, Apsaras and Laksmmi, the goddess of beauty. They churning provoke the serpent to vomit the mortal venom, which covers the waves. Afraid the venom may destroy the gods and demons, Brahma intervenes and requests Siva to devour and drink the venom, which will leave an indelible trace on Siva's throat. He complies and, as a result, he Amtrak pours forth. The demon rush to capture all the liquid. Visnu hurries to the rescue and assumes yet another reincarnation in the form of Maya, a bewitching beauty, and is able to restore much of the coveted liquid.

INSCRIPTION

Just past the middle of the East Gallery there is an interesting inscription of the early eighteenth century when Angkor Wat was a Buddhist monastery. It tells of a provincial governor who built a small tomb where he deposited the bones of his wife and children. The structure is in poor condition but recognizable in its original location, directly in front of the inscription in the gallery.

VICTORY OF VISNU OVER THE DEMONS The bas-reliefs in this section of the West Gallery and the south part of the North Gallery were probably completed at a later date, perhaps the fifteenth or sixteenth century. The stiffness of the figures and the cursory workmanship reveal this change. An army of demons marches towards the center of the panel. Center: Visnu (four arms) sits on the shoulders of a Garuda.

A scene of carnage follows. Visnu slaughters the enemies on both sides and disperses the bodies. The leaders of the demons (mounted on animals or riding or riding in chariots drawn by monsters) are surrounded by marching soldiers. Another group of warriors (bows and arrows) with their chiefs (in chariest of mounted on huge peacocks) follows.

NORTH GALLERY

VICTORY OF KRISNA OVER BANA THE DEMON KING

At the beginning of the panel Visnu in his incarnation as Krsna (framed by two heroes) sits on the shoulders of a Garuda. Agni, the god of Fire (multiple arms), sits on a rhinoceros behind him. This scene appears several times. A wall surrounding the city is on fire and prevents the advance of Krsna (mounted on a Garuda) and his army of gods. This Krsna scene also appears several times in the panel. The Garuda extinguishes the fire with water from the sacred river Ganges. The demon Bana (multiple arms, mounted on a rhinoceros) approaches from the opposite direction. Extreme right: Krsna (1,000 heads, hands across his chest) kneels in front of Siva who sits enthroned on Mount Kailasa with his wife Parvati and their son Ganesha (head of an elephant) as they demand that Siva spare the life of Bana.

BATTLE BETWEEN THE GODS AND THE DEMONS

A procession of 21 gods of the Brahmanic pantheon march in procession carrying classic attributes and riding traditional mounts. One god battles against a demon while warriors on both sides battle in the background. A series of adversaries follow, the Kubera, God of riches (with bow and arrow), Appears on the shoulders of a Yaksha; followed by Skanda, God of war (multiple heads and arms), mounted on a peacock; Indra stands on his mount the elephant; Visnu (four arms) sits on his mount, a Garuda; a demon (tiered heads) shaking swords; Yama, God of Death and Justice (sword and shield), stands in a chariot pulled by horses; and Varuna, God of the Water, stands on a five-headed serpent harnessed like a beast of burden.

CORNER PAVILION (NORTHWEST)

Enter the pavilion and walk counter-clockwise. Several of the scenes are in good condition.

NORTH

A- Right: The women's quarters of a palace.

B- Center, above the door: An attempt to abduct Sita in the forest.

C- Left, badly damaged: A scene from the Ramayana.

Above: Tiers of monkeys and a pyre

WEST

D- Right: Rama in his chariot (drawn by geese) returns victorious to Ayodhya

E- Center, above the door: Rama and Laksmana surrounded by monkeys.

F- Left: A conversation between Sita and Hanuman in the forest; Hanuman gives Rama's ring to Sita.

SOUTH

G- Right: Visnu (seated, four arms) surrounded by Apsaras.

H- Center, above the door: Rama and Laksmana battle a monster (headless, face on stomach)

I- Left: Rama wins an archery competition; Rama and Sita sitting together.

EAST

J- Right: Visnu (four arms) on a Garuda; Krsna (mounted on a Garuda) bring back Mount Maniparvata which he took from a demon he killed; his army carries the remains of the demon.

K- Center, above the door: Discussions on an alliance.

Left: Rama and his brother Laksmana.

Right: Surya, the monkey king L- Left: Visnu reclines on the serpent Ananta.

Below: A group of nine gods with their mounts

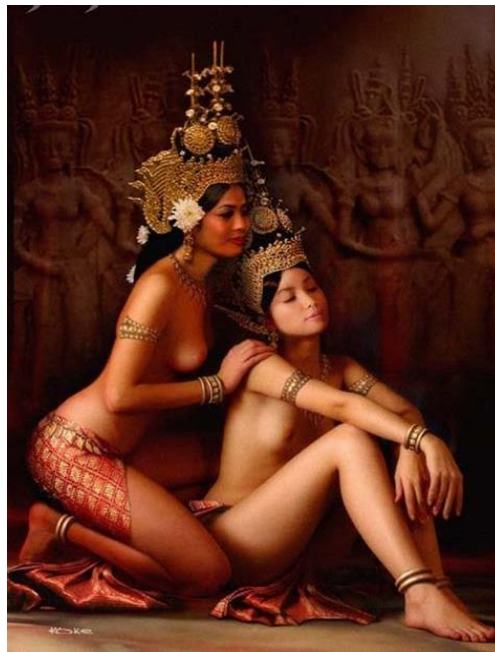
- (1) Surya in a chariot pulled by horses
- (2) Kubera standing on the shoulders of a Yaksa
- (3) Brahma riding a goose
- (4) Skanda on a peacock
- (5) An unidentified god on a horse
- (6) Indra on a three-headed elephant
- (7) Yama riding a buffalo
- (8) Siva on a bull
- (9) An unidentified god on a lion

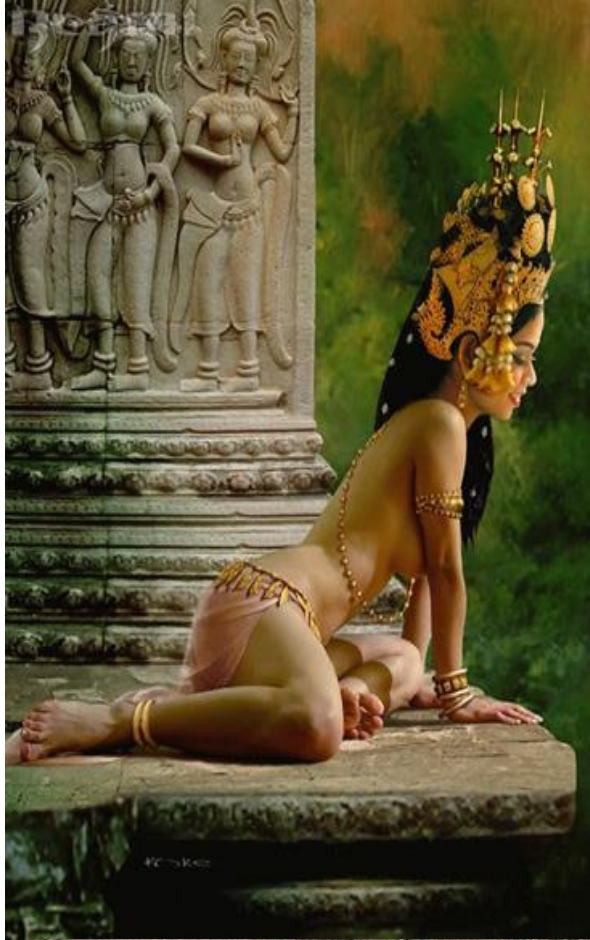
WEST GALLERY - BATTLE OF LANKA

This scene from the Ramayana is a long and fierce struggle between Rama and the demon king Ravana (10 heads and 20 arms), near the center. It is among the finest of the bas-reliefs at Angkor Wat. The battle takes place in Lanka (Sri Lanka) and ends with the defeat of Ravana, captor of Sita, the beautiful wife of Rama. The central figures are the monkey warriors who fight against the raksasas on Rama's side.

The brutality of war is juxtaposed with a graceful rendition of lithesome monkeys. Past the center: Rama stands on the shoulders of Sugriva surrounded by arrows; Laksmana, his brother, and an old demon, stand by Rama. Nearby, the demon king Ravana (10 heads and 20 arms) rides in a chariot drawn by mythical lions.

Further on, Nala, the monkey who built Rama's bridge to Lanka, is between them leaning on the heads of two lions. He throws the body of one he has just beaten over his shoulder. A monkey prince tears out the tusk of an elephant, which is capped with a three-pointed headdress and throws him and the demon to the ground.





A P S A R A S

Judgement of Yama Gallery is a panel of bas-relief on the southeast section of Angkor Wat. The theme of the Judgement of Yama gallery is the judgement of the souls, and whether they are sent to heaven or to hell. This gallery is 66 meters long, significantly shorter than the preceding Army of Suryavarman II gallery. That's because the temple's enclosures are not perfect squares, but rectangular with the centre set closer to the east. The ceiling of this gallery has been restored to give present-day visitors an idea how it originally looked like over eight hundred years ago. It was reconstructed based on a small piece of wood found here.



The Judgement of Yama is located after the Army of Suryavarman II Gallery in Angkor Wat, directly after passing the South Gopura. At the Judgement of Yama gallery, we see the souls of the good being carried on thrones and palanquins on their way to Heaven, while the damned are dragged to hell, towards their punishment, like cattle, with a rope through their nostrils. 20 meters down the gallery we see them being menaced by Yama's dogs, and attacked by a tiger and a Javan rhinoceros. After another 18 meters we meet Yama, the Khmer deity of the judgement and the underworld. He has 18 hands, and he is riding his traditional mount, the buffalo. 3 meters further on, we meet Dharma and Chitragupta, Yama's assessors. They listen without mercy to the pleas of sinners, and then toss them into Hell through a trapdoor. There are 32 different levels of sin-specific Hell, where the torture and cruelty are depicted.



3 Reasons Why Yama Yoga is a deadly duryoga!

Vedic Astrology has many good and bad yogas, they make life interesting with their twist and turns! I have always advocated “Health is Wealth” and this Covid19 world health is more important than ever. The malefic yogas which have a direct impact on longevity and health are the combinations you don’t want to have, Jaan hai to Jahan hai is more relevant in this coronavirus world and even pre and post it.

So what is Yama Yoga? When is Yama yoga formed? Yama Yoga is formed by the conjoined effect of the two malefic Saturn and Mars in a particular sign or even by aspect. Yama is the god of death and hence the yoga brings an end/death to an individual, event, activity or a relationship hence not generally referred to as a great yoga, however, I shall share an example of a client who I advised and benefited him a lot! Before we get into examples let us understand the yoga a bit better and get better clarity.

- 1) To start with both Mars & Saturn are special planets since both have special aspects and hence a bigger say to that extent in human life.
- 2) We should also not forget that the Loka or world in which we reside is called as “Bhu Loka” and is ruled by Mars, Mars to that extent decides on our stay in this Loka!
- 3) Saturn is the slowest planet and karaka for the houses 6,8,12 hence its impact and importance is massive.
- 4) Mars is exalted in the natural 10th house, ruled by Saturn, Capricorn.
- 5) Mars is in MKS in the 7th house, Saturn is exalted in the natural 7th house.

From the above points, we can understand that there is a “Love/Hate” relationship and both are malefic planets causing great disturbance. For students to remember this yoga, it is like a fight between 2 great boxers, Saturn in Blue shorts and Mars in Red Shorts and you can imagine what

As you heard in 2016 the Yama Yoga was in the sign Scorpio which is the natural 8th house of horoscope, so why did I mention it as a “Breakup Season”? The point to note is the second house from every house is feeding it, the lagnā feeds on the 2nd house and the 7th house feeds on the 8th house. When a particular house has a bad combination or dur yoga then the 12th house from it is impacted since it is not fed due to duryoga. The seventh house rules relationship/ Business and I personally saw many strong relationships end in 2016/17.

As:	0 Sg 39	Su:	7 Pi 35- GK	Mo:	9 Aq 58- PiK	Ma:	29 Sg 40- AK
Me:	9 Aq 56- PK	Ju:	28 Sg 54- AmK	Ve:	23 Ar 34- BK	Sa:	5 Cp 52- DK
Ra:	9 Ge 50- MK	Ke:	9 Sg 50	HL:	16 Vi 03	GL:	29 Sg 52

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So is everything bad due to the yoga? I am a positive soul and always try to see something positive in a negative situation. We shall discuss 2 charts, 1 with a very negative impact and other with a bit positive impact.

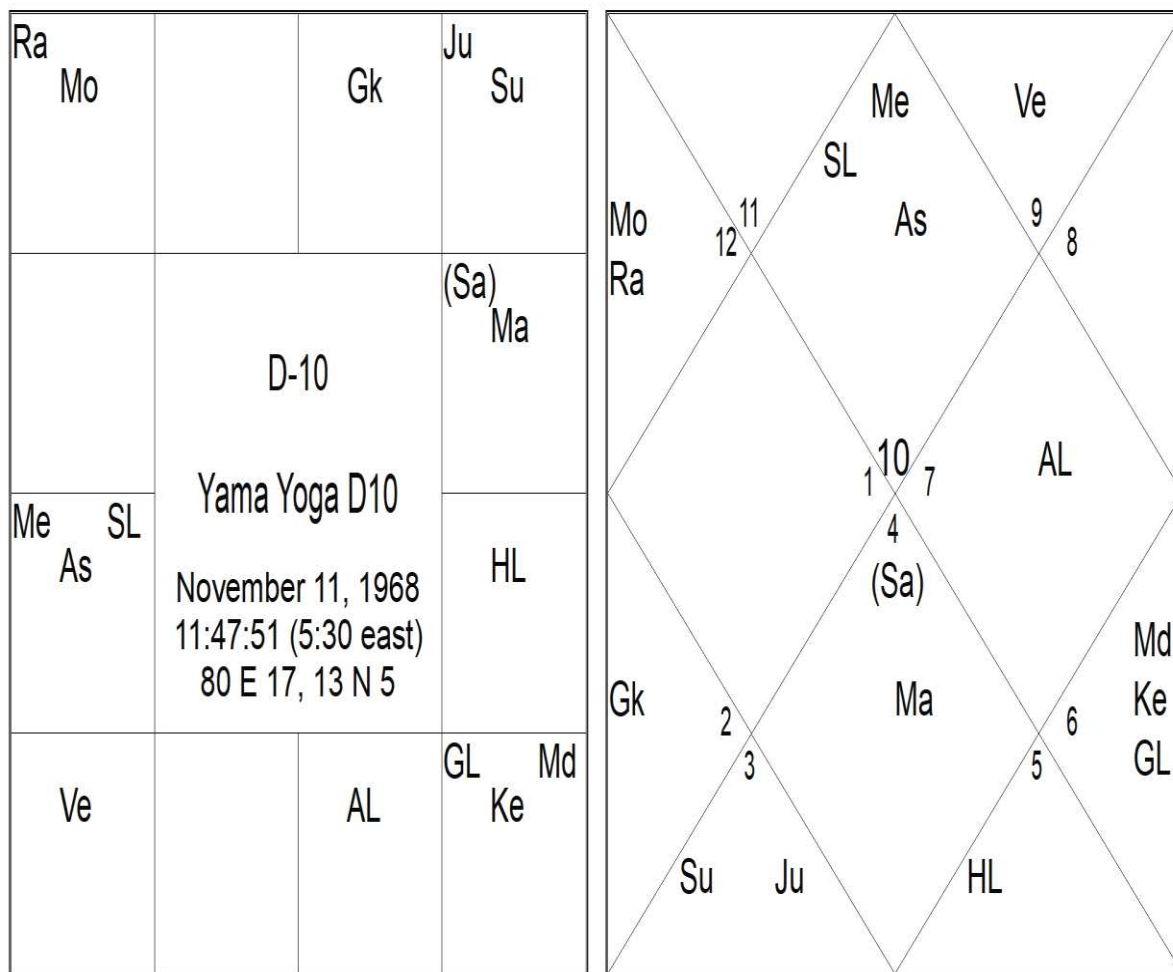
	Mo	HL	Ve Me
SL	Rasi YamaYoga Marriage August 2, 1980 15:42:00 (4:00 east) 55 E 16, 25 N 15		Ra AL Md Su Gk
Ke			GL Ju
	As		Sa Ma

Ke	10	9	As	7	6	Ma Sa
				GL		
	SL	11	8	5	Ju	
		2				
			HL			Gk Md Su Ra
12	1			3	4	
Mo				Me	Ve	

As:	27 Sc 34	Su:	16 Cn 45- MK	Mo:	3 Ar 20- PK	Ma:	19 Vi 39- AmK
Me:	27 Ge 24- AK	Ju:	18 Le 22- BK	Ve:	3 Ge 22- PiK	Sa:	0 Vi 38- DK
Ra:	26 Cn 58- GK	Ke:	26 Cp 58	HL:	12 Ta 09	GL:	5 Le 51

In this chart, we see Mars/Saturn in the 11th house and the 8th house having 2 rajas planets. The native was happily married but in Moon Dasha, she had an affair and in Moon/Mercury her husband came to know of it and was immediately separated. It is worth noting that Moon is 9L in 6H (out of luck and father's anger) and Venus is 7L in 8H too. Mercury is also AK and dispositor of Yama Yoga and aspected by the dura yoga. The Yama Yoga has brought great stress on the marriage and it is at the point of no return, however, the client has advised Shiva mantra as a remedy to save the relationship.

Now let us understand the positive use of this duryoga, a sharp Astrologer will always see an "Opportunity in adversity".



As: 29 Cp 59 Su: 15 Ge 16- AmK Mo: 18 Pi 30- DK Ma: 18 Cn 13- PiK
 Me: 18 Cp 41- MK Ju: 28 Ge 03- PK Ve: 21 Sg 55- GK Sa (R): 26 Cn 47- AK
 Ra: 18 Pi 56- BK Ke: 18 Vi 56 HL: 24 Le 04 GL: 10 Vi 47

As you see this is the Dasāamśa chart of career, there is a Yama Yoga in the 7th house of Business. I thought for a while and advised the native to pursue “Insurance” as a career and he is a veteran now! It is important to know that if Yama Yoga is giving money then he has to deal with the process of death, insurance is bough due to fear of death! Though there have been ups and downs yet the native is part of many prestigious clubs and has been a pioneer in the insurance world since a decade now! I hope you got the point that the same yoga can actually be used to give great results provided you know how to think

CHAPTER VII

Ayanamshas in Sidereal Astrology--Dieter Koch

https://www.astro.com/astrology/in_ayanamsha_e.htm

Western astrology mostly uses the *tropical* zodiac, in which 0° Aries is fixed at the vernal point. The vernal point is the point where the Sun is located at the spring equinox.

By contrast, *sidereal* astrology uses a sidereal zodiac whose initial point is defined relative to the fixed stars. Sidereal astrology has a western as well as an eastern tradition. The former claims to go back to the Babylonian and Hellenistic traditions, whereas the latter originates from the Indian tradition, which has become known as "Vedic" astrology in recent years. (Since Vedic spirituality does not have anything to do with astrology, this is actually a misnomer, and I shall henceforward call it "Indian astrology" or "sidereal astrology".)

Since the vernal point makes a slow motion relative to the fixed stars, namely the so-called precession of 1° in 71.6 years, the tropical and the sidereal zodiacs slowly drift apart. About 1500 - 2000 years ago, both zodiacs almost perfectly agreed with each other. However, in our time, the difference between them amounts to 20° and continues increasing.

Nowadays, sidereal ephemerides are derived from tropical ephemerides by subtracting a certain difference value from the tropical positions of the planets. This difference value is called *ayanamsha*. The Sanskrit term *ayanāṁśaḥ* is composed of the words *ayanam*, "course (of the Sun), half-year" and *āṁśaḥ*, "part", thus literally means "part of the course". It refers to the distance of a solstice from the initial point of the cardinal zodiac sign that is associated with it. This distance equals the distance of the vernal point from the sidereal Aries point.

Sidereal astrologers unfortunately disagree about where exactly in the sky the initial point of the sidereal zodiac should be located. There are numerous divergent ideas about it and, consequently, a considerable number of different ayanamshas. New ayanamshas are invented almost every year. Beginners in sidereal astrology are confronted with the difficult problem of deciding which ayanamsha to use, unless they choose to follow the recommendation of their teacher. Hindu astrologers and their western disciples mostly use the so-called Lahiri ayanamsha, whereas the western sidereal tradition mostly uses the Fagan/Bradley Ayanamsha.

On astro.com's web page "[Extended Chart Selection](#)", sidereal charts can be generated using the following ayanamshas:

* Fagan/Bradley Ayanamsha

Originally called the "*Hypsomatic ayanamsha*" by the Irish American astrologer Cyril Fagan (1896-1970), it was introduced in a book titled *Zodiacs Old and New* in 1950. Fagan placed the fixed star Spica at 29° Virgo based on his research into the origins of the exaltation degrees (*hypsomata*). The American astrologer Donald A. Bradley (1925-1974, aka Garth Allen) corrected the position of this star to about 29°06' Virgo in 1957 after he investigated hundreds of

Sidereal lunar and solar ingresses into the cardinal signs that preceded major mundane events such as volcanic eruptions and mining disasters. With this ayanamsha, which he dubbed the "*Synetic*" *vernal point* or *SVP*, the important stars Aldebaran and Antares are located at almost exactly 15° Taurus and Scorpio respectively.

The Fagan/Bradley zodiac is very close to the zodiac that was used by Babylonian astrologers in the Hellenistic period. Statistical examinations of astronomical cuneiform tablets by Peter Huber in 1958 have provided an ayanamsha that differs by less than an arc minute from the Fagan/Bradley ayanamsha. However, according to a more recent investigation by John P. Britton (2010), the difference could still amount to several arc minutes (see further below).

The Fagan/Bradley zodiac is the oldest sidereal zodiac.

C. Fagan & R.C. Firebrace, *A Primer of the Sidereal Zodiac*, London, 1961.

Cyril Fagan & Roy C. Firebrace, *Primer of Sidereal Astrology*, AFA, Tempe, AZ, 2008.

Cyril Fagan, *Zodiacs Old and New, A Probe Into Antiquity and What Was Found*, (Foreword by Donald A. Bradley), 2011 reprint.

Kenneth Bowser, *An Introduction to Western Sidereal Astrology*, AFA, Tempe, AZ, 2012

*** Lahiri Ayanamsha**

This is the ayanamsha mostly used in India, and it is the official ayanamsha used to determine the dates of Hindu religious festivals. It was introduced in 1955 by the Indian Calendar Reform Committee and named after its inventor, the astronomer Nirmala Chandra Lahiri. Since Indian religious calendars are defined by the ingresses of the Sun into sidereal zodiac signs, Hindu religious celebrations depend on the ayanamsha used in calendar-making. By introducing an official ayanamsha, the Indian government wanted to enforce that religious holidays fell on the same days in the whole country. However, the historical basis of this ayanamsha is problematic and many experts consider it wrong by several degrees.

Lahiri actually intended that the star Spica (in Sanskrit *Citrā*) should be fixed at 0° Libra. However the official definition of the Lahiri ayanamsha does not realise this idea accurately. This is explained by the fact that the traditional method of calculating ayanamshas does not take into account the proper motion of fixed stars and a small change in orientation of the ecliptic plane. For this reason, some astrologers have proposed an improved version of this ayanamsha, the so-called "True Chitra Paksha Ayanamsha". (see below)

Other Ayanamshas Tied to the Star Citrā/Spica

*** True Chitra Paksha Ayanamsha**

This ayanamsha is considered to be a correction of the Lahiri ayanamsha. The fixed star Spica (in Sanskrit *Citrā*) is always located exactly at 0° Libra.

*** Suryasiddhanta Chitra Ayanamsha**

The earliest clue that supports the view that Spica/Citra was used as a marker of 0° Libra is found in the ancient Indian astronomy text book Suryasiddhanta. It must be noted, however, that this work does not talk about ayanamsha, but only mentions the positions of some fixed stars in a sidereal zodiac. In its present form, the Suryasiddhanta was composed near the year 500 CE. Older versions of it are not extant, but are referred to in other texts.

The *Suryasiddhanta Chitra Ayanamsha* is defined in such a way that the star Spica was at 0° Libra in the year 499 CE if projected on the ecliptic in so-called polar projection. In polar projection, the projection line is not perpendicular to the ecliptic but is drawn through the celestial north pole and the star. Since the above-mentioned Spica-based ayanamshas (Lahiri und True Chitra) are projected on the ecliptic in a right angle, strictly speaking they cannot be justified on the basis of the Suryasiddhanta.

In addition, it must be noted that other star positions given in the Suryasiddhanta are not compatible with Spica at 0° Libra. For this reason, this ayanamsha should not be considered very reliable either.

*** Krishnamurti Ayanamsha**

The ayanamsha used by the astrologer K.S. Krishnamurti (1908-1972) is close to the Lahiri ayanamsha and the True Chitra Ayanamsha.

Ayanamshas Fixed at *Revati* (*zeta Piscium*) or the Galactic Centre

Ayanamshas oriented towards Revati (ζ Piscium) or the galactic centre are subsumed in one group because the resulting zodiac happens to be almost identical. Since ancient Indian astronomers were not aware of the galactic centre, this coincidence seems to be rather accidental. From a philosophical point of view, it probably makes a lot more sense to fix the sidereal zodiac at the galactic centre than at some random fixed star. Since all visible stars circle around the galactic centre, it could be called the "central star" of our galaxy. The galactic centre is also millions of times heavier than any star.

*** True Revati Ayanamsha and**

*** Suryasiddhanta Revati Ayanamsha**

According to the Suryasiddhanta, the star *Revati* (ζ *Piscium*) was located at 29°50' Pisces. Two different ayanamshas can be derived from this information. With the *True Revati Ayanamsha*, the star is assumed at this ecliptic position in rectangular projection. With the *Suryasiddhanta Revati Ayanamsha*, on the other hand, the zodiac is defined in such a way that Revati had the same position in *polar ecliptic projection* in the year 499 CE. The latter seems to be more appropriate because the Suryasiddhanta uses polar projection. However, it must be noted that the position of Revati as given in the Suryasiddhanta is incompatible with the positions of Spica and other stars as given in the same work. Unfortunately, the star positions of the Suryasiddhanta do not allow us to determine the underlying ayanamsha.

*** Usha & Shashi Ayanamsha**

This ayanamsha is named after two authors called Usha and Shashi. It has the star *Revati* (ζ *Piscium*) close to 0° Aries ($29^\circ 50'$ Pisces) and the galactic centre in the middle of the lunar mansion Mula ("root, origin"), which might have been at the beginning of the nakshatra circle in very ancient times.

The galactic centre is a massive black hole in the centre of the Milky Way. Our Sun and all visible stars circle around it.

Usha and Shashi, *Hindu Astrological Calculations*, 1978 (Sagar Publications, New Delhi).

*** Dhruva Galactic Center Middle Mula Ayanamsha (Ernst Wilhelm)**

This ayanamsha was introduced in 2006 by the American astrologer Ernst Wilhelm. The galactic centre is projected on the ecliptic in polar projection, i.e. along a great circle that passes through the celestial north pole (in Sanskrit *dhruva*) and the galactic centre. The point at which this great circle cuts the ecliptic is defined as the middle of the nakshatra Mula.

This ayanamsha is very close to the *Usha-Shashi ayanamsha* and the *Revati ayanamshas*. With all of them, the star Revati (ζ *Piscium*) is near the sidereal position $29^\circ 50'$ Pisces.

This ayanamsha is a little less stable than the other ayanamshas. Since polar projection is used, it is a little bit influenced by general precession. However, polar projection was actually the method used by the *Suryasiddhanta*.

It must be noted that Wilhelm uses this ayanamsha only for the definition of the nakshatra circle not for the zodiac, because he uses the tropical zodiac combined with sidereal nakshatras.

*** Sassanian Ayanamsha**

This is an Indo-Persian ayanamsha that has the star Revati near $29^\circ 50'$ Pisces.

*** Hipparchus Ayanamsha**

This ayanamsha is based on a fact noted by the historian Raymond Mercier, namely that if the star positions of the Greek astronomer Hipparchus are used, "not only does Spica set simultaneously with the rising of the origin of the sidereal ecliptic, but we also have then the rising of α , β Aries and ζ Pisc" (i.e. the stars of Aries and Revati).

Raymond Mercier, *Studies on the Transmission of Medieval Mathematical Astronomy*, IIb, p. 35f.

*** Galactic Centre = 0° Sagittarius**

This ayanamsha has the galactic centre at 0° Sagittarius and at the beginning of the nakshatra Mula.

*** Cochrane Ayanamsha: Galaktic Centre = 0° Capricorn**

This ayanamsha was proposed by Davind Cochrane in 2017. In his opinion, the Galactic Centre should be assumed at 0° Capricorn.

*** Galactic Centre in the Golden Section Scorpio/Aquarius (Rafael Gil Brand)**

This ayanamsha, which is close to the Raman ayanamsha, was proposed by the German-Spanish astrologer Rafael Gil Brand (1959-). Gil Brand places the galactic centre at the golden section between 0° Scorpion and 0° Aquarius. The axis between 0° Leo and 0° Aquarius is the axis of the astrological ruler system.

Rafael Gil Brand, *Himmlische Matrix. Die Bedeutung der Würden in der Astrologie*, Mössingen (Chiron), 2014;

Raman Ayanamsha and Other Indian Ayanamshas

*** B.V. Raman Ayanamsha**

This ayanamsha was used by the great Indian astrologer Bangalore Venkata Raman (1912-1998). It is based on a statement by the medieval astronomer Bhaskara II (1184-1185), who assumed an ayanamsha of 11° in the year 1183 (according to Information given by Chandra Hari).

Although this ayanamsha is very close to the galactic ayanamsha of Gil Brand, Raman apparently did not think of the possibility to define the zodiac using the galactic centre.

According to: [Chandra Hari](#), "[Ayanāṁśa](#)", unfortunately without indication of source.

*** Shri Yukteshwar Ayanamsha**

This ayanamsha is named after Swami Shri Yukteshwar Giri (1855-1936). We have taken over its definition from Graham Dawson. However, the definition given by Yukteshwar himself in the introduction of his work *The Holy Science* cannot be reconciled with it. According to his "astronomical reference", the ayanamsha on the spring equinox 1893 was 20°54'36" (1894 according to the revised edition of 1977). At the same time he believed that this was the distance of the spring equinox from the star Revati, which he put at the initial point of Aries. Unfortunately, this is wrong, because on that date Revati was actually 18°23' away from the vernal point. The error is explained from the fact that Yukteshwar used the zero ayanamsha year 499 CE and an inaccurate Suryasiddhantic precession rate of $360^\circ/24'000 \text{ years} = 54 \text{ arcsec/year}$.

Since Yukteshwar's precession rate is wrong by 4" per year or 6'40" per century, astro.com cannot offer a correct ayanamsha according to Shri Yukteshwar.

Unfortunately, the Yukteshwar ayanamsha, as implemented in the Swiss Ephemeris, does not agree with any information given by Yukteshwar himself. And unfortunately, its ultimate origin is unknown to us.

Although this ayanamsha differs by only a few arc seconds from the galactic ayanamsha of Gil Brand, Yukteshwar obviously did not intend to define the zodiac using the galactic centre. He actually intended a Revati-oriented ayanamsha, but committed the above-mentioned errors in his calculation.

Swami Sri Yukteswar, *The Holy Science*, 1920 (1949, 1957 and 1977, partly revised), Yogoda Satsanga Society of India.

Also see the paragraphs further above on ayanamshas that are oriented towards the star Revati.

*** True Pushya Ayanamsha**

This ayanamsha was proposed by the Indian astrologer P.V.R. Narasimha Rao, the author of the astrological software Jagannatha Hora. He argues that the human existence has its root in the heart, which corresponds to the sign of Cancer. For this reason he chooses the star *Pushya* (δ *Canceri*, *Asellus Australis*) as the anchor star of the zodiac. According to ancient texts this star is located at 16° Cancer.

[P.V.R. Narasimha Rao, "Introducing Pushya-paksha Ayanamsa" \(2013\).](#)

*** Bhasin Ayanamsha**

This ayanamsha was used by the Indian astrologer J.N. Bhasin (1908-1983).

*** "Vedic Ayanamsha" according to Sunil Sheoran**

This ayanamsha is derived from ancient Indian time cycles and astronomical information given in the Mahabharata. Its author, Mr. Sunil Sheoran, therefore calls this ayanamsha "Vedic".

Essential in Sheoran's argumentation is the assumption that the two Mahabharatan solar eclipses that were observed from Kurukshetra and Dvaraka were 18 years apart, not 36 years as is taught by tradition and the Mahabharata itself. Also essential to Sheoran's theory is his assumption that the traditional lengths of the yugas are too high and that in reality a period of four yugas (caturyuga/mahāyuga) should be 120 years rather than 12.000 divine years or 4.320.000 human years. From the mentioned eclipse pair and historical considerations, he derives that the Mahabharata war must have taken place in the year 827 BCE. Then he dates the beginning of the last Manvantara on the winter solstice 4174 BCE. This is Sheoran's ayanamsha zero date, to which he assigns the ayanamsha value -60°.

Moreover it must be mentioned that in Sheoran's opinion the nakshatra circle does not begin at the initial point of the zodiac, but that 0° Aries corresponds to 3°20' in Ashvini.

Unfortunately, there are serious problems at least in Sheoran linguistic argumentation. As to the time distance between the two eclipses, the Mahabharata itself states: *ṣaṭtrimśe varṣe*, MBh 16.1.1 and 16.2.2. The correct translation of this expression is "in the 36th year", whereas Sheoran mistakenly attempts to read it as "3 x 6 = 18 years". In addition, in texts to do with the durations of the yugas Sheoran reads *sahasrāṇi* as "10" instead of "1000" and *śatāni* as "1" instead of "100". Unfortunately, Sanskrit dictionaries and grammar do not allow such translations. Sunil Sheoran, "The Science of Time and Timeline of World History", 2017.

Babylonian Ayanamshas and Ayanamshas Fixed at the Star *Mula* (*lambda Scorpionis*)

*** Fagan-Bradley-Ayanamsha**

See further above.

*** Babylonian Ayanamsha (P. Huber)**

This ayanamsha was calculated in 1958 by Peter Huber, a Swiss expert in Babylonian mathematics and astronomy, based on a statistical investigation of cuneiform astronomical tablets. It differs from the Fagan/Bradley ayanamsha by less than an arc minute. Its uncertainty is given as ± 20 arcmin.

P. Huber, "Über den Nullpunkt der babylonischen Ekliptik", in: *Centaurus* 1958, 5, p. 192-208.

*** Babylonian Ayanamsha (J. P. Britton)**

This ayanamsha was calculated in 2010 by the American astronomy historian John P. Britton based on a statistical investigation of cuneiform astronomical tablets. It is an attempt to improve P. Huber's work. It differs from the Fagan/Bradley ayanamsha by 7 arc minutes. Britton gives an uncertainty of $\pm 0.09^\circ$ ($\approx 5'24''$). John P. Britton, "Studies in Babylonian lunar theory: part III. The introduction of the uniform zodiac", in *Arch. Hist. Exact. Sci.* (2010)64:617-663, p. 630.

*** Vettius Valens Ayanamsha**

The ayanamsha used by Greek astrologers in late antiquity does not have a clear-cut definition. However, from extant charts it is known that the ayanamsha was about -3° in the year 150 CE. The Vettius Valens ayanamsha was derived from the Hellenistic astrologer Vettius Valens' (2nd century CE) lunar positions, according to the following publication: James H. Holden, "The Classical Zodiac", in: *AFA Journal of Research*, vol. 7, no. 2 1995, p. 12.

*** True Mula Ayanamsha (K. Chandra Hari)**

With this ayanamsha, the star *Mula* (λ *Scorpionis*) is assumed at 0° Sagittarius.

The Indian astrologer Chandra Hari is of the opinion that the lunar mansion Mula corresponds to the Muladhara Chakra. He refers to the doctrine of the *Kalapurussha* which assigns the 12 zodiac signs to parts of the human body. The initial point of Aries is considered to correspond to the crown and Pisces to the feet of the cosmic human being. In addition, Chandra Hari notes that

Mula has the advantage to be located near the galactic centre and to have "no proper motion". This ayanamsha is very close to the Fagan/Bradley ayanamsha. Chandra Hari believes it defines the original Babylonian zodiac.

(In reality, however, the star Mula (λ Scorpionis) has a small proper motion, too. As has been stated, the position of the galactic centre was not known to the ancient peoples. However, they were aware of the fact that the Milky Way crossed the ecliptic in this region of the sky.)K.

Chandra Hari, "On the Origin of Siderial Zodiac and Astronomy", in: Indian Journal of History of Science, 33(4) 1998. [Chandra Hari](#),

"Ayanāṁśa" <http://www.indiadvine.org/content/topic/1229109-true-ayanamsa-views-of-chandra-hari/P.V.R. Narasimha Rao>, "Brief Account of Chandra Hari Ayanamsa - Rationale of Zodiac".

Ayanamshas Oriented towards the Galactic-Ecliptic Node

A few astrologers have started to fix a sidereal-like zodiac at the "galactic nodes", i.e. at the intersection points between the ecliptic and the galactic equator, which roughly corresponds to the centre line of the visible Milky Way. This kind of solution as well as ayanamshas oriented towards the galactic centre are obviously more convincing from a philosophical point of view, because the galaxy is the greater whole, within which our Sun and all visible stars move and exist. In R. Mardyks' view, this kind of ayanamsha or zodiac is not sidereal, but galactic. Nevertheless, it is as "fixed" as a sidereal zodiac.

*** Skydrām Ayanamsha (R. Mardyks) also known as Galactic Alignment Ayanamsha**

This ayanamsha was proposed in 1991 by the American astrologer Raymond Mardyks. It had the value 30° on the autumn equinox 1998. Consequently, the node (intersection point) of the galactic equator with the ecliptic was very close to sidereal 0° Sagittarius on the same date, and there was an interesting "galactic alignment": The autumnal equinoctial point was conjunct the north galactic pole and the solstices were conjunct the galactic nodes. A similar alignment occurs four times in a full precessional cycle. In Mardyks' view, this galactically aligned zodiac and ayanamsha opens astrology to higher "galactic" dimensions which are also considered in Maya astrology.

This ayanamsha or zodiac therefore has a "tropical" component. Mardyks calls it a "hybrid fixed-tropical, galactic zodiac". In astrological practice, Mardyks uses this galactic zodiac combined with the tropical zodiac along with the stars that compose the constellations.

Mardyks' calculation is partially based on the galactic coordinate system that was defined by the International Astronomical Union in 1958. Raymond Mardyks, "When Stars Touch the Earth", in: *The Mountain Astrologer* Aug./Sept. 1991, pp. 1-4 and 47-48.

*** Galactic Equator IAU 1958**

This is a variation of Mardyks' *Skydram* or "*Galactic Alignment*" *ayanamsha*, where the galactic equator cuts the ecliptic at exactly 0° Sagittarius. This *ayanamsha* differs from the *Skydram* *ayanamsha* by only 19 arc seconds.

*** Galactic Equator at 0° Sagittarius**

The last two *ayanamshas* are based on a slightly outdated position of the galactic pole that was determined in 1958. According to more recent observations and calculations from the year 2010, the galactic node with the ecliptic shifts by 3'11", and the "Galactic Alignment" is preponed to 1994. The galactic node is fixed exactly at sidereal 0° Sagittarius. Mardyks still gives preference to the older galactic pole and plane, which are still used in astronomy as the standard galactic coordinate system. Liu/Zhu/Zhang, "*Reconsidering the galactic coordinate system*", *Astronomy & Astrophysics* No. AA2010, Oct. 2010, p. 8.

*** Galactic Equator (Fiorenza)**

This *ayanamsha*, which is also based on the galactic equator, was introduced in 2001 by Nick Anthony Fiorenza. According to him, 1 Jan. 2000 should be taken as the date of the alignment of the solstitial points with the galactic nodes. He assumes an *ayanamsha* value of exactly 25° on this date. Thus, the vernal point fell on exactly 5° Pisces. Nick Anthony Fiorenza, "The Star Chart. Sidereal Astrology and the Fixed Stars" (2001) <https://www.lunarplanner.com/siderealastrology.html>

*** Ardra Galactic Plane Ayanamsha**

(= *Galactic equator cuts ecliptic in the middle of Mula and the beginning of Ardra*) With this *ayanamsha*, the galactic equator cuts the ecliptic exactly in the middle of the nakshatra Mula. This means that the Milky Way passes through the middle of this lunar mansion. Here again, it is interesting that the Sanskrit word *mūlam* means "root, origin", and it seems that the circle of the lunar mansions originally began with this nakshatra. On the opposite side, the galactic equator cuts the ecliptic exactly at the beginning of the nakshatra *Ārdrā* ("the moist, green, succulent one", feminine).

This *ayanamsha* was introduced by the American astrologer Ernst Wilhelm in 2004. He used a calculation of the galactic node by D. Koch from the year 2001, which had a small error of 2 arc seconds. The current implementation of this *ayanamsha* is based on a new position of the Galactic pole found by Chinese astronomers in 2010. Liu/Zhu/Zhang, "*Reconsidering the galactic coordinate system*", *Astronomy & Astrophysics* No. AA2010, Oct. 2010, p. 8.

Esoteric Ayanamshas

*** R. DeLuce Ayanamsha**

This *ayanamsha* was proposed by the American astrologer Robert DeLuce (1877-1964). It is fixed at the birth of Jesus, theoretically on 1 January 1 AD. However, DeLuce de facto used an *ayanamsha* of 26°24'47" in the year 1900, which corresponds to 4 June 1 BC as zero *ayanamsha* date. This error is explained by the fact that the *ayanamsha* was defined using the older precession theory of Newcomb.

DeLuce believes that this ayanamsha was also used in ancient India. He draws this conclusion from the fact that the important ancient Indian astrologer Varahamihira, who assumed the solstices on the ingresses of the Sun into sidereal Cancer and Capricorn, allegedly lived in the 1st century BC. This dating of Varahamihira has recently become popular under the influence of Hindu nationalist ideology (Hindutva). However, historically, it cannot be maintained. Varahamihira lived and wrote in the 6th century AD. Robert DeLuce, *Constellational Astrology According to the Hindu System*, Los Angeles, 1963, p. 5.

*** Djwhal Khul Ayanamsha**

This ayanamsha is based on the assumption that the Age of Aquarius will begin in the year 2117. This assumption is maintained by a theosophical society called *Ageless Wisdom*, and bases itself on a channelled message given in 1940 by a certain spiritual master called *Djwhal Khul*.

On 7 July 2020, Clifford Ribaud sent us additional information in a mail to Alois Treindl: "Also, I know the "real" source of the 2117 date for the DK (= Djwhal Khul) Ayanamsa and the original provenance of it. It was not Lindsay or Robbins or the journal of Esoteric Psychology. My friend Keith Bailey, inherited a whole bunch of papers from Marion Walter's who was one of the members of the "DINA" group discussed in Alice Bailey's books. DK answered a question from Roberto Assagioli and in the answer he mentioned that "he would suggest the start of the Aquarian Age was 177 years from the date of writing." A copy of that letter was given to Robbins and then at some point he mentioned it in Journal of Esoteric Psychology." [Philipp Lindsay, "The Beginning of the Age of Aquarius: 2,117 A.D."](#).

Ayanamshas derived from the Suryasiddhanta and Aryabhata

*** Aryabhata Equinox 499 and**

*** Aryabhata Mean Sun 499**

The ancient Indian astronomer Aryabhata (476-550) states that from the beginning of the Kaliyuga (Kali Age) in 3102 BCE until the spring equinox 499 CE (Aryabhata's own 23rd year of life) exactly 3600 years have passed. In addition, he assumes the spring equinox at the initial point of Aries. From this information, two possible ayanamshas can be derived. Either the zero point of the zodiac is assumed at the position of the equinoctial point on the spring equinox 499 CE, or otherwise at the position of the mean Sun exactly 3600 sidereal years after the beginning of the Kaliyuga.

*** Suryasiddhanta Equinox 499 und**

*** Suryasiddhanta Mean Sun 499**

These ayanamshas are calculated using the same methods as the two Aryabhata ayanamshas above, however using the year length of the Suryasiddhanta.

*** Aryabhata 522**

According to Govindasvamin (850 n. Chr.), Aryabhata and his disciples taught that the vernal point was at the beginning of sidereal Aries in the year 522 AD (= Shaka 444). This tradition

probably goes back to an erroneous interpretation of Aryabhata's above-mentioned statement that he was 23 years old when 3600 had elapsed after the beginning of the Kaliyuga.

D. Pingree, "Precession and Trepidation in Indian Astronomy", in *JHA* iii (1972), pp. 28f.

Astronomical Ayanamshas

* **J2000**,

* **J1900**, and

* **B1950**

These ayanamshas are not used in astrology. In fact, they are not ayanamshas at all, but astronomical sidereal coordinate systems, where the tropical ecliptic of the beginning of the year 2000, 1900, or 1950 is defined as a sidereal reference frame.

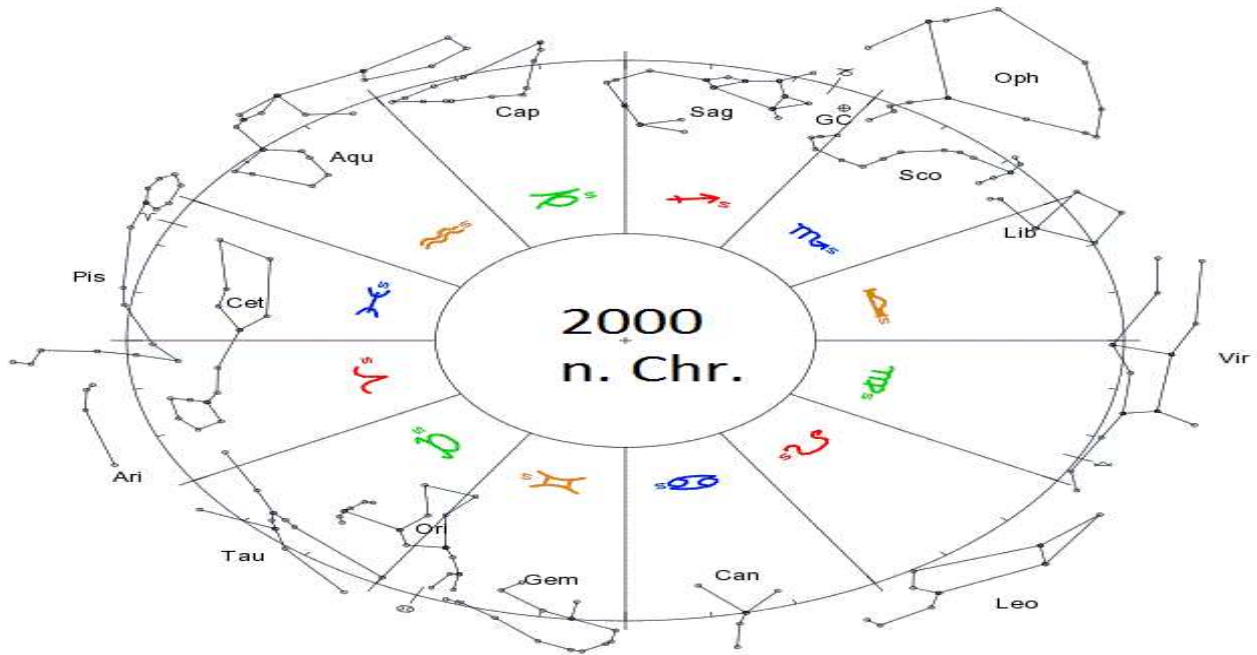
Theoretical Considerations

The Proper Motion of the Stars

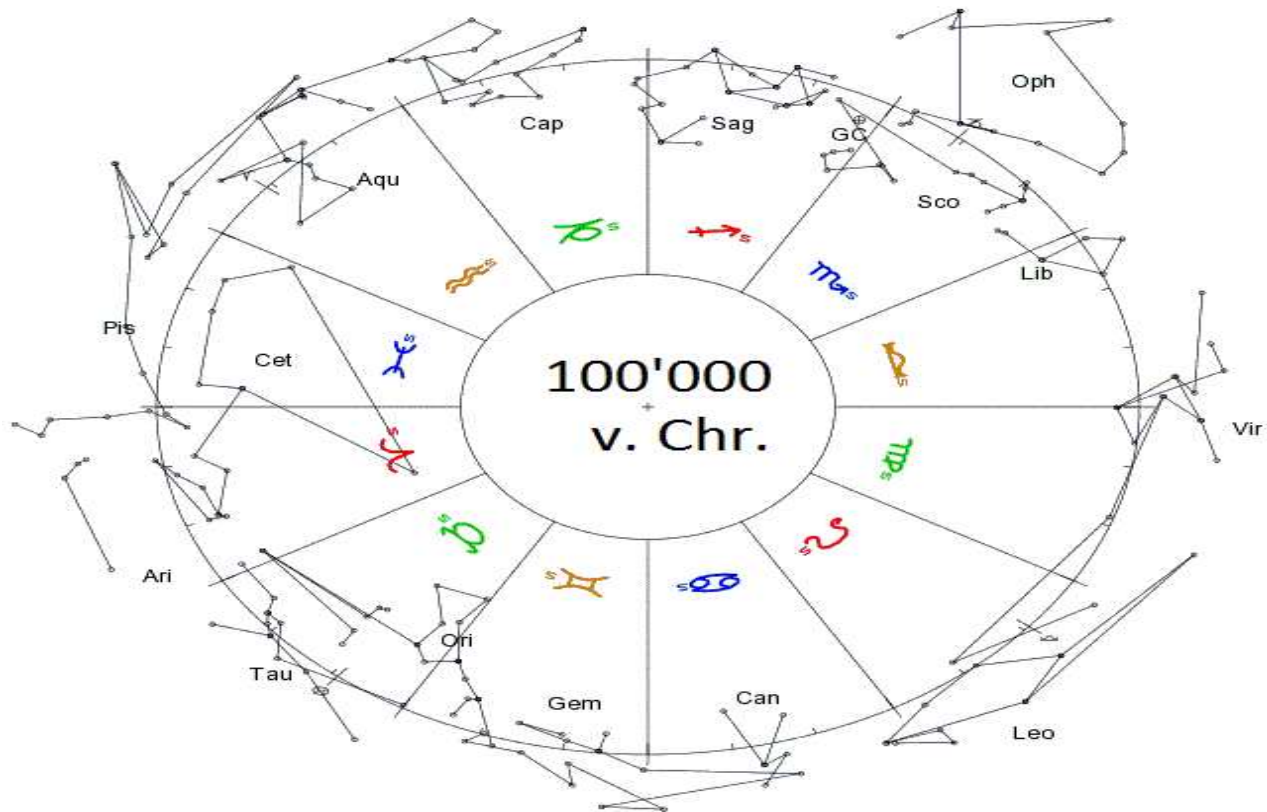
Ayanamshas are usually defined using the positions of certain fixed stars. The following fixed stars played an important role in the history of the zodiac:

- Aldebaran and Antares at 15° Taurus and 15° Scorpio (Babylonian, Fagan/Bradley);
- Citrā/Spica at 0° Libra (Lahiri);
- Revatī/zeta Piscium at $29^\circ 50'$ Pisces (Sūryasiddhānta).

Unfortunately, nobody can tell why any of these stars should be so important that it could be used as an anchor point for the zodiac. In addition, all these solutions are unattractive in that the fixed stars actually are not fixed forever, but have a small proper motion which over a long period of time such as several millennia, can result in a considerable change in position. While it is possible to tie the zodiac to the star Spica in a way that it remains at 0° Libra for all times, all other stars would change their positions relative to Spica and relative to this zodiac and would not be fixed at all. The appearance of the sky changes over long periods of time. In 100'000 years, the constellation will look very different from now, and the nakshatras (lunar mansions) will get confused. For this reason, a zodiac defined by positions of stars is unfortunately not able to provide an everlasting reference frame.



Constellations of the zodiac in the year 2000



Constellations of the zodiac around the year 100'000 BC. If one were to travel back to that time, one could not easily recognise any of the constellations except Orion.

Incidentally, this phenomenon not only challenges current definitions of ayanamsha, which anchor the zodiac at some fixed star, but also obviously proves that the zodiacal constellations either have no reality and are mere imagination or otherwise that they are a transient and perishable thing. In addition, it is obvious that the astrological zodiac of 12 equal signs with all its wonderful internal logic and symmetry, if it is real at all and an everlasting archetype of the cycles of life, cannot derive its effectiveness from a random distribution of unrelated fixed stars, but must be based on something more stable and more fundamental.

Could the Galactic Centre Serve as a Point of Reference?

For such or also other reasons, some astrologers (Raymond Mardyks, Ernst Wilhelm, Rafael Gil Brand, Nick Anthony Fiorenza) have tried to redefine the sidereal zodiac using either the galactic centre or the node of the galactic equator with the ecliptic. It is obvious that this kind of solution, which would not depend on the position of a single star anymore, could provide a philosophically meaningful and very stable definition of the zodiac. Fixed stars would be allowed to change their positions over very long periods of time, but the zodiac could still be considered fixed and "sidereal".

Disregarding historical considerations for a moment, it would be philosophically convincing to define the sidereal zodiac relative to the galactic centre, around which our Sun and all visible stars circle. E.g., the beginning of a zodiac sign could be assumed near the galactic centre. If the resulting zodiac should be as close as possible to traditional sidereal zodiacs, then the galactic centre could be assumed at 0° Sagittarius. Consequently, the galactic centre would fall at the beginning of the lunar mansion Mūla. Interestingly, the Sanskrit word *mūlam* means "root, origin". The preceding lunar mansion is called Jyēṣṭhā, "the oldest one" (feminine). It seems that the beginning and end of the Indian nakshatra circle was originally between Jyēṣṭhā, "the oldest one", and Mūla, "the origin". Assuming the galactic centre here seems to make sense. However, the resulting zodiac would deviate from traditional zodiacs such as the Lahiri or the Fagan/Bradley zodiac by several degrees.(1)

Also to be mentioned in this context is the fact that ayanamshas that are fixed at the star Revatī have the galactic centre almost exactly in the middle of the "root" nakshatra Mūla, e.g. the *Usha & Shashi ayanamsha*. Consequently, Ernst Wilhelm's *Dhruva Galactic Center Middle Mula Ayanamsha*, which has the galactic centre at the middle of Mula, also has the star Revatī (♈ Piscium) almost exactly at the position it has in the *Sūryasiddhānta*, namely 10 arc minutes before the beginning of Aries. Thus this ayanamsha is very close to the ayanamshas that are fixed at the star Revati. Although these solutions differ from Lahiri and Fagan/Bradley by several degrees(3), they can claim to be in agreement with an ancient Indian astronomical tradition.

Another ayanamsha that is fixed at the galactic centre was proposed by the German-Spanish astrologer Rafael Gil Brand. Gil Brand assumes the galactic centre at the golden section between 0° Scorpio and 0° Aquarius. He finds this convincing because 0° Aquarius and the opposition

point 0° Leo form the axis of symmetry of the sign rulers.(2) Although the resulting zodiac differs from the Lahiri zodiac by more than a degree, it comes very close to the ayanamsha of the important Indian astrologer Raman and also very close to the ayanamsha named after Shri Yukteshwar.(4)

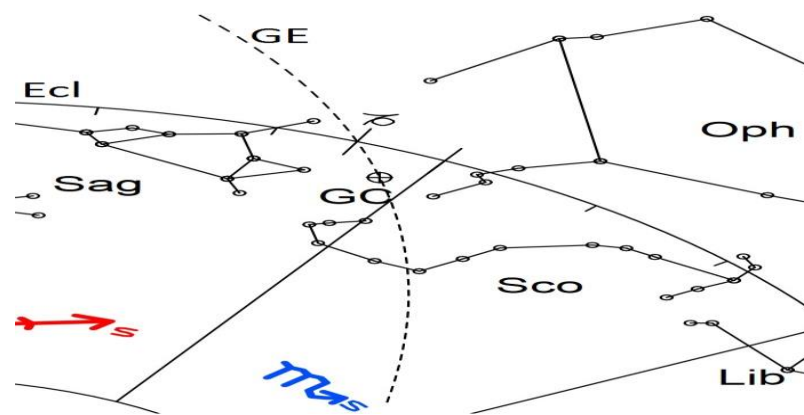
To sum up, it seems that even if one agrees that the galactic centre should play an important role in the definition of the sidereal zodiac, nevertheless several different solutions remain possible.

Since the Sun moves about the galactic centre, the galactic centre makes a small apparent motion, too, comparable to the fixed stars. If one wanted a really fixed reference point, then one would have to fix the zodiac at the so-called *International Celestial Reference System* (ICRS) or the extragalactic radiation sources at which it is anchored. Nevertheless, the centre of our galaxy is certainly a lot more convincing as a reference point than some random fixed star such as Spica/Citra or Revati.

Could the Galactic Node Serve as a Point of Reference?

From a historical point of view, however, it must be noted that the galactic centre was discovered only in modern times and therefore certainly did not play any role, when the sidereal zodiac was first defined. However, it is quite possible that the *galactic node*, i.e. *the intersection point between the galactic equator (or the Milky Way) and the ecliptic* was the point of reference. This intersection point, which is located only a few degrees from the galactic centre, could again be assumed at the beginning of Sagittarius or the nakshatra Mula. This solution (or actually a variation on it) was apparently first proposed in 1991 by the American astrologer Raymond Mardyks.(5) While this definition again deviates from traditional ayanamshas by several degrees,(6) it obviously has the advantage that it shares the aesthetics of the tropical zodiac, which is defined by the intersection of great circles, too. A bit unaesthetic remains the fact that its beginning is not defined as sidereal Aries, but sidereal Sagittarius.

Incidentally, this solution could solve the problem of the Age of Aquarius, whose beginning is mostly assumed in our time, whereas with all other approaches, it would only occur in several centuries. If the galactic node is assumed exactly at 0° Sagittarius, then the New Age began in 1994.(7)



Galactic alignment of the Earth, the Sun, and the Milky Way on 1 August 1994: The galactic

equator (GE) cuts the ecliptic (Ecl) exactly in the winter solstice point (0° Capricorn). The galactic centre (GC) is located a few degrees from this point south of the ecliptic.

If one prefers a solution closer to traditional ayanamshas, one could assume the galactic node in the *middle* of the nakshatra Mula. Then the Milky way passes the middle of the "root" nakshatra Mula, which is quite aesthetic. With this solution the zero point of the zodiac would be near the zero point of the Lahiri zodiac.(8) However, the Age of Aquarius would then occur only in a few centuries.

Also relevant may be the question of whether this reference system is really fixed. In reality, it is subject to small fluctuations, too. Since it is based on the node of the galactic equator with the *ecliptic* (i.e. with the orbital plane of the Earth around the Sun), therefore the position of this node is influenced by small fluctuations in the orientation of the ecliptic. These fluctuations are caused by the gravitational influence of the planets (so-called planetary precession). Consequently, the galactic node changes its position in the course of millennia by several arc minutes, however oscillates around some a mean position. Nevertheless, it is certainly a lot more convincing as a point of reference for the sidereal zodiac than some random fixed star.

Unfortunately, there are some problems with the definition of the galactic equator, too. It is defined in such a way that both the Sun and the galactic centre are in its plane and that it also approximates the mean plane of the Milky Way. The galactic coordinate system, which was defined by the *International Astronomical Union* in the year 1958, only very roughly fulfils this definition. Today, the position of the galactic centre is known with much higher accuracy than it was in 1958. It has been found that it does not lie exactly in the plane of the galactic coordinate system, as it should, but about 4 arc minutes south of it. For this reason, we use a slightly corrected galactic equator for two of the ayanamshas listed above "Galactic equator at 0° Sagittarius" and "Ardra Galactic Plane Ayanamsha"). This correction is based on a paper by Chinese scientists from the year 2010. However, another small correction may be required in the future.(9)

Another point we should be aware of is the fact that alternative definitions of the galactic plane could be thought of. The plane of the galactic equator described above passes through the Sun and the galactic centre and approximates the plane of the Milky Way as closely as possible. However, it is not identical to the true plane of the Milky way. Since the current position of the Sun is not exactly in the plane of our galaxy, but a bit above it, therefore we actually look a bit down on the plane of the Milky Way. Consequently, the galactic centre has an apparent position of 8.2 arc minutes below the great circle that is drawn by the plane of the galaxy. The node of this plane with the ecliptic is about 9.5 arc minutes away from the node of the galactic equator.(10) The question arises which of the two planes should be astrologically relevant. The galactic equator or the true plane of the galaxy?

The true plane of the galaxy is certainly more fundamental and more stable than the galactic equator. The galactic equator is only an approximation of it. Since the Sun is located exactly in its plane by definition, however in its orbit around the galactic centre moves above and below the fundamental galactic plane, it follows that the galactic equator will change its inclination against the galactic plane over time, i.e. it will execute an oscillating tilting movement. The nodal axis of

this tilting movement is exactly 90° from the galactic centre. In addition, since the Sun also moves around the galactic centre and the galactic centre makes a corresponding apparent motion, too, the nodal axis of the tilting movement will also wander around the galactic centre in the course of more than 200 million years. These motions are extremely small and will become significant only over millions of years, however it is a fact that the galactic equator is not a fixed frame of reference. By contrast, the true galactic plane is extremely stable. As has been stated, the difference between the two planes is small, and their nodes with the ecliptic are only about 9.5 arc min from each other. The galactic equator passed the ecliptic at the winter solstitial point in 1994, however the true galactic plane did so only in the year 2005 or 2006.

It is likely that some astrologers would prefer an ayanamsha based on the true galactic plane. At the moment, however, we have not implemented such ayanamshas yet. While a rough calculation could be done already, astronomical data available today are still not accurate enough in order to calculate such ayanamshas with high precision.

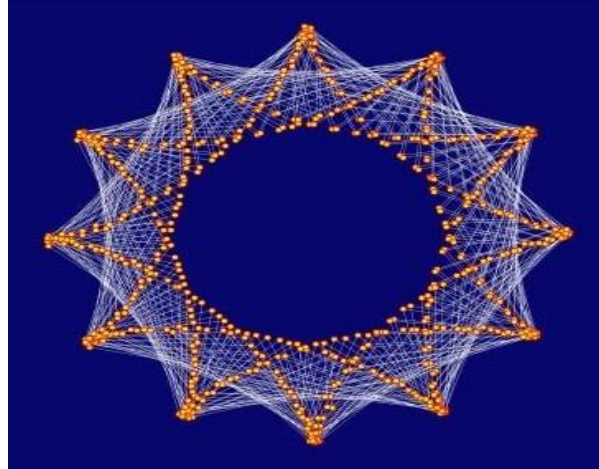
Another possible galactic plane of reference is given by the motion of the Sun around the galactic centre, i.e. by the current apparent proper motion of the galactic centre. This plane has a completely different orientation and is subject to enormous fluctuations over a period of millions of years. These fluctuations are caused by the fact that the Sun during its revolution around the galactic centre several time crosses the galactic plane and moves up and down, thereby changing its direction of motion. Currently this plane "orbital plane" of the Sun cuts the ecliptic in tropical Leo and Aquarius or in sidereal Cancer and Capricorn.(11) This plane is considerably less stable than the galactic equator and the true plane of the galaxy.

The Andromeda Galaxy as a reference point?

In October 2017, *Jonathan Dunn* pointed out to me the possibility to define the initial point of the zodiac by the Andromeda Galaxy. The Andromeda Galaxy is the largest galaxy close to our Milky Way. It moves at more than 100 km per second towards our galaxy and will unite with it in about 4.5 billion years. In this sense, it is a kind of partner galaxy of the Milky Way and will play a major role in its destiny. Should it therefore be chosen as a reference point for the sidereal zodiac? With an ecliptical latitude of 33°N , the Andromeda galaxy is far away from the zodiac. However, if one takes its ecliptical longitude as the initial point of the zodiac, then surprisingly an ayanamsha results that lies within the scope of common ayanamshas, deviating from the DeLuce and Djwhal Khul ayanamshas only by a few arc minutes. It seems, however, that neither DeLuce nor Djwhal Khul were aware of this fact, because they do not mention the Andromeda galaxy at all.

Definition of the zodiac by planetary resonances?

The German civil engineer *Hartmut Warm*, who as a free researcher has conducted very extensive studies on the subject of "Sphere Harmony", in his book "[Signature of the Celestial Spheres](#)" (12) mentions a resonance relationship between Saturn, Jupiter and Neptune, which can be represented graphically as a star with twelve teeth (see illustration).



Saturn-centric position of Neptune with heliocentric conjunctions of Jupiter and Neptune over a period of 8948 years, according to Hartmut Warm, "Signature of the Celestial Spheres" (2004, German version, p. 265 and Tafel 8).

The star graphic, which evokes associations with the twelve-part zodiac, can be generated as follows: First calculate the points in time at which Jupiter and Neptune heliocentrically form a conjunction, then for each of these points in time draw the saturn-centric position of Neptune in ecliptical longitude into a circle. The distance of the Neptune dot from the center of the graphic must be chosen proportional to the distance of Neptune from Saturn. The graphic was generated by Warm based to conjunctions over a period of 8950 years.

The question arises as to whether this star figure generated by resonances of planetary orbits could define a sidereal zodiac. Based on the Nasa Ephemeris DE431 and with the support of the Zurich mathematician Hans Walter Buff, I calculated the ayanamshas of this resonance figure as follows:

$$\text{ayanāṃśa} = 31.24^\circ - 0,012047^\circ \times T, \text{ where } T = \text{centuries since 2000}$$

I assumed that the ayanamsha should be as close as possible to traditional ayanamshas. But since it is a twelve-pointed star, one could just as well choose any other point of the star as the beginning of the zodiac.

As the formula shows, the figure is not absolutely fixed, but performs an extremely slow rotation of about 43 arcseconds per century. This rotation is over 100 times slower than the precession.

Two Ayanamshas for the Zodiac and the Nakshatra Circle?

Finally yet importantly, investigations in the "true original" ayanamsha should take into account the fact that the nakshatra circle and the circle of the zodiac were originally created independently of each other. The nakshatra circle was invented by the ancient Indians, whereas the 12-sign zodiac was invented by the Babylonians. Contrary to assertions often made by Hindu astrologers, Pre-Hellenistic Vedic texts do not know or mention any zodiac signs. E.g., the Mahabharata often mentions the position of the Moon or the planets in nakshatras, but never in

the zodiac signs or the 12 ecliptic constellations.(13) In Babylon, on the other hand, there is no mention of a circle of 27 or 28 lunar mansions, whereas the zodiacal constellations and signs are very well-attested. The two systems were brought together and conflated in India in the Hellenistic or post-Hellenistic period. The details of this conflation process are unknown. However, it is rather unlikely that the initial point of the original Babylonian Aries coincided exactly with the initial point of the original nakshatra Ashvini. Instead, the zodiac or the nakshatra circle or both of them could have been adjusted in order to bring them into line with each other and create the conflated circle that is used today. It is therefore possible that the original Babylonian zodiac and the original Indian nakshatra circle had separate ayanamshas. In addition, as has been shown, the nakshatra circle might originally have been defined by the galactic node, which was located at the beginning or in the middle of Mula. On the other hand, the beginning of the Babylonian zodiac was assumed in Aries, not in Mula/Sagittarius, most probably because the vernal point was located in Aries and the year began in spring. For this reason, the galactic node cannot have played any role in the definition of the Babylonian zodiac. Thus, from a historical point of view, the ayanamshas of the nakshatra circle and the zodiac should actually be investigated separately.

Interestingly, *all* ancient Indian texts that mention the positions of the solstices and equinoxes relative to zodiac signs place these points at the beginnings of the cardinal signs. The vernal point is always assumed at the beginning of Aries, no text ever places it in Taurus or another zodiac sign, the summer solstice is always at the beginning of Cancer, the winter solstice at the beginning of Capricorn, and the autumn equinox at the beginning of Libra.(14) Since it is unlikely that all those texts were written at the same time, it seems that the zodiac introduced into India was originally tropical, i.e. fixed at the solstices and equinoxes. Only later, it was transformed into a sidereal zodiac, most probably because Indian astronomers were focused on sidereal observation, but did not know how to handle precession. While some old Vedic texts place the solstices in the nakshatras Dhanishtha and Ashlesha, it is important to note that these texts do not know any zodiac signs yet. Perhaps, the American astrologer Ernst Wilhelm, also an expert in Hindu astrology, comes closest to these facts, since he uses sidereal nakshatras combined with a tropical zodiac.

Author: Dieter Koch

(1) In the Indian Lahiri zodiac, the galactic centre is located at 2°59' Sagittarius, in the western Fagan/Bradley zodiac at 2°06' Sagittarius.

(2) Rafael Gil Brand, "Umrechnung von tropischen in siderische Positionen"; idem, *Himmlische Matrix. Die Bedeutung der Würden in der Astrologie*, Mössingen (Chiron), 2014.

(3) The deviation from the Lahiri zodiac amounts to 3°48', the deviation from the Fagan/Bradley zodiac to 4°41'.

(4) The deviation of the Usha-Shashi zodiac from the Lahiri zodiac amounts to 1°23', the difference from Raman's zodiac 3'29", the difference from Shri Yukteshwar's only 35".

(5) Raymond Mardyks, "When Stars Touch the Earth", in: *The Mountain Astrologer* Aug./Sept. 1991, pp. 1-4 and 47-48. More precisely, Mardyks assumes an ayanamsha of exactly 30° on the autumn equinox 1998, the position of the galactic-ecliptic node at sidereal 0° Sagittarius and in precise conjunction with the winter solstitial point.

(6) In the Lahiri zodiac, the galactic-ecliptic node is at 6°13' Sagittarius, in the Fagan/Bradley zodiac at 5°20' Sagittarius.

(7) According to information found on the Internet, the alignment of the galactic equator with the winter solstice took place in the year 1998. However, this dating is based on the pole and equator of the Galactic Coordinate System II, which was defined by the *International Astronomical Union* in 1958 and has become a bit outdated. A more accurate position of the galactic pole was published in 2010 by Chinese astronomers. If this new pole is used, the beginning of the New Age must be dated into the year 1994, more precisely on 28 April 1994, or perhaps, if nutation is not taken into account, on 1 August 1994. (Calculation D. Koch; the position of the galactic pole was taken from: Liu/Zhu/Zhang, "Reconsidering the galactic coordinate system", *Astronomy & Astrophysics* No. AA2010, Oct. 2010, p. 8.)

On the same date, the galactic node entered tropical Capricorn. Esoterics wrongly interpreted this event as an "alignment of the earth axis with the galactic centre" and associated it with the "end of the Maya calendar" on 21 December 2012. During that year, many people feared or hoped for the end of the world as we know it. Astronomically, the "Galactic Alignment" and the "end" of the Maya calendar had nothing to do with each other. Also, the "alignment" was not between the earth axis and the galactic centre, but between the earth axis with the galactic node, i.e. with the intersection axis between the ecliptic and the galactic plane. This alignment occurred in the year 1994, not in 2012. An "alignment" with the galactic centre will occur only in 2225. From an astronomical point of view, no "end of the world" should be expected in that year.

(8) The difference from the Lahiri zodiac comes to -27', the difference from the Fagan/Bradley zodiac -1°20'.

(9) I refer to the publication Liu/Zhu/Zhang, "Reconsidering the galactic coordinate system", *Astronomy & Astrophysics* No. AA2010, Oct. 2010, p. 8, formula 21: The new galactic pole is defined in such a way that it comes as close as possible to the old one and is exactly 90° from the galactic centre. This is obviously only a partial improvement of the galactic equator.

(10) Calculation by D. Koch, based on a distance of the Sun from the galactic centre of 8200 parsec and a distance of the Sun from the galactic plane of 19.6 parsec.

(11) Calculation by D. Koch using the Swiss Ephemeris, based on the position and proper motion (apparent motion) of the galactic centre.

(12) Hartmut Warm, "Signature of the Celestial Spheres. Discovering Order in the Solar System", [Keplerstern Verlag](#).

(13) See my detailed explanations in my article "[Vedic Astrology - critically examined](#)".

(14) E.g., Vishnupurana 2.8.28-31; 67-68; Sphujidhvaja, Yavanajātakam 79.30; Varāhamihira, Brhatsamhitā 3.2; Āryabhaṭa, Āryabhaṭīyam 4.1; Sūryasiddhānta 14.7-10.

Sidereal and tropical

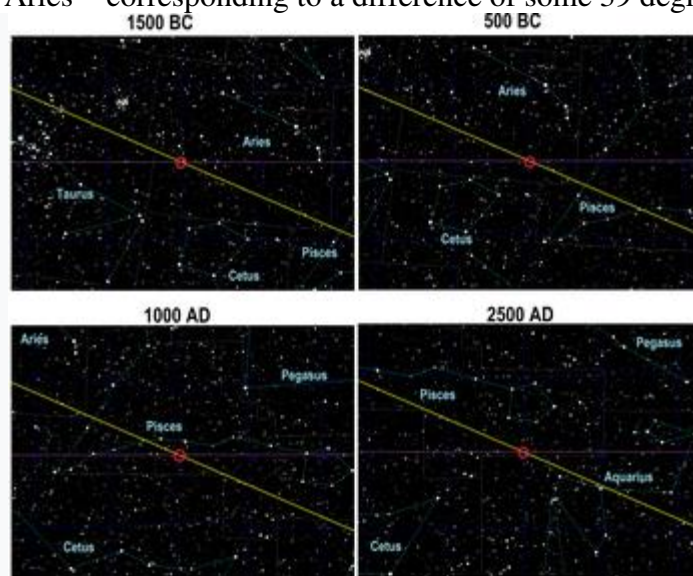
Sidereal and **tropical** are terms used to describe two different definitions of a year. In astrology, they refer to two different systems of ecliptic coordinates used to divide the ecliptic into twelve "signs". Each sign is divided into 30 degrees, making a total of 360 degrees.

While sidereal systems of astrology define the signs relative to the apparent backwards movement of fixed stars of about 1 degree every 72 years from the perspective of the Earth, tropical systems fix the vernal point or vernal equinox (also known as the March equinox in the Northern hemisphere) to 0 degrees of Aries and define the rest of the zodiac from this point.^{[2][3][4]} Sidereal astrology uses corrective systems known as ayanamsas (Sanskrit:

'ayana' "movement" + 'amśa' "component") to account for the precession of equinoxes, whereas tropical astrology does not use such measures. This has caused the two systems, which were identical around 2,000 years ago, to drift apart over the centuries.

Ayanamsa systems used in Hindu astrology (also known as Vedic astrology) include the Lahiri ayanamsa and the Raman ayanamsa. The Fagan-Bradley ayanamsa is an example of an ayanamsa system used in Western sidereal astrology.^[6] As of 2020, sun signs calculated using the Sri Yukteshwar ayanamsa were around 23 or degrees behind tropical sun signs.^[5] Per these calculations, persons born between 12th March - 12th April, for instance, would have the sun sign of Pisces. By contrast, persons born between March 21st - April 19th would have the sun sign of Aries per tropical calculations.

Cyril Fagan, a Western sidereal astrologer, assumed the origin of the zodiac to be based on a major conjunction that occurred in 786 BC, when the vernal equinox lay somewhere in mid-Aries^[8] corresponding to a difference of some 39 degrees or days.



Precession of equinoxes, the changing position of the vernal equinox over the course of about 25,800 years. The yellow line is a section of the ecliptic, the apparent path the Sun appears to follow over the course of an Earth year. The purple line is the celestial equator, the projection of Earth's equator onto the celestial sphere. The point (red) where these two lines cross is the vernal equinox. In 1500 BCE, it was near the end of Aries; in 500 BCE, it was near the beginning of Aries; and in 1000 to 2500 CE Pisces.

Astronomical or Ecliptic and Zodiac














A small number of sidereal astrologers do not take the astrological signs as an equal division of the ecliptic, but define their signs based on the actual width of the individual constellations. They also include constellations that are disregarded by the traditional zodiac, but are still in contact with the ecliptic.^[citation needed]

Stephen Schmidt in 1970 introduced *Astrology 14*, a system with additional signs based on the constellations of Ophiuchus and Cetus

In 1995, Walter Berg introduced his 13-sign zodiac, which has the additional sign of Ophiuchus. Berg's system was well received in Japan after his book was translated by radio host Mizui Kumi (水井久美) in 1996

For the purpose of determining the constellations in contact with the ecliptic, the constellation boundaries as defined by the International Astronomical Union in 1930 are used. For example, the Sun enters the IAU *boundary* of Aries on April 19 at the lower right corner, a position that is still rather closer to the "body" of Pisces than of Aries. The IAU defined the constellation boundaries without consideration of astrological purposes.

The dates the Sun passes through the 13 astronomical constellations of the ecliptic are listed below, accurate to the year 2011. The dates will progress by an increment of one day every 70.5 years. The corresponding tropical and sidereal dates are given as well.

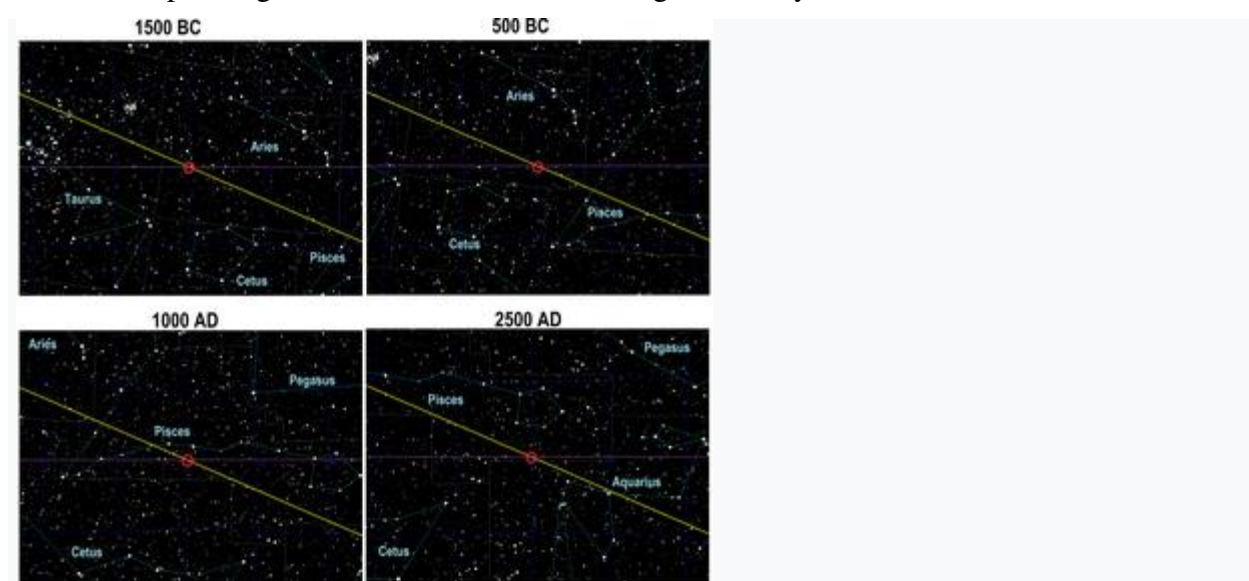
Constellation		Tropical date	Sidereal Date Cyril Fagan	Based on IAU boundaries Walter Berg
	Aries	March 21 – April 20	April 15 – May 15	April 18 – May 13
	Taurus	April 21 – May 20	May 16 – June 15	May 13 – June 21
	Gemini	May 21 – June 21	June 16 – July 16	June 21 – July 20
	Cancer	June 22 – July 22	July 17 – August 16	July 20 – August 10
	Leo	July 23 – August 23	August 17 – September 16	August 10 – September 16
	Virgo	August 24 – September 22	September 17 – October 17	September 16 – October 30
	Libra	September 23 – October 23	October 18 – November 16	October 30 – November 23
	Scorpio	October 24 – November 22	November 17 – December 16	November 23 – November 29
	Ophiuchus	N/A		November 29 – December 17
	Sagittarius	November 23 – December 22	December 17 – January 15	December 17 – January 21
	Capricorn	December 23 – January 20	January 16 – February 14	January 20 – February 16
	Aquarius	January 21 – February 18	February 15 – March 15	February 16 – March 11
	Pisces	February 19 – March 20	March 16 – April 14	March 11 – April 18

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♋	Cancer	June 22 – July 22	July 17 – August 16	July 20 – August 10
♌	Leo	July 23 – August 23	August 17 – September 16	August 10 – September 16
♍	Virgo	August 24 – September 22	September 17 – October 17	September 16 – October 30
♎	Libra	September 23 – October 23	October 18 – November 16	October 30 – November 23
♏	Scorpio	October 24 – November 22	November 17 – December 16	November 23 – November 29
♐	Ophiuchus	N/A		November 29 – December 17
♑	Sagittarius	November 23 –	December 17 – January	December 17 – January

		December 22	15	21
♑	Capricorn	December 23 – January 20	January 16 – February 14	January 20 – February 16
♒	Aquarius	January 21 – February 18	February 15 – March 15	February 16 – March 11
♓	Pisces	February 19 – March 20	March 16 – April 14	March 11 – April 18

Ayanamsa Calculations

Ayanamsa calculation is of high importance for planetary positions, divisional charts, Dasas, transits, etc. Switching the Ayanamsa can result in major changes in Dasa balance (e.g. for quite sensitive Kalachakra Dasa) or high level Varga charts like Shastiamsa (D-60).

If we calculate the same chart e.g. with Lahiri and Raman Ayanamsa, we can get a difference in Vimsottari Dasa balance of 2 years, Kalachakra Dasa will be completely different, and Shastiamsa charts will have no common planetary positions.

There are different opinions about the correct Ayanamsa. The main stream versions of Ayanamsa in Vedic astrology differ about 1:30 degrees. This section exposes the most important versions of Ayanamsa, compares them and gives examples for the effects on Dasa balance.

Astronomical Basics

Western astrology, as well as astronomical ephemeris, use the tropical zodiac. This kind of calculation sets the point 0 Aries (vernal point) to the position of the Sun at the time of spring equinox.

This kind of zodiac is called tropical or in sanskrit *sayana*. Tropical zodiac plays only a small role in Vedic astrology; 99% of calculations depend on the sidereal zodiac. This kind of zodiac has the reference point in the stars. The point 0 Aries is interpreted as the beginning of the sign Aries (or the Nakshatra Aswini) in the sky.

Ayanamsa is the difference between tropical and sidereal zodiac. The actual value is about 23:56, i.e. this value must be deducted from the tropical longitude of each planet to get the sidereal longitude.

There is a movement of the vernal point compared with the stars. The speed of the movement (called precession) is given by Jet Propulsion Laboratory (Nasa) as

5028.83 (+- 0.04) arcsec/century i.e. 1:23:48.83 deg/century

Assumed that the precession is always constant, we get a total period of 25771.4021 years. The tolerance of +-0.04 arcsec/cty implies that the correct value must be between 25771.197 and 25771.716 years.

But we may get a different period if the precession is not constant and has long term fluctuations.

Calculation of Ayanamsa

Assumed that the precession given by astronomical ephemeris is correct, the key question for Ayanamsa calculation is to determine the correct Ayanamsa value for a given date (reference date).

Reference date (called t_0) can be any date, most Ayanamsas refer to Jan 1 1900. Reference Ayanamsa (called $ayan_t_0$) is the Ayanamsa value at the reference date (e.g. 22:27:37.76 degrees for Lahiri Ayanamsa and Jan 1 1900).

Differences between standard Ayanamsas can be measured in t_0 and $ayan_t_0$. The following table gives these values for some standard Ayanamsas. The values are taken from swiss ephemeris. These values for Lahiri, Raman and Krishnamurti are also the built-in defaults of Maitreya.

Name	t_0 (JD)	t_0 (Date)	$ayan_t_0$	$ayan_t_0$ (Deg)	Reference
Lahiri (Chitra Paksha)	2415020.0	1900 Jan 0.5	22.46047	22:27:37.7	Spica (Chitra) at 0 Libra
De Luce	2415020.0	1900 Jan 0.5	26.41305	26:24:46.98	Zeta Piscium (Revati)
Raman	2415020.0	1900 Jan 0.5	21.01444	21:00:52	Calculation of B.V. Raman
Ushashashi	2415020.0	1900 Jan 0.5	18.66096	18:39:39.46	Unknown
Krishnamurti	2415020.0	1900 Jan 0.5	22.363889	22:21:50	Calculation of Krishnamurti
Djwhal Khool	2415020.0	1900 Jan 0.5	26.9630976	26:57:47.15	Ingress of vernal point into Aquarius in 2117 AD
Sri Yukteswar	2415020.0	1900	21.082222	21:04:56	The Holy Science (see

		Jan 0.5			below)
JN Bhasin	2415020.0	1900 Jan 0.5	21.365556	21:21:56	Unknown
Fagan-Bradley	2433282.5	1950 Jan 1	24.04204	24:02:31.36	Spica (Chitra) at 29:06:05 Virgo

Notes

1. Most popular Ayanamsas have slightly different versions. E.g. the value ayan_t0 of Lahiri Ayanamsa is according to other sources 22:27:59 or 22:27:55.
2. Comments on Sri Yukteswar's Ayanamsa are given in the following section.

Custom Periods

The astronomical model of precession assumes that the current movement of the vernal point is a constant motion.

This model guides to a period of 25771 years until the vernal point returns to its initial point. But this number can be wrong if the motion of the vernal point has long term fluctuations. Such an effect may be caused by unknown galactical phenomenons or fluctuations in gravitational fields.

Custom Ayanamsa in Maitreya

Can be configured in the configuration dialog, see General Configuration/Ephemeris.

Standard configuration of custom Ayanamsa is based upon a reference value at a given date (normally Jan 01 1990 = 2415020.5).

- Date t0 - reference date for Ayanamsa. Format is *julian date*.
- Ayanamsa at t0 - value at the date t0. Format of this field is *double*.
- The *constant period* can be used to change the speed of vernal point movement.

Caution: changes of these parameters can cause major calculation errors!

Sri Yukteswar's View

Sri Yukteswar exposes his view about the yugas and the movement of the vernal point in the first chapter of his illustrious book *The Holy Science* (Kalyana Darshanam).

According to the *Holy Science* the period for the movement of the vernal point is 24,000 years.

Sri Yukteswarji combines the movement of the vernal point with the theory of the Yugas. According to his view Kali Yuga's duration is 2400 years (ascending and descending each 1200),

and the start of ascending Kali Yuga begins when the vernal point is 0 Aries. Dwapara Yuga follows and has double duration, each Treta Yuga has 3600 years and each Satya Yuga 4800 years.

Therefore we have the sequence of Yugas shown in the table below.

Yuga	Duration (Years)	Vernal Point (Start)	Vernal Point (End)
Kali (ascending)	1200	00 Aries	12 Pisces
Dwapara (ascending)	2400	12 Pisces	06 Aquarius
Treta (ascending)	3600	06 Aquarius	18 Scorpio
Satya (ascending)	4800	18 Scorpio	00 Libra
Satya (descending)	4800	00 Libra	18 Cancer
Treta (descending)	3600	18 Cancer	24 Taurus
Dwapara (descending)	2400	24 Taurus	18 Aries
Kali (descending)	1200	18 Aries	00 Aries
Total	24,000		

Emulating Sri Yukteswar's Ayanamsa. This ayanamsa can be emulated with several methods.

1. Using the Ayanamsa with the astronomical period

First method of emulation is to take a fixed start date with known Ayanamsa and use the astronomical period. This is what the Sri Yukteswar Ayanamsa of swiss ephemeris does.

Disadvantage of this method is that long term predictions are not correct because the period is wrong.

2. Define a Custom Period

Second method is to take (again) a fixed start date with known Ayanamsa, but to use the period of 24,000 years given by Sri Yukteswar. This kind of calculation can be configured in Maitreya. Disadvantage of the method is that the actual true movement of the vernal point is neglected.

3. Define a Movement that Satisfies Astronomical Precession and the Given Period

This method is a mix of the above methods. It assumes that the current precession is correct but has significant fluctuations that lead to a total period of 24,000 years.

The current precession is too slow to get a period of 24,000 years. So it must be near a minimum. The speed must grow in later periods to get the desired total period.

Possible positions for the minimum could be the point 0 Aries or the point in opposite to the supergalactic center (i.e. around 26 Pisces).

It is possible to give mathematical equations for the 3rd method. A simple elliptic equation could be satisfying for the first time.

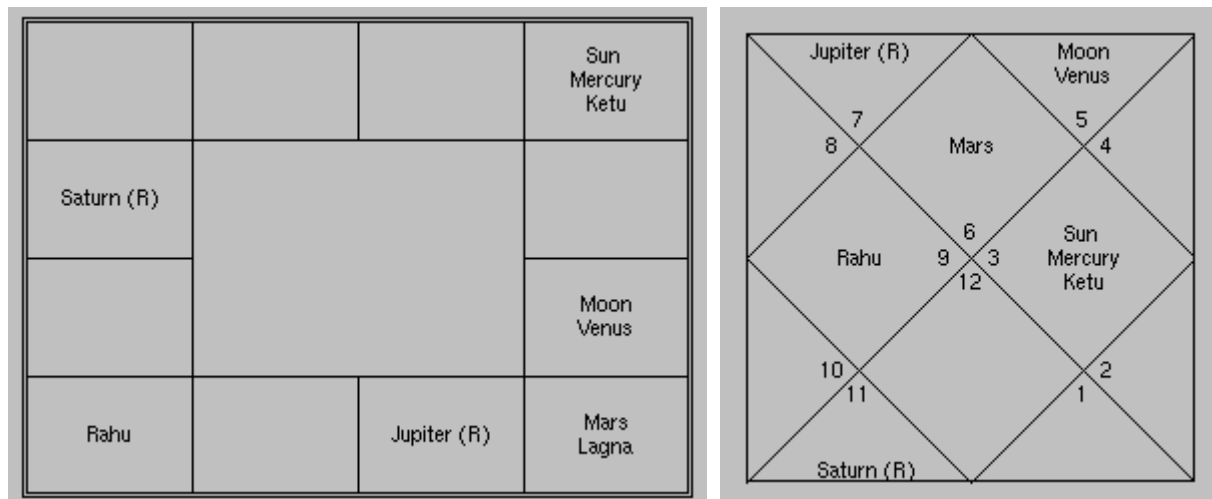
Investigations regarding long term Ayanamsa can be made taking old sources that rely on chitra paksha (i.e. Lahiri) ayanamsa. Most contemporary authors do not rely on old sources and pretend that they are not correctly calculated.

Examples

This section gives examples for the influence of Ayanamsa on chart calculation and Dasa prediction.

Reference is the chart of His Holyness the 14th Dalai Lama, born Jul 06 1935 11:45 AM local time in Chinghai/Kohonor/Tibet (29:43N, 91:41E).

The Rasi chart is given below.



His Holyness came into great difficulties when Tibet was occupied by the Chinese army in 1959. He lost his position and had to change his residence; many of his people died.

Loss of residence is indicated by Moon and Venus in 12th house aspected by strong retrograde Saturn, Rahu in 4 and Sun (lord of 12) afflicted by Ketu in 10.

Vimsottari Dasa

The chart has the Moon in the 3rd Pada of Purva Phalguni.

The calculation for Vimsottari Dasa can be seen in the table below.

Ayanamsa	Moon's Position	Balance at Birth	Start of Moon Dasa
Lahiri	20:37:01 Leo	Venus 9Y 0M 26D	August 01 1950
Krishnamurti	20:42:48 Leo	Venus 8Y 11M 4D	June 09 1950
Raman	22:03:46 Leo	Venus 6Y 10M 26D	June 01 1948

Lahiri Ayanamsa has Moon/Venus Antardasa from June 1958 until the end of January 1960 (similar Krishnamurti). Raman Ayanamsa has Mars/Rahu in 1959.

Kalachakra Dasa

The chart of His Holiness has the Moon in the 3rd Pada of Purva Phalguni, therefore belonging to Apsavya chakra with Taurus Amsa, Paramayus of 85 years, Deha Capricorn and Jeeva Gemini.

There was Manduka gati during the step of Kalachakra from Cancer to Virgo.

This is a severe affliction. Moreover Virgo is occupied by Mars, and the planets in the 12th house give inauspicious influence during the jump.

Jataka Parijata (adhyaya 17, Sloka 95) gives the following interpretation of Manduka Gati in Kalachakra Dasa.

At the time of mandukagama occurs, the death of a revered person or of one's parents may happen; or there may be danger from poison, deadly weapons, fire, fever or incendiary brigands.

The calculation of the Moon's longitude and Virgo Kalachakra Dasa according to different Ayanamsas is given in the table below.

Ayanamsa	Moon's Position	Start of Virgo Dasa
Lahiri	20:37:01 Leo	October 11 1954

Krishnamurti	20:42:48 Leo	April 25 1952
Raman	22:03:46 Leo	November 26 2000

Virgo Kalachakra dasa matches in Lahiri and KP Ayanamsa. Lahiri Ayanamsa gives for 1959 Antardasas of Aquarius (afflicted by Saturn) and Capricorn (Deha of the chart, therefore causing bodily pain).

Raman Ayanamsa shows Pisces Dasa from 1949 to 1959, preceded by Simhavalokana from Scorpio to Pisces.

CHAPTER VIII- नक्षत्र

The wonderful structure of Man

(...) How many gods and which were they,
who gathered the breast, the neck bones of man?
how many disposed the two teats? who the two collar bones?
how many gathered the shoulder bones? how many the ribs?
Who brought together his two arms, saying, "he must perform heroism?"
(...) Which was the god who produced his brain, his forehead, his hindhead?
(...) Whence now in man come mishap, ruin, perdition, misery?
accomplishment, success, non-failure? whence thought?
What one god set sacrifice in man here?
who set in him truth? who untruth?
whence death? whence the immortal?

— *Atharvaveda 10.2.4 - 10.2.14, Paippalāda Edition (Abridged)*,

Introduction: The ancient Indians looked up at the stars and divided the sky-scape into 13 20' sections through the total sky of 360, making 27 subsections called Lunar Mansions or Nakshatras. This was the original form of Indian astrology, which pre-dates the twelve-sign astrology system, that can be traced back to 5,000-10,000 years BC.

According to Vedic astrology Mythology, the Moon spends one day during each monthly cycle in each of the 27 Lunar Mansions, with each of its wives, before going into a "no Moon" state at the end of the cycle. Each of the following Lunar Mansions is steeped in a great deal of Indian Mythology, which gives them their character and individuality.

Sun's motion throughout the zodiac marks changes throughout the year, the Moon's motion throughout the night sky marks the changes throughout the month. For this purpose, the Moon's own pseudo-zodiac was designed based on her position in relation to notable star groupings. These are the 28 Lunar Mansions and observances and recordings of the Moon through these places appear in several cultures including the Middle East, India, and China.

The Lunar Mansions are determined by the position of the Moon as she circles the Earth. Taking her average motion of 12° 51' and 26" and dividing that by the 360°s of the zodiac, we arrive at the 28 distinct positions the Moon can occupy in the sky on any given night.

The Arabic word for the Mansions is "manzil" meaning "house" and these positions were conceptualized as places where the Moon rested for the night. The Chinese name for the Mansions 二十八宿 (*Èr shí bā xiù*) better illustrates this with the word xiù (宿) meaning something more like a place one finds lodging for the night, almost like a motel room you would stay in on your way to some other location.

Vedic astrology is based on the Sidereal Fixed star system of drawing up a chart, where the Moon is the most important planet in the chart. Knowing which Lunar Mansion your Moon is in at birth can give you vital information as to your personality, inner driving forces and purpose. If

you know the position of your Moon in your Western chart, all you need to do to convert it to a Sidereal Vedic position is to subtracting 23 from it. This may well mean that your Moon goes back to the previous sign, however, this is the actual position of your Moon at birth. The following readings are for the Sidereal Moon in each of the Lunar Mansions at birth.

1. **Aswini** *The Horse Goddess.* 00 degrees 00' – 13 degrees 20' Aries.

Born here you will have a strong lust for life with a restless streak with a low tolerance for boredom that spurs you on to new experiences and adventures and gives you a sense of pioneering. You will be quick in thought and action and need to take care that too much haste does not lead to rashness and impulsivity and reduced efficiency. Youthful and playful in nature and a free spirit, you may be reluctant to accept responsibility and may become arrogant or aggressive if things don't go your way. Aswini people are often gifted healers with a natural gift for medicine and herbs.

2. **Bharani.** *The River of Souls.* 13 degrees 20' – 26 degrees 40' Aries

This is a turbulent sign, which represents a sensuous and artistic temperament, that can be quite passionate and possibly extremist in your social ideals at times. You can be very focused, determined and goal-orientated and have the ability to master turbulent situations and also maintain a sense of compassion. This is a sign where personal transformation can take place through a struggle in which self control, and will-power enable you to triumph over the odds. This is a sign of a powerful soul traveler that has a mystical or shamanic side to them.

3. **Krittika.** *The Star of Fire .* 26 degrees 40' Aries – 1000' Taurus.

This is a fiery, intense and emotional sign. You can be quite radical with truth and honesty and need to be careful how you use this, as you are capable of being cutting or critical with your words. You also can be proud, ambitious and self motivated, which can make you a leader as long as you can learn to control your innate impulsivity. Although penetrating and sharp in nature, you also have a witty side and a lively imagination. You are a compassionate nurturer by nature and can be strongly dedicated to a cause or ideal. Generally, you will have a strong appetite and enjoy cooking.

4. **Rohini.** *The Red Goddess* 10 degrees 23' – 23 degrees 20' Taurus

Rohini is the favorite wife of Siva, the erotic goddess. Being born here will make you attractive, sensuous, charming and artistic. You will be romantic and enjoy beauty, culture and art of all kinds. Truthfulness and the ability to speak well and have firm views are also attributes of this sign, however it is likely that you will also have a more philosophical side to you that can balance your love of luxury and comfort, with wisdom and a practical earthiness. You will need to be careful that you do not become overly enmeshed in the material side of life, as this can result in ultimate dissatisfaction and a tendency to be critical.

5. **Mrigashira.** *Orion. The Star of Searching* 23 degrees 20' Taurus – 06 degrees 40' Gemini

Born under this star will give you a powerful, passionate and restless nature that will set you on a quest of some sort. Your hunger for knowledge will make you very good at research. You will also be good communicator in both speaking and writing. However, your quick and changeable nature can mean that you have few firm views in life, which may lead to mental vacillation for you and being a little moody and suspicious at times. Although gentle, peaceful and sensuous in nature you might find it hard to resist temptation and may become overindulgent at times. Generally you will prefer to move on rather than be involved in confrontation, hence you will often be found travelling.

6. **Ardra.** *The Tear Drop* 06 degrees 40' – 20 degrees 00' Gemini

This is the sign associated with the wild storm god called Rudra. This can create tempestuous emotions both within and around you. You will have a deeply feeling nature with a strong emphasis on the mind and thinking capacity. Born here you will have the capacity to reap great rewards in life, but only through persistent effort and the development of patience. You have the tendency to be impulsive, bold and brash at times, which can be quite destructive and a curiosity and thirst for knowledge that can make you a good writer and speaker.

7. Punavasu. *The Light Bringer* 20 degrees 00' Gemini – 03 degrees 20' Cancer

This is a calmer sign after the storms of the previous Lunar Mansion. Born here you will be amicable and adaptive with a philosophical and spiritual outlook on life. You will be sensitive with an appreciation or ability in poetry arts and crafts and have the ability to launch successful projects. Even though you enjoy your home, family and friends and are fun loving, you will very much enjoy the freedom of travel. Your wish to please everyone can prove troublesome to you at times and cause you to worry or vacillate over small things. You can be content with very little materially.

8. Pushya. *Nourishment.* 03 degrees 20' – 16 degrees 40' Cancer

This is a sign of nourishment, support, growth and abundance. Having these qualities will make you a supportive friend or family member who is wise and mature and ethical. Generally you will be in full control of your emotions and also be a good speaker, however, you will need to be aware of not becoming excessively orthodox, tradition or rigid in your views. The wisdom and generosity in this sign is best directed towards humanitarian goals as you can reap good karma through hard work that can lead to peace of mind. You also have the potential to be creative.

9. Ashlesha. *The Coiled Serpent* 16 degrees 40' – 30 degrees 00' Cancer

Ashlesha gives you the ability to be shrewd and to look deeply with serpentine wisdom. This is the wisdom that comes from gazing or going deeply into the dark places in the soul. You will have a deeply philosophical, thoughtful and penetrating mind and be independent and a bit of a reclusive. You will be a sensuous person with strong intuition, which can make you powerful, so you will need to be careful of how you use this power, as it could backfire on you if not used correctly for the greater good. This sign represents the kundalini and the potential to activate mystical power.

10. Magha. *The Forefathers.* 00 degrees 00' – 13 degrees 20' Leo

Maha means great, so being born here will make you kingly, proud and conservative in general. This is considered to be the gateway to the ancestors. There is a feeling of wanting to follow the path or lineage of the ancestors in some way. You will be a larger than life character who is big hearted, passionate and sensuous, with an undercurrent of restlessness and turbulence. You will have to be careful not to be too involved in power, wealth or too much class or culture consciousness, as you could become a bit of a snob. You have the capacity to be a great soul if you can quell that "Divine discontent" in you.

11. Purva Phalguni. *The World Tree Goddess.* 13 degrees 20' – 26 degrees 40' Leo

This is the star of the erotic goddess of Lunar Mansion 4 where Rohini evolves into the goddess of love and marriage. So romance, love, marriage and partnerships are of great importance to you. You will be passionate, affectionate and display an exuberance and love of life that can be contagious. These qualities often attract good luck to you and fulfillment in life, as you are sociable as well as diplomatic. Take care not to over indulge in the good things in life as this may make you narcissistic or overly impulsive. The more mature of you will have the capacity to see the mystical in ordinary things and situations.

12. Uttara Phalguni. *The Marriage Goddess* 26 degrees 40' Leo -10 degrees 00' Virgo

Love, marriage and relationships are a source of joy for you, so much so that you may become interested in sexual mysticism or tantra. You have a magnetic personality that is also generous and compassionate that will make you very popular as you will be interested in upholding law and justice and relieving the suffering of others. You need to take care that your wish never to be alone does not result may result in you staying in relationships that may restrict your growth. You will have an interest in the spiritual or metaphysical world and generally be successful in your endeavors.

13. Hasta. Skilled Activities. 10 degrees 00' – 23 degrees 00' Virgo

Born here will give you a complex character. You will be creative, capable of hard work and industrious with the ability to grasp many things. You will have a sharp and creative intellect, however, due to constantly changing your mind, you may find it hard to make firm decisions. There is also a caring and supportive side to you and a need to explore you're natural talents in arts, crafts and metaphysics. Hasta people often make good counsellors and palmists and are spiritual in nature.

14. Chitra. The Jewel. 23degrees 20' Virgo – 06 degrees 40' Libra

The sign of the jewel, you will want to shine in terms of your mind, elegance, or charisma. You will need to seek ways in which you can be original in some way. In addition will be a balanced thinker or analyzer with strong curiosity that will make you a serious student and the ability to design or create in some way. You have natural flair and may find it hard to understand why others can't do what you do. You will need to take care that you do not become over indulgent or arrogant.

15. Swati. The Wind God 06 degrees 40' – 20 degrees 00' Libra

This is a very independent and restless sign that exudes lightness, flexibility and adaptability. You will have a natural love of learning and appreciation of artistic endeavors in general such as art, literature and music. In addition you are likely to have some business skills. You do have the ability to glitter like Chitra, but with a more generous and charitable nature, that gives strong integrity beneath the charm. There is also a restlessness about you that may make you a bit scattered and distracted, so that you may find it hard to stay on track and prefer to travel or wander instead. Having a delicate constitution you will need regular periods of peace and solitude.

16. Vishakha. The Moon of Power. 20 degrees 00'Libra- 03 degrees 20' Scorpio

Born here you will be ambitious, competitive and courageous with the tenacity and determination to achieve your goals. However you may need to be aware of those around, as they may find you too obsessed at times. There is a need to be aware of finding a balance in your life, as over activity could easily result in "burn out" from time to time. You will have the ability to research and acquire knowledge at a deep level. Vishakha people do have the capacity to develop patience and fortitude in carrying out a co-operative struggle for the greater good.

17. Anuradha. The Moon of friendship. 0320' – 1640' Scorpio

You will be a friendly and cooperative person who has a talent for dealing with people and the ability to maintain a wide variety of friendships. Anuradha people also have the capacity to be great lovers in that you can be gentle and passionate and yet strong and brave as well. Born here it is likely that you will have good organizational skills and will enjoy travelling, in fact you will often be quite successful away from your birthplace. A highly sensitive person, you have a low tolerance for frustration and may find it difficult to control your emotions at times. Generally you will love numbers and statistics and may take an interest in numerology.

16. Jyeshtha The Wisdom Crone. 16 degrees 40' – 30 degrees 00'Scorpio

Jyeshtha is the ascetic yogi among the goddesses of the Lunar Mansions. Born here you will be crafty, subtle, analytical and skillful. There is often a magical and mystical side to your character and also a turbulent soul. Often quite strong in personality, you may range from being arrogant and irritable, to reclusive and struggling with self-esteem issues. It is likely that you will seek knowledge from deep, dark places such as the supernatural or the occult side of life, however, your deepest wisdom will be gained through life experiences and you will become both a provider to others and receiver of protection from danger and adversity.

19. Mula. *The Root of all things.* 30 degrees 00' – 13 degrees 20' Sagittarius

Moola people are deeply inquisitive and philosophical and able to delve into the root of all things. You have the ability to persist in scientific, medical or analytical research and also be a good orator you can be bold, powerful and passionate in nature with a need to follow your own path wherever it takes you. Developing a more philosophical attitude to life will help you to maintain emotional balance through the highs and lows in life. You may feel trapped by circumstances at times and feel that the only way out is through spiritual salvation of some kind.

20. Purva Ashadha. *The Moon of Early Victory.* 13 degrees 20' – 26 degrees 40' Sagittarius

This is the sign of early success in life. You will be proud, invincible and strong with the ability to argue and debate successfully and have power over others, but you will still have an emotional depth and softness about you. Added to this, your strong intuition and empathy for others will make you popular. Purva Ashadha people are also usually philosophical and spiritual and often develop supreme patience through the more difficult periods of their life. You will need to take care that your early successes in life do not lead to you becoming over indulgent and materialistic.

21. Uttara Ashadha. *The Moon of Later Victory.* 26 degrees 40' Sagittarius – 10 degrees 00' Capricorn

This is a humanitarian and idealistic person who is honest and strongly committed to social goals. You will have high ambitions and a strong sense of responsibility with a more refined side to you that is capable of strong psychological insights. Generally your successes will be later in life when you have found a balance between your intense enthusiasm and restlessness, contrasting periods of laziness and apathy. You will want your achievements to have a sense of permanence, however you may find it difficult to complete all of the things that you start. Generally you form good friendships and are a good communicator.

22. Shravana. *The Moon of Listening.* 10 degrees 00' – 23 degrees 20' Capricorn

Born here you will have a strong passion for a wide variety of knowledge and truth. You will generally prefer the oral traditions of passing on knowledge and hence, more traditional, rather than the highly technical or New Age forms of knowledge. This will make you a serious student and possibly a teacher too. You will be a person who will often frequent libraries and bookshops in order to feed your insatiable hunger for information and you may have some writing skills as well. It is likely that you will be a very sensitive person who may experience some setbacks in early life, but will become more successful in later life.

23. Danishtha. *The Drummer* 23 degrees 20' Capricorn – 06 degrees 40' Aquarius

You will be an optimistic and liberal person who is powerful, ambitious, adventurous and highly motivated, with a strong personality. Generally you will like to be in control and will often be more successful away from your home. However, you will need to be careful that your natural need for power does not make you ruthless, arrogant or overly materialist and self absorbed. There will be a need for the Danishtha person to develop the virtue of patience so that your

basically generous nature can be used with their ability to see the bigger picture, as you join with others in causes for the greater good.

24. **Shatabhisha.** *The Divine Healer.* 06 degrees 40' – 20 degrees 00' Aquarius

Shatabhisha born are independent, reclusive and mystical in nature, with a talent for delving into the philosophical, scientific, psychological or metaphysical worlds. Generally you will prefer solitude and become so involved in your studies that you can feel cut off or discontent with the outside world. This is quite an intellectual sign with possible literary skills as well. There is a sense of you being a wounded healer, who experiences extremes in life and has the capacity to turn a crisis into self-realization. Overcoming a health crisis can transform you into a powerful healer.

25. **Purva Bhadrapada.** *The fire Dragon.* 20 degrees 00' Aquarius – 03 degrees 20' Pisces

This is the sign of purification and transformation, discarding the old so that the new can emerge. You will be a good speaker, with fire and passion and a commitment to your vision of social reform. In addition it is likely that you will be unique, powerful, eccentric and a little mystical, with the power to be impetuous and opinionated at times. You may also perceive the world as an unfriendly place, which may make you a little suspicious in general. This may lead to you being a little harsh or critical of those around you at times. It is better for you not dwell too much on the injustices of life and to forge ahead with your vision of personal and social transformation.

26. **Uttara Bhadrapada.** *The dragon of the Deep.* 03 degrees 20' – 16 degrees 40' Pisces

Born here you will have a skill for speaking and writing that can be passionate and fiery, but also restrained by discipline and intellect. You have extraordinary insight and clarity. Generally you will be quite lucky and protected particularly in the financial areas of life. This is the sign of the Dragon Serpent of the Deep, representing a person who will need time alone and can be quite secretive and magical. You will need to decide how you are going to use your intuition and wisdom, as you have the choice to use it for the higher or lesser good. The kundalini can be awakened here.

27. **Revati.** *The Moon of Splendour.* 16 degrees 40' – 30 degrees 00' Pisces

This is a sweet nurturing and responsible person who is a true humanitarian and will always provide help and care to the needy and is likely to have a love of animals. You will generally prefer to help or heal rather than pursue material goals nevertheless, you will generally be blessed in receiving what you need in terms of material wealth. You will have a sensitive, soft nature that is also artistic and creative and are likely to receive some disappointments in early life. You may experience the world as a rather harsh environment. This is a strongly spiritual sign.

<https://vedicastrology.net.au/blog/vedic-articles/the-lunar-mansions-of-vedic-astrology/>

Lunar Mansions

1. Basics of Nakshatras and their Attributes
2. Mythological stories about each Nakshatra
3. Exclusive research points about each Nakshatra
4. Interpretation from all the Classics
Cheatsheet for every Nakshatra
5. Information on Nakshatra Padas
6. Nakshatra and Chakras

7. Nakshatra and Mantras
8. Prediction points for every Nakshatra

Nakshatra

Nakshatra:(Sanskrit: नक्षत्र, IAST: Nakṣatra) is the term for lunar mansion in Hindu astrology and Indian Astronomy. A nakshatra is one of 28 (sometimes also 27) sectors along the ecliptic. Their names are related to a prominent star or asterisms in or near the respective sectors.

A **lunar station**, also called a **lunar mansion** or **lunar house**, is a segment of the ecliptic through which the Moon passes in its orbit around the Earth. The concept was used by several ancient cultures as part of their calendrical system. In general, though not always, the zodiac is divided into 27 or 28 segments relative to the fixed stars – one for each day of the lunar month. (A sidereal month lasts about 27.3 days.) The Moon's position is charted with respect to those fixed segments. Since the Moon's position at given stage will vary according to Earth's position in its own orbit, lunar stations are an effective system for keeping track of the passage of seasons.

Various cultures have used sets of lunar stations astrologically; for example, the Jyotisha astrological *nakshatras* of Hindu culture, the Arabic manzils (*manazil al-qamar*), the Twenty-Eight Mansions of Chinese astronomy, and the 36 *decans* of Egyptian astronomy. Western astrology does not use stations, but each zodiac sign covers two or three. The Chinese system groups houses into four groups related to the seasons.

The concept of lunar stations is thought to originate in Babylonian astronomy. In his *A History of Western Astrology*, Jim Tester explains that they appear in Hellenistic astrology in the 2nd-century list of fixed stars in the *Kataarchai* by Maximus (the poet and astrologer, not to be confounded with Maximus of Tyre), the Arabic lists by Alchandri and Haly Abenragel, and a similar Coptic list with Greek names.

However, the lunar mansions were also known in the Vedic period of India and have found reference in the Atharvaveda. Though pointing out that the Babylonians had well established lunar groupings by the 6th century BC, he also notes that the 28-station "scheme was derived via Egyptian magic by the linking of the lists of lucky and unlucky days of the lunar month with the hemerologies and with the zodiac."

The *nakshatras* (or more precisely *nákṣatra*, lit. "stars") are the Indian form of lunar stations. They usually number 27 but sometimes 28 and their names are related to the most prominent constellations in each sector. They start from a point on the ecliptic precisely opposite the star Spica (Sanskrit: *Chitrā*) and develop eastwards. In classical Hindu mythology, the creation of the nakshatras is attributed to Daksha. They were wives of Chandra, the moon god. The nakshatras of traditional bhartiya astronomy are based on a list of 28 asterisms found in the *Atharvaveda* (AVŚ 19.7) and also in the *Shatapatha Brahmana*. The first astronomical text that lists them is the *Vedanga Jyotisha*. The stations are important parts of Indian astrology.

The dates above are approximate; notice that there are 2 days missing from a solar year in the table above.

The starting point for the nakshatras according to Vedas is "Kritika" (it has been argued because the Pleiades may have started the year at the time the Vedas were compiled, presumably at the

vernal equinox), but, in more recent compilations, the start of the nakshatras list is the point on the ecliptic directly opposite to the star Spica called *Chitrā* in Sanskrit, which would be Ashvinī, an asterism that is part of the modern constellation Aries, and these compilations therefore may have been compiled during the centuries when the sun was passing through the area of the constellation Aries at the time of the vernal equinox. This version may have been called *Meshādi* or the "start of Aries."

The first astronomical text that lists them is the *Vedanga Jyotisha*.

In classical Hindu scriptures (Mahabharata, Harivamsa), the creation of the nakshatras is attributed to Daksha. They are personified as daughters of Daksha and as wives of Chandra known as the Moon God (who reluctantly married the 26 other nakshatra's on Daksha's request even though he was only interested to marry Rohini), or alternatively the daughters of Kashyapa, the brother of Daksha.

28 Nakshatras - The Secrets of Vedic Astrology

In the Vedic (Hindu) system of Astrology, known in Sanskrit as Jyotish, the 27 constellations and not the 12 star-signs are the key to understanding celestial influences on our planet. These 27 constellations are known as the 27 Nakshatras, which are 300 to 400 light years away from earth. Based on a person's moon Nakshatra at the time of birth, Jyotish offers a most powerful predictive technique compared to other forms of astrology.

The term "Nakshatra," when broken down into its constituent parts: "naks" meaning "sky" and "shetra" meaning "region", translate into "Sky Map." Another translation is arrived at using a different dissection: "naksha" is "map" and "tara" is "star" and so Nakshatra is "Star Map." Both meanings clearly show that in the eyes of the ancient Vedic (Indian) seers the 27 Nakshatras (constellations) and not the 12 zodiacal star-signs map the sky.

It was the Moon that ancient people first looked to for calculating time and connecting to the stars. 'Nakshatras' is the name given to the constellations or mansions of the Moon, as the Moon resides in each of these constellations for one day.

The system of constellations is very ancient, dating back more than 5,000 years as they were referred to in the oldest Veda (Hindu's scripture). These lunar mansions appear in Chinese and Arabic astrology but have not received much attention in Western or European astrology. Each of the 27 Nakshatras consists of 13° and 20 minutes of the zodiac. Multiplying this length by 27 equals the entire zodiacal belt of 360 degrees.

The Nakshatras are classified in various ways, according to basic attribute, primary motivation (Kama - sensual desires; Artha - material desires; Dharma - living life based on spiritual principles; Moksha - liberation from birth and death), sex, caste, species and so on. They are particularly revealed by their presiding deities, ruling planets and their symbolic form.

The Nakshatra and the signs of the zodiac both begin from the same point. The beginning of the first Nakshatra, or constellation of Ashwini, the first Nakshatra, is the same as that of the first sign of Aries. Each sign contains the combined influence of the Nakshatras falling with it.

Compared to the signs, the Nakshatra or Nakshatras possess a deeper effect. The signs are merely "a heap, mass, or collection" of influences as their Sanskrit name suggests.

The planets are the cosmic creative powers. Each planet radiates certain specialized forces. The planets make their impact on the zodiacal field. This specialized circle divided by the signs and Nakshatras is the negative or passive field of influences, while the planets are the positive or active fields. The signs and Nakshatras create the necessary environment, while the planets are the precipitating forces.

Prakriti (the female creative impulse) is the force that sustains the general background of the zodiac. Prakriti produces the basic conditions on which the seeds sprinkled by Purusha (the male consciousness factor) fructify and grow. The Nakshatras and signs of the zodiac are the passive creative potency whereas the planets are the creative or generating forces. The planets are active causes whereas the signs and Nakshatras are the material layer of the action. The Nakshatras and signs constitute the horizontal arm, while the planets represent the vertical arm in the cross of cosmic creation.

In Vedic astrology, the personality traits are read more through the birth star (Nakshatra of the Moon) than by the Sun sign. Nakshatra positions of planets are examined in the birth chart as well. The use of Nakshatra is very important in Vedic astrology, much more than with zodiac signs.

Indian seers say that the Nakshatras represent the abodes into which the fruits of our labor (our Karma) is transferred and stored. The Nakshatras dispense the fruits of Karma, the highest of which is the fruit of our worship and meditation, our spiritual labor of life.

Vedic astrology uses a system of planetary periods called Dasha (Major Period) of various planets based on the Moon Nakshatra at the time of birth. Most important is Vimshottari Dasha, a 120-year-long cycle of planetary positions based upon the birth Nakshatra, stars. The planetary periods of Vedic astrology provide an easy and comprehensive system for judging the effects of planets throughout our lives. The planetary periods are the most accurate system of how the planets distribute their effects through time and different stages of our lives. The major seven planets plus two lunar nodes are assigned periods ranging from 6 to 20 years.

With the help of this Dasha (Major Period system) a Vedic astrologer can predict future events very accurately. However, Western and other astrological systems do not have predictive capabilities as Vedic astrology.

Functionary Properties of the 27 Nakshatras:

CONSTELLATIONAL TRANSITS

Whatever activity we begin at a particular moment retains the qualities of relationship with the surroundings of that place and moment of time. Each moment possesses its own special potency; hence, the importance of starting our enterprises at an auspicious and favorable moment to ensure a more fruitful and successful outcome to our undertakings. Actually, the beginning of

any important enterprise has its own birth chart, and in this chart one can see the life of that enterprise.

When electing favorable moments for beginning our activities, it is important to place the Moon in a favorable constellation, sympathetic towards the activity we wish to enact. To know which constellations are especially favorable to you, it is necessary to first know your Janma Tara or Birth Constellation. This is easily derived from your birth chart made according to the Sidereal Zodiac. All calculations in Vedic astrology are made according to this zodiac.

MOON'S CONSTELLATIONAL TRANSITS

Rohini, Uttaraphalguni, Uttarasadha, and Uttarabhadrapada are **FIXED** constellations and are favourable for digging wells, laying foundations or cities, expiatory rituals, planting trees, coronations, buying lands, meritorious deeds, sowing of seeds, installation of Deities, the building of a temple, or any other activity desirous of a lasting or permanent effect.

Mrgasira, Citra, Anuradha, and Revati are **SOFT** or **GENTLE** constellations good for fine arts, learning, making friendships, sensual pleasures, decorations, sexual union, wearing new apparel, marriage, singing and dancing, processions, auspicious ceremonies, festivities, dealings of agriculture, and journeys.

Asvini, Pusa, and Hasta are **LIGHT** or **SWIFT** constellations and are good for sports, enjoying items of luxury, starting industries, skilled labour, medical treatments, starting education, starting journeys, seeing friends, buying and selling, the performance of spiritual activities, decorations, fine arts, exercise, and for giving or receiving loans.

Ardra, Aslesa, Jyestha, and Mula are **DREADFUL** stars and are suitable for success in warfare, invocation of elementals and other spirits, imprisonment, separations, acts of destruction, and the breaking of alliances with superiors.

Purnavasu, Svati, Sravana, Dhanistha, and Satabhisa are **TEMPORARY**, **MOVABLE**, or **QUICK** stars favourable for undertaking travel, acquiring conveyances, gardening, going on processions, visiting friends, and anything of a temporary nature.

Bharani, Magha, Purvaphalguni, Purvasadha, and Purvabhadrapada are **FIERCE** or **CRUEL**, constellations and are suitable for acts of evil, deceit, and conflict, destruction of enemies, incarceration, poisoning, arson, battle, setting fire, acts of destruction, ill-repute, and cruelty.

Krttika and Visakha are **MIXED** constellations and good for routine duties, one's professional responsibilities, and any activities of day-to-day importance.

How to apply this to their natures:

FIXED (steady) stars, this is a favourable nakshatra to perform such things as laying foundations, for building, careers, relationships, things that you want to be permanent.

SOFT (gentle) stars, favourable for art, dance, music, marital union, ceremonies.

LIGHT (excellent) stars, which give pleasure, sports, giving medicine, starting industries or travel.

SHARP (harsh) stars, tantric incantations, imprisonment, causing separation of friends, assassinations.

MOVABLE stars, acquiring vehicles, going on procession, gardening.

DREADFUL (cruel) stars, evil schemes, evil deeds, planting ghosts in people, deceit, imprisonment, setting fires - arson.

MIXED stars, works of every day, day to day importance.

In the Vedic culture everything has its functional use. Some things may be good/right for some things, but "inauspicious" for other things. The following will give you insights into what the science of electoral (nuhurtha) astrology is all about.

The 27 Nakshatras:

1/.Ashwini [Aries 0 to Aries 13-20']

Actions: Installing an Deity / idol - avahani, thread ceremony - upanayanam, parting of hair on the head - Simontan, shaving - cuda karanam, education - vidya rambhan, etc., agriculture.

Nature: Masculine, Vaishyas, spiritual, gentle, looking forward, sight weak, lunar, no. of stars 3, ruled by demigod the Ashwini kumars, traders, shaped like a horse's head, short, Kul.

Direction: looking forward.

ASHWINI is a deva or godly star, auspicious in nature, and is related to the Ashwini-Kumaras, demigods/devas who ride in a golden chariot, healing people, bringing light and happiness. Ideas to be gleaned from this star are the light of dawn, the transport of goods, and performance of miracles.

When this star is on the ascendant, we find a likeable person with a lovely appearance, well-dressed and ornamented, efficient in work, living by respectable means, and the prominent member of the family. It is a resolute person, able to control eating habits, happy, carefree and modest, though more financially successful than most.

The star Aswini rules horses and their dealers and riders, physicians (this star presides over the celestial physicians, the Aswini Kumaras), merchants, attractive personalities, attendants, astrologers, and commandants.

1st Pada: THE MOON AT; 0 degrees to 3-20 degrees Aries;

Of unsteady mind, having sinful attachments, indulg-ing in sensual pleasures and with a tendency to criticize others.

2nd Pada: THE MOON AT; 3-20 degrees to 6-40 degrees Aries;
Having scriptural knowledge; having many talents, a jack of all trades; handsome in appearance and a good learner.

3rd Pada: THE MOON AT; 6-40 degrees to 10 degrees Aries;
Mathematical talents; earning by physical labor; a good teacher or advertiser; suffering from piles; a villainous streak.

4th Pada: THE MOON AT; 10 degrees to 13-20 degrees Aries;
Effeminate; wise, truthful, rich, liked by the opposite sex, knowledge of astrology.

Doshas / blemishes in the nakshatras found at:

ASWINI:

1st Pada: Not good for child or for the father

2nd Pada: Good

3rd Pada: Good

4th Pada: Good

2/. Bharani [Aries 13-20' to Aries 26-40']

Action: Violent, nefarious activities, entering a cave, tunnel; reconciliation, swindling, killing, poisoning others, distilling poisonous medicines, work related to weapons, fire .

Nature: Masculine, outcast, material, looking downward, sight average, lunar, ordinary, no. of stars 3, ruled by demigod/deva Yamaraj, shaped like female sex organ, violent, Akul.

Places: Ponds, wells.

BHARANI is a manusya or earthly star with a dreadful nature. It is the star of restraint. It is symbolized by the womb, indicating that this star can hide or eclipse things. It carries the ideas of struggle and suffering. It is ruled by Yamaraja, the lord of death, and indicates a person who is entangled in the material world. Its animal symbol is the elephant and it represents the worker class.

When this star is on the ascendant, we find a fickle-minded person, addicted to the opposite sex, proud, courageous and with good longevity. The native is fond of kinsmen, helpful to friends and usually having few children. This is a vital character who is easily led by others, with questionable moral behavior and troubled by others' jealousy.

When the Moon is in the star of Bharani, the person is free from disease, clever in doing work, happy and dutiful.

Bharani rules those who feed off flesh and blood, cruel men, those men engaged in killing, torture, incarceration, the lowborn, cereals, and those devoid of courage and nobility.

1st Pada: THE MOON AT: 13-20 degrees to 16-40 degrees Aries:

having a strong temper; of reddish hair; able to defeat one's enemies; broad-minded, valorous and perseverant.

2nd Pada: THE MOON AT: 16-40 degrees to 20 degrees Aries:

lazy, clever, weakness for the opposite sex, having scriptural knowledge and a religious mind.

3rd Pada: THE MOON AT : 20 degrees to 23-20 degrees Aries:

lean and tall appearance with broad eyes; much pride but with wisdom and a balanced temper.

4th Pada: THE MOON AT : 23-20 degrees to 26-40 degrees Aries:

courageous, cruel, proud, obstinate, keeping bad company, with few good qualities.

Doshas / blemishes in the nakshatras found at:

BHARANI:

1st Pada: Good

2nd Pada: Good

3rd Pada: Affects father & mother of native

4th Pada: Good.

The nakshatra mandala shows the placement of the various Nakshatras and the following

1. The starting and ending longitudes of the Nakshatra padas, Navamsa, Drekkana etc.

2. The Dieties of the Nakshatras

3. The mapping of Navatara and special nakshatras to the Naisargika Nakshatra Mandala

4. The mapping of the body parts, starting from Krttika, to the Naisargika Nakshatra Mandala

5. The planetary rulers as per Vimshottari Dasa mapping

6. The exaltation (red glyphs) and debility (blue glyphs) of the planets in different nakshatra padas

7. The Navamsas mapped to the Nakshatra Padas (glyphs)

8. The Drekkanas mapped to the Nakshatra Padas (glyphs)

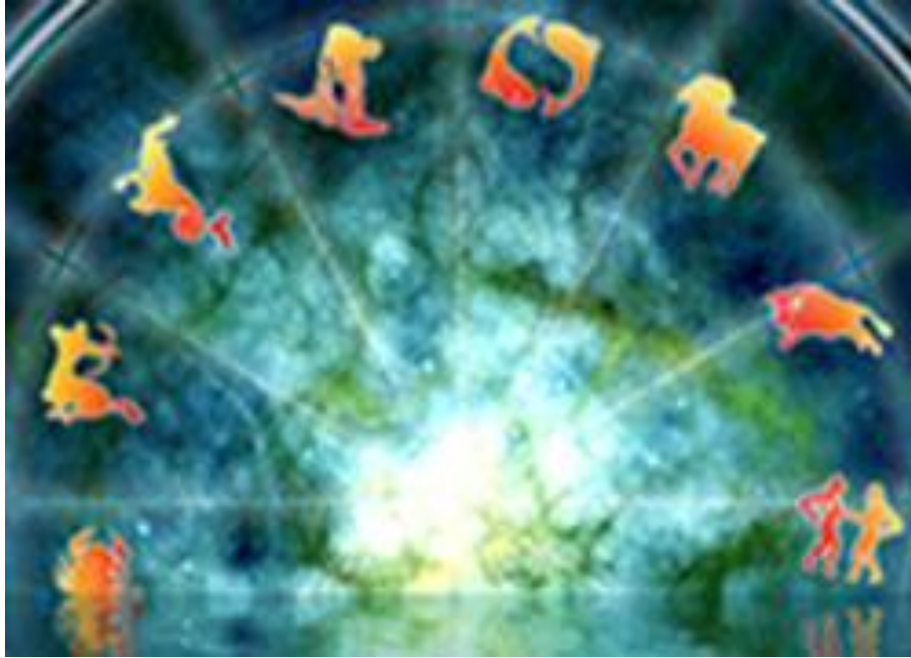
9. The Rasis mapped to the Nakshatra Padas (glyphs)

10. The Gunas (Quality) of the Nakshatras, Rajas, Tamas and Sattva at 3 levels (the 3 outer rings). Red= Rajas, Blue= Tamas, Green= Sattva.

In the Atharvaveda (Shaunakiya recension, hymn 19.7) a list of 28 stars or asterisms is given, many of them corresponding to the later nakshatras:

1. Kṛttikā (the Pleiades)
2. Rohinī (Aldebaran)
3. Mrigashīrsha
4. Ārdrā (Betelgeuse)
5. Punarvasu
6. Pushya
7. Asleshā
8. Maghā (Regulus)
9. Purva phalguni
10. Uttara phalguni (Denebola)
11. Hasta
12. Chitrā (Spica)

13. Svāti (Arcturus)
14. Vishākhā
15. Anurādhā
16. Jyeshthā
17. Mūla
18. Purva ashadha
19. Uttara ashadha
20. Shravana
21. Dhanishta
22. Satabhishak (Sadachbia)
23. Purva bhadrapada
24. Uttara bhadrapada
25. Revati
26. Ashvini
27. Bharani



This 27-day time cycle has been taken to mean a particular group of stars. The relationship to the stars really has to do with the periodicity with which the Moon travels over time and through space past the field of the specific stars called nakshatras. Hence, the stars are more like numbers on a clock through which the hands of time pass (the moon). This concept is also described by Dr. Jessie Mercay in her research on *Surya Siddhanta*.

LIST: In Hindu astronomy, there was an older tradition of 28 Nakshatras which were used as celestial markers in the heavens. When these were mapped into equal divisions of the ecliptic, a division of 27 portions was adopted since that resulted in a cleaner definition of each portion (i.e. segment) subtending $13^{\circ} 20'$ (as opposed to $12^{\circ} 51 \frac{3}{4}'$ in the case of 28 segments). In the process, the Nakshatra Abhijit was left out without a portion. However the Abhijit nakshatra

becomes important while deciding on the timing of an auspicious event. The Surya Siddhantha concisely specifies the coordinates of the twenty seven Nakshatras

It is noted above that with the older tradition of 28 Nakshatras each equal segment would subtend 12.85 degrees or $12^{\circ} 51'$. But the 28 Nakshatra were chosen at a time when the Vedic month was recognised as having exactly 30 days. In India and China the original 28 lunar mansions were not equal. Weixing Nui provides a list of the extent of the original 28 Nakshatras expressed in *Muhurtas* (with one Muhurta = 48 minutes of arc). Hindu texts note there were 16 Nakshatras of 30 Muhurtas, 6 of 45 Muhurtas, 5 of 15 Muhurtas and one of 6 Muhurtas.

The 28 mansions of the 360° lunar zodiac total 831 Muhurtas or 27.7 days. This is sometimes described as an inaccurate estimate of our modern sidereal period of 27.3 days, but using the ancient Indian calendar with Vedic months of 30 days and a daily movement of the Moon of 13 degrees, this early designation of a sidereal month of 831 Muhurtas or 27.7 days is very precise. Later some Indian savants dropped the Nakshatra named Abhijit to reduce the number of divisions to 27, but the Chinese retained all of their original 28 lunar mansions. These were grouped into four equal quarters which would have been fundamentally disrupted if it had been decided to reduce the number of divisions to 27.

Irrespective of the reason why ancient early Indian astronomers followed a Vedic calendar of exactly 12 months of 30 days it was this calendar and not a modern calendar of 365 days that they used for the astronomical calculations for the number of days taken for the Moon to complete one sidereal cycle of 360° . This is why initially they named 28 Nakshatras on their lunar zodiac.

The following list of nakshatras gives the corresponding regions of sky, per Basham (1954).^[8]

No.	Name	Associated stars	Description
1	Ashwini	β and γ Arietis	<ul style="list-style-type: none"> <i>Astrological Mate</i>: Ketu (South lunar node) <i>Symbol</i>: Horse's head <i>Rigvedic name</i>: Ashwins, the horse-headed twins who are physicians to the gods <i>Indian zodiac</i>: $0^{\circ} - 13^{\circ}20'$ Mesha <i>Western zodiac</i>: 26° Aries – $9^{\circ}20'$ Taurus
2	Bharani "the bearer"	35, 39, and 41 Arietis	<ul style="list-style-type: none"> <i>Astrological Mate</i>: Shukra (Venus) <i>Symbol</i>: Yoni, the female organ of reproduction <i>Rigvedic name</i>: Yama, god of death or Dharma <i>Indian zodiac</i>: $13^{\circ} 20' -$

			<p>26°40' Mesha</p> <ul style="list-style-type: none"> • <i>Western zodiac</i>: 9° 20' – 22° 40' Taurus
3	<p>Krittika an old name of the Pleiades; personified as the nurses of <i>Kārttikeya</i>, a son of Shiva.</p>	Pleiades	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Surya (Sun) • <i>Symbol</i>: Knife or spear • <i>Rigvedic name</i>: Agni, god of fire • <i>Indian zodiac</i>: 26°40' Mesha – 10° Vrishabha • <i>Western zodiac</i>: 22° 40' Taurus – 6° Gemini
4	<p>Rohini "the red one", a name of Aldebaran. Also known as <i>brāhmī</i></p>	Aldebaran	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Chandra (Moon) • <i>Symbol</i>: Cart or chariot, temple, banyan tree • <i>Rigvedic name</i>: Prajapati, the Creator • <i>Indian zodiac</i>: 10° – 23°20' Vrishabha • <i>Western zodiac</i>: 6° – 19°20' Gemini
5	<p>Mrigashīra "the deer's head". Also known as <i>āgrahāyaṇī</i></p>	λ, φ Orionis	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Mangala (Mars) • <i>Symbol</i>: Deer's head • <i>Rigvedic name</i>: Soma, Chandra, the Moon god • <i>Indian zodiac</i>: 23° 20' Vrishabha – 6° 40' Mithuna • <i>Western zodiac</i>: 19° 20' Gemini – 2° 40' Cancer
6	<p>Ardra "the moist one"</p>	Betelgeuse	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Rahu (North lunar node) • <i>Symbol</i>: Teardrop, diamond, a human head • <i>Rigvedic name</i>: Rudra, the storm god • <i>Indian zodiac</i>: 6° 40' – 20°

			Mithuna <ul style="list-style-type: none"> • <i>Western zodiac</i>: 2° 40' – 16° Cancer
7	Punarvasu (dual) "the two restorers of goods", also known as <i>yamakau</i> "the two chariots"	Castor and Pollux	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Guru (Jupiter) • <i>Symbol</i> : Bow and quiver • <i>Rigvedic name</i>: Aditi, mother of the gods • <i>Indian zodiac</i>: 20° Mithuna – 3°20' Karka • <i>Western zodiac</i>: 16° – 29°20' Cancer
8	Pushya/Tishya "the nourisher", also known as <i>sidhya</i> or <i>tişya</i>	γ, δ and θ Cancri	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Shani (Saturn) • <i>Symbol</i>: Cow's udder, lotus, arrow and circle • <i>Rigvedic name</i>: Br̥haspati, priest of the gods • <i>Indian zodiac</i>: 3° 20' – 16° 40' Karka • <i>Western zodiac</i>: 29° 20' Cancer – 12° 40' Leo
9	Ashleshā "the embrace"	δ, ε, η, ρ, and σ Hydrae	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Budha (Mercury) • <i>Symbol</i>: Serpent • <i>Rigvedic name</i>: Sarpas or Nagas, deified snakes • <i>Indian zodiac</i>: 16° 40' – 30° Karka • <i>Western zodiac</i>: 12° 40' – 26° Leo
10	Maghā "the bountiful"	Regulus	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Ketu (South lunar node) • <i>Symbol</i>: Royal Throne • <i>Rigvedic name</i>: Pitrs, 'The Fathers', family ancestors • <i>Indian zodiac</i>: 0° – 13° 20' Simha • <i>Western zodiac</i>: 26° Leo – 9° 20' Virgo

11	Pūrva "first reddish one"	Phalgunī δ and θ Leonis	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Shukra (Venus) • <i>Symbol</i>: Front legs of bed, hammock, fig tree • <i>Rigvedic name</i>: Aryaman, god of patronage and favours • <i>Indian zodiac</i>: 13° 20' – 26°40' Simha • <i>Western zodiac</i>: 9° 20' – 22°40' Virgo
12	Uttara "second reddish one"	Phalgunī Denebola	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Surya (Sun) • <i>Symbol</i>: Four legs of bed, hammock • <i>Rigvedic name</i>: Bhaga, god of marital bliss and prosperity • <i>Indian zodiac</i>: 26° 40' Simha- 10° Kanya • <i>Western zodiac</i>: 22° 40' Virgo – 6° Libra
13	Hasta "the hand"	α , β , γ , δ and ϵ Corvi	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Chandra (Moon) • <i>Symbol</i>: Hand or fist • <i>Rigvedic name</i>: Savitr, the Sun god • <i>Indian zodiac</i>: 10° – 23° 20' Kanya • <i>Western zodiac</i>: 6° – 19° 20' Libra
14	Chitra "the bright one", a name of Spica	Spica	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Mangala (Mars) • <i>Symbol</i>: Bright jewel or pearl • <i>Rigvedic name</i>: Tvastar, Vishwakarma • <i>Indian zodiac</i>: 23° 20' Kanya – 6° 40' Tula • <i>Western zodiac</i>: 19° 20' Libra – 2° 40' Scorpio
15	Swāti	Arcturus	<ul style="list-style-type: none"> • <i>Astrological</i>

	"Su-Ati (sanskrit) Very good" name of Arcturus		<p><i>Mate:</i> Rahu (North lunar node)</p> <ul style="list-style-type: none"> • <i>Symbol:</i> Shoot of plant, coral • <i>Rigvedic name:</i> Vayu, the Wind god • <i>Indian zodiac:</i> 6° 40' – 20° Tula • <i>Western zodiac:</i> 2° 40' – 16° Scorpio
16	<p>Visakha "forked, having branches"; also known as <i>rādhā</i> "the gift"</p>	α , β , γ and ι Librae	<ul style="list-style-type: none"> • <i>Astrological Mate:</i> Guru (Jupiter) • <i>Symbol:</i> Triumphal arch, potter's wheel • <i>Rigvedic name:</i> Indra, chief of the gods; Agni, god of Fire • <i>Indian zodiac:</i> 20° Tula – 3° 20' Vrishchika • <i>Western zodiac:</i> 16° – 29° 20' Scorpio
17	<p>Anuradha "following <i>rādhā</i>"</p>	β , δ and π Scorpionis	<ul style="list-style-type: none"> • <i>Astrological Mate:</i> Shani (Saturn) • <i>Symbol:</i> Triumphal archway, lotus • <i>Rigvedic name:</i> Mitra, one of Adityas of friendship and partnership • <i>Indian zodiac:</i> 3° 20' – 16° 40' Vrishchika • <i>Western zodiac:</i> 29° 20' Scorpio – 12° 40' Sagittarius
18	<p>Jyeshtha "the eldest, most excellent"</p>	α , σ , and τ Scorpionis	<ul style="list-style-type: none"> • <i>Astrological Mate:</i> Budha (Mercury) • <i>Symbol:</i> circular amulet, umbrella, earring • <i>Rigvedic name:</i> Indra, chief of the gods • <i>Indian zodiac:</i> 16° 40' – 30° Vrishchika • <i>Western zodiac:</i> 12° 40' – 26° Sagittarius

19	Mula "the root"	$\epsilon, \zeta, \eta, \theta,$ $\iota, \kappa, \lambda, \mu$ and ν Scorpionis	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Ketu (South lunar node) • <i>Symbol</i>: Bunch of roots tied together, elephant goad • <i>Rigvedic name</i>: Nirrti, peak of material achievement and the beginning of the spiritual impulse • <i>Indian zodiac</i>: $0^{\circ} - 13^{\circ} 20'$ Dhanus • <i>Western zodiac</i>: 26° Sagittarius – $9^{\circ} 20'$ Capricorn
20	Purva Ashadha "first of the <i>aṣāḍhā</i> ", <i>aṣāḍhā</i> "the invincible one" being the name of a constellation	δ and ϵ Sagittarii	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Shukra (Venus) • <i>Symbol</i>: Elephant tusk, fan, winnowing basket • <i>Rigvedic name</i>: Apah, god of Water • <i>Indian zodiac</i>: $13^{\circ} 20' - 26^{\circ} 40'$ Dhanus • <i>Western zodiac</i>: $9^{\circ} 20' - 22^{\circ} 40'$ Capricorn
21	Uttara Ashadha "second of the <i>aṣāḍhā</i> "	ζ and σ Sagittarii	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Surya (Sun) • <i>Symbol</i>: Elephant tusk, small bed • <i>Rigvedic name</i>: Visvedevas, universal gods • <i>Indian zodiac</i>: $26^{\circ} 40'$ Dhanus – 10° Makara • <i>Western zodiac</i>: $22^{\circ} 40'$ Capricorn – 6° Aquarius
22	Abhijit	ζ and σ Lyra	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Brahma • <i>Indian zodiac</i>: $6^{\circ} 40'$ Makara – $10^{\circ} 53'$ Makara
23	Shravana	α, β and γ Aquilae	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Chandra (Moon)

			<ul style="list-style-type: none"> • <i>Symbol</i>: Ear or Three Footprints • <i>Rigvedic name</i>: Vishnu, preserver of universe • <i>Indian zodiac</i>: 10° – 23° 20' Makara • <i>Western zodiac</i>: 6° – 19° 20' Aquarius
24	Dhanishta "most famous", also <i>Shravishthā</i> "swiftest"	α to δ Delphini	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Mangala (Mars) • <i>Symbol</i>: Drum or flute • <i>Rigvedic name</i>: Eight vasus, deities of earthly abundance • <i>Indian zodiac</i>: 23° 20' Makara – 6° 40' Kumbha • <i>Western zodiac</i>: 19° 20' Aquarius – 2° 40' Pisces
25	Shatabhisha "Comprising a hundred physicians"	Sadachbia	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Rahu (North lunar node) • <i>Symbol</i>: Empty circle, 1,000 flowers or stars • <i>Rigvedic name</i>: Varuna, god of celestial waters • <i>Indian zodiac</i>: 6° 40' – 20° Kumbha • <i>Western zodiac</i>: 2° 40' – 16° Pisces
26	Purva Bhadrapada "the first of the blessed feet"	α and β Pegasi	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Guru (Jupiter) • <i>Symbol</i>: Swords or two front legs of funeral cot, man with two faces • <i>Rigvedic name</i>: Ajaikapada, an ancient fire dragon • <i>Indian zodiac</i>: 20° Kumbha – 3° 20' Meena • <i>Western zodiac</i>: 16° – 29° 20' Pisces
27	Uttara Bhadrapada "the second of the blessed feet"	γ Pegasi and α Andromedae	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Shani (Saturn)

	feet"		<ul style="list-style-type: none"> • <i>Symbol</i>: Twins, back legs of funeral cot, snake in the water • <i>Rigvedic name</i>: Ahir Budhyana, serpent or dragon of the deep • <i>Indian zodiac</i>: 3° 20' – 16° 40' Meena • <i>Western zodiac</i>: 29° 20' Pisces – 12° 40' Aries
28	Revati "prosperous"	ζ Piscium	<ul style="list-style-type: none"> • <i>Astrological Mate</i>: Budha (Mercury) • <i>Symbol</i>: Fish or a pair of fish, drum • <i>Rigvedic name</i>: Pushan, nourisher, the protective deity • <i>Indian zodiac</i>: 16° 40' – 30° Meena • <i>Western zodiac</i>: 12° 40' – 26° Aries

Padas (quarters): Each of the 27 Nakshatras cover 13° 20' of the ecliptic each. Each Nakshatra is also divided into quarters or *padas* of 3° 20', and the below table lists the appropriate starting sound to name the child. The 27 nakshatras, each with 4 padas, give 108, which is the number of beads in a japa mala, representing all the elements (ansh) of Vishnu:

#	Name	Pada 1	Pada 2	Pada 3	Pada 4	Vimsottari Lord	Ruling Deity
1	Aśvini (अश्विनि)	चु Chu	चे Che	चो Cho	ला La	Ketu	Aswini Kumara
2	Bharanī (भरणी)	ली Li	लू Lu	ले Le	लो Lo	Venus	Yama
3	Kṛttikā (कृत्तिका)	अ A	ई I	उ U	ए E	Sun	Agni
4	Rohiṇī (रोहिणी)	ओ O	वा Va/Ba	वी Vi/Bi	वु Vu/Bu	Moon	Brahma
5	Mṛgaśīrṣā (मृगशीर्षा)	वे Ve/Be	वो Vo/Bo	का Ka	की Ke	Mars	Moon
6	Ārdrā (आर्द्रा)	कु Ku	घ Gha	ङ Ng/Na	छ Chha	Rahu	Shiva
7	Punarvasu (पुनर्वसु)	के Ke	को Ko	हा Ha	ही Hi	Jupiter	Aditi

8	Puṣya (पुष्य)	हु Hu	हे He	हो Ho	ड Da	Saturn	Jupiter
9	Āśleṣā (आश्लेषा)	डी Di	डू Du	डे De	डो Do	Mercury	Rahu
1 0	Maghā (मघा)	मा Ma	मी Mi	मू Mu	मे Me	Ketu	Pitr
1 1	Pūrva or Pūrva Phālgunī (पूर्व फाल्गुनी)	नो Mo	टा Ta	टी Ti	टू Tu	Venus	Bhaga
1 2	Uttara or Uttara Phālgunī (उत्तर फाल्गुनी)	टे Te	टो To	पा Pa	पी Pi	Sun	Sun
1 3	Hasta (हस्त)	पू Pu	ष Sha	ण Na	ठ Tha	Moon	Savitr
1 4	Chitrā (चित्रा)	पे Pe	पो Po	रा Ra	री Ri	Mars	Vishwakarm a
1 5	Svāti (स्वाति)	रू Ru	रे Re	रो Ro	ता Ta	Rahu	Vaayu
1 6	Viśākhā (विशाखा)	ती Ti	तू Tu	ते Te	तो To	Jupiter	Indra Agni
1 7	Anurādhā (अनुराधा)	ना Na	नी Ni	नू Nu	ने Ne	Saturn	Mitra
1 8	Jyeṣṭhā (ज्येष्ठा)	नो No	या Ya	यी Yi	यू Yu	Mercury	Indra
1 9	Mūla (मूल)	ये Ye	यो Yo	भा Bha	भी Bhi	Ketu	Varuna, Nirriti
2 0	Pūrva Aṣādhā (पूर्वाषाढ़ा)	भू Bhu	धा Dha	फा Bha/Ph a	ढा Dha	Venus	Apah
2 1	Uttara Aṣādhā (उत्तराषाढ़ा)	भे Bhe	भो Bho	जा Ja	जी Ji	Sun	Brahma
2 2	Śrāvaṇa (श्रावण)	खी Ju/Kh i	खू Je/Kh u	खे Jo/Khe	खो Gha/Kh o	Moon	Vishnu
2 3	Śrāviṣṭhā (श्रविष्ठा) or Dhaniṣṭhā (धनिष्ठा)	गा Ga	गी Gi	गु Gu	गे Ge	Mars	Vasu
2 4	Śatabhiṣā (शतभिषा)or Śatataraka	गो Go	सा Sa	सी Si	सू Su	Rahu	Varuna
2 5	Pūrva Bhādrapadā (पूर्वभाद्रपदा)	से Se	सो So	दा Da	दी Di	Jupiter	Aja Ek Pada
2	Uttara	दू Du	थ Tha	झ Jha	ञ	Saturn	Ahirbudhany

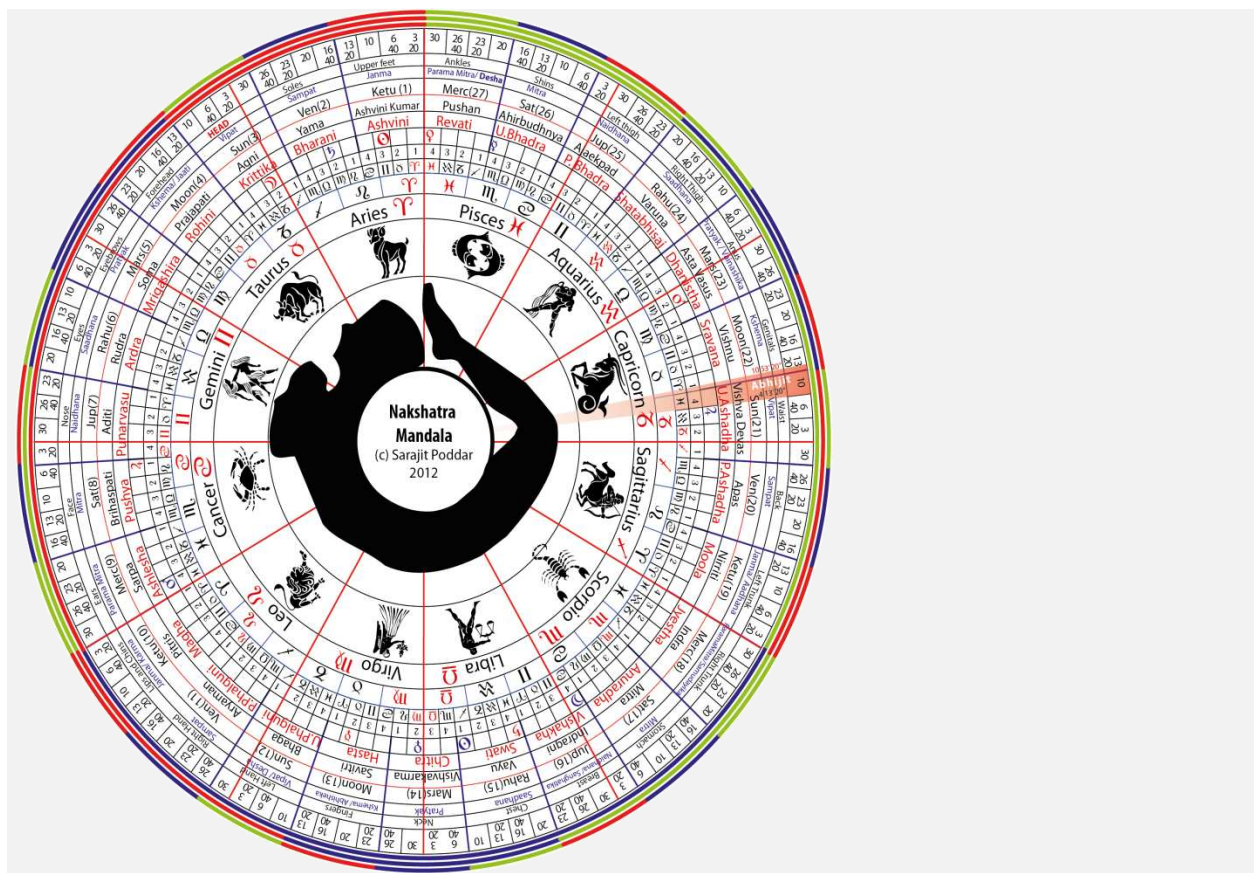
6	Bhādrapadā (उत्तरभाद्रपदा)				Da/Tra		a
2 7	Revati (रेवती)	दे De	दो Do	च Cha	ची Chi	Mercury	Pooshan

1

The Nakshatra Mandala-Varaha Mihira

The nakshatra mandala shows the placement of the various Nakshatras and the following

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3. The mapping of Navatara and special nakshatras to the Naisargika Nakshatra Mandala
4. The mapping of the body parts, starting from Krttika, to the Naisargika Nakshatra Mandala
5. The planetary rulers as per Vimshottari Dasa mapping
6. The exaltation (red glyphs) and debility (blue glyphs) of the planets in different nakshatra padas
7. The Navamsas mapped to the Nakshatra Padas (glyphs)
8. The Drekkanas mapped to the Nakshatra Padas (glyphs)
9. The Rasis mapped to the Nakshatra Padas (glyphs)
10. The Gunas (Quality) of the Nakshatras, Rajas, Tamas and Sattva at 3 levels (the 3 outer rings). Red= Rajas, Blue= Tamas, Green= Sattva.



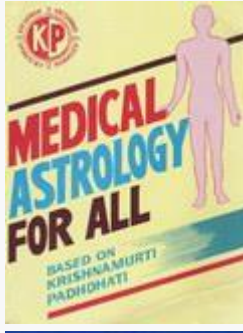
Title: Nakshatra-Mandala, H.N. Suresh, 2004

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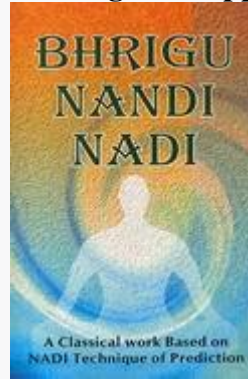
Astrology



Medical Astrology for All

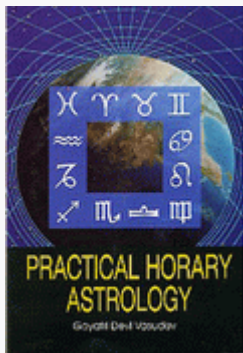


Astrological Application Of Kota Chakra And Sanghatta Ch

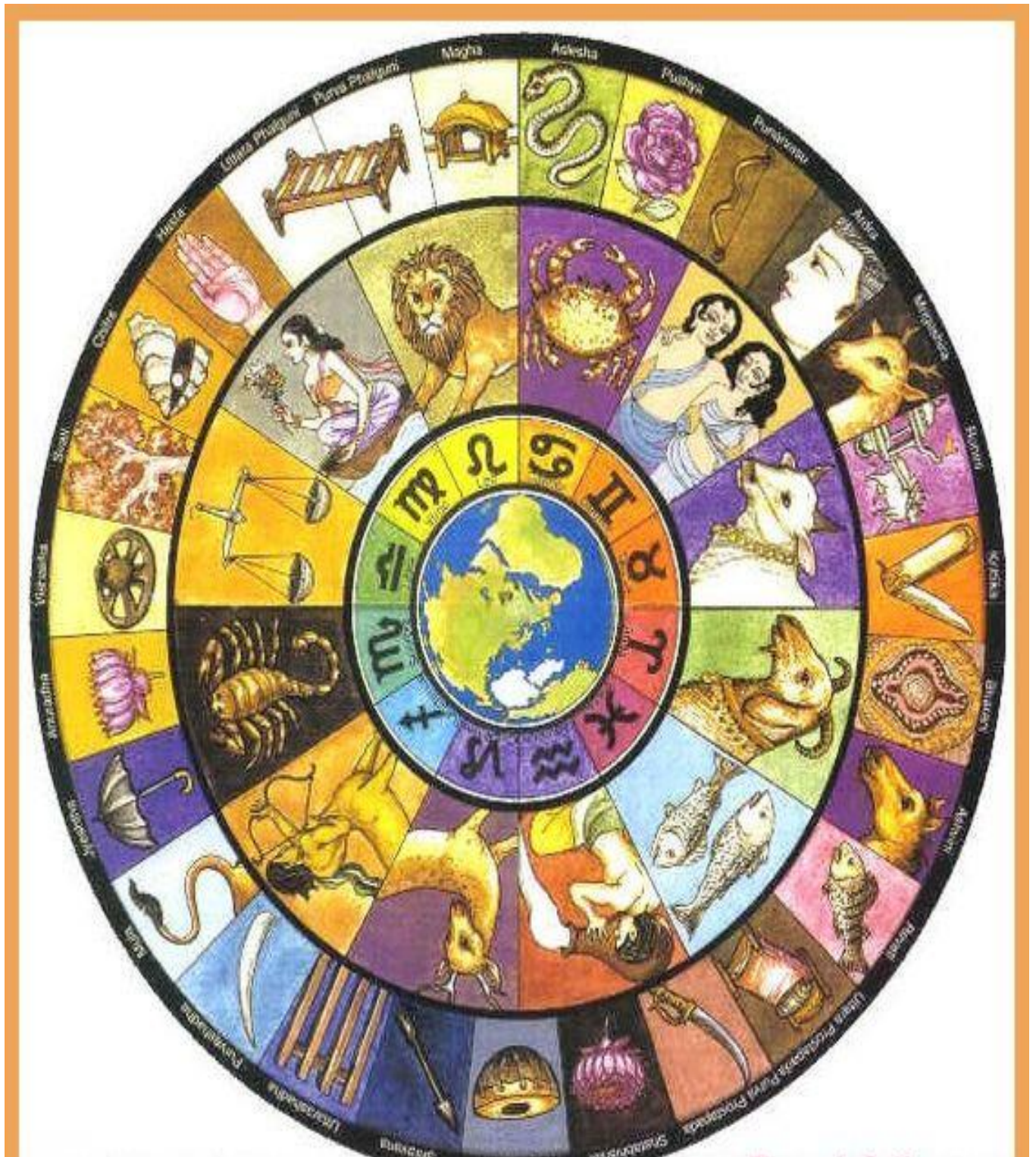


akra

Bhrigu Nandi Nadi: (A Classical work based on Nadi Technique of Prediction)



Practical Horary Astrology



2019 Dosha Nivarana Rasi Mandala Puja



.Merely to witness this uniquely powerful puja will bring great blessings, and we welcome all to join us for the auspicious event. For those who are interested in sponsoring the puja and receiving blessed and energized prasadam, there are several options:**Blessed Thread Sponsorship:** Your name will be included in the puja sankalpam, and you will receive a blessed thread at the end of the puja.



Kubera Lakshmi Coin & Salt Sponsorship: Your name will be included in the puja sankalpam, and you will receive eight containers containing Himalayan salt and pepper as well as a Kubera Lakshmi coin that has been blessed and energized during the puja. The containers of energized salt are to be placed in the eight directions of your home. This will attract the divine energy of Sri Lakshmi Devi for wealth, peace, and harmony. The black pepper will repel and protect the home from any evil or negative energies.

Nakshatra Kalasa Sponsorship: Your name will be included in the puja sankalpam, and a kalasam will be prepared for you and placed on the rasi mandala according to your nakshatra. You will be given the kalasa tirtha to take home, and will also receive a gold-plated Navagraha



Yantra and blessed thread energized during the puja.

Valampuri Sankha Sponsorship: Your name will be included in the puja sankalpam, and you will receive a blessed thread and Valampuri Sankha that has been worshipped and energized during the puja.

Navaratna Mala Sponsorship: Your name will be included in the puja sankalpam, and you will receive a navaratna mala energized during the puja, energized Navagraha Yantra, and blessed thread. A kalasam will be prepared for you and placed on the rasi mandala according to your nakshatra. You will be given the kalasa tirtha to take home. Your name will also be entered in the Alankara Festival sankalpas for all three days.

Grand Rasi Mandala Sponsorship: Your name will be included in the puja sankalpam, and you will receive a navaratna mala, valampuri sankha, Navagraha Yantra, sari prasadam, and blessed thread energized during the puja. A kalasam will be prepared for you and placed on the rasi mandala according to your nakshatra. You will be given the kalasa tirtha to take home. Your name will also be entered in the Alankara Festival sankalpas for all three days.

Nakshatras Affected This Year

Everyone goes through certain astrological periods that can cause serious difficulties that last for months or years at a time. By knowing when these difficult periods come, we can take steps to seek God's grace in overcoming our karma. Shown below to see if your nakshatra is currently influenced by certain difficult transits. If you don't know your nakshatra, you can [click here](#) to find it.



Sade Sati (Seven and a Half Years)

If you were born under **Visakha** (4th pada), **Anuradha**, **Jyeshtha**, **Mula**, **Purvashada**, **Sravana**, **Uttarashada**, or **Dhanishta** (1st – 2nd padas), you are currently in the “Seven and a Half Years.”

Ashtama Sthana Sani

If you were born under **Kruttika** (2nd – 4th padas), **Rohini** or **Mrugashira** (1st – 2nd padas), you are currently in the **Ashtama Sthana Sani** period.

Sani, 3rd Aspect

If you were born under **Dhanishta** (3rd – 4th padas), **Satabhisha** or **Purvabhadra** (1st – 2nd padas), you are currently experiencing **Saturn's third aspect**.

Sani, 10th Aspect

If you were born under **Uttaraphalguni** (2nd – 4th padas), **Hasta** or **Chitra** (1st – 2nd padas), you are currently experiencing **Saturn's 10th aspect**.

Sani, 7th Aspect

If you were born under **Mrugashira** (3rd – 4th padas), **Ardra** or **Punarvasu** (1st – 3rd padas), you are currently experiencing **Saturn's seventh aspect**.

Rahu, 7th Aspect

If you were born under **Mula**, **Purvashada**, **Uttarashada** (1st pada), **Mrugasira** (3rd – 4th padas), **Ardra** or **Punarvasu**, you are currently under **Rahu's seventh aspect**.



Guru Retrograde

If you were born under **Visakha** (4th pada), **Anuradha**, or **Jyeshtha**, you are currently affected by the Guru retrograde.

All of these astrological transits can cause significant problems for your career, financial wealth, personal and family health, and marriage life. However, there is no reason to fear these times, because God has blessed us with many tools to become successful.

CHAPTER IX

How To Read A Kundli

Kundli, also known as the birth chart or horoscope, is an astrological diagram which is used for evaluating one's future and giving out predictions. One's date of birth, time, and place is required to create a kundli. An expert astrologer takes into account the birth details, placement and state of planets and zodiac signs in one's kundali for giving out predictions. This chart depicts planetary angles and astrological positions at the time of native's birth, which is further calculated to analyse several aspects of life. In Vedic Astrology, a kundli holds the key to your past, present, and future, and can be evaluated to understand your physical traits, emotional, mental, and spiritual predilections, your likes and dislikes, inclinations, and hobbies. Reading a kundali isn't as hard as it seems, as one only has to understand some vital aspects to go through several houses and planetary positions.

Still thinking about how to read a kundli? We have the answer for you! But before that, let's understand the importance and benefits of making a kundali:

Importance Of A Kundli (Birth Chart)

Creating a kundli is an important task to carry out after a person is born. It helps one deal with several issues and obstacles in life, and holds remedies and solutions to various challenges. Let's read its importance and how it plays an unparalleled role when predicting the future:

1. A kundali can be used for marriage matching **purposes** by matching the horoscopes of the bride and groom. In Hinduism, no auspicious event related to marriage takes place before matching the kundlis and calculating the gunas. Also, it reveals about one's marital life, spouse, the understanding you both share with each other, and possible troubles which can take place.
2. One's kundali or birth chart maps the **challenges, obstacles, opportunities**, and much more for their lifetime. It reveals what kind of challenges are waiting in their way, and how to deal with the darkest times.
3. It guides you through your **traits, characteristics, shortcomings, and prowess**, which makes up your whole personality and reveals your true self.
4. You can analyse the kundli to predict about your **professional life, business ventures, finances, wealth and investment** and know how favourable or unfavourable circumstances will be while making economic decisions.
5. A kundali points out the preferable **career choices** one can make for a fruitful and prosperous future. It decodes the kind of career which will suit your efforts and intellect.
6. A birth chart informs you about your **academic life, creativity, enemies, diseases, and children**. Know how successful your academic life will be, your status of opponents and enemies, health factor and much more.

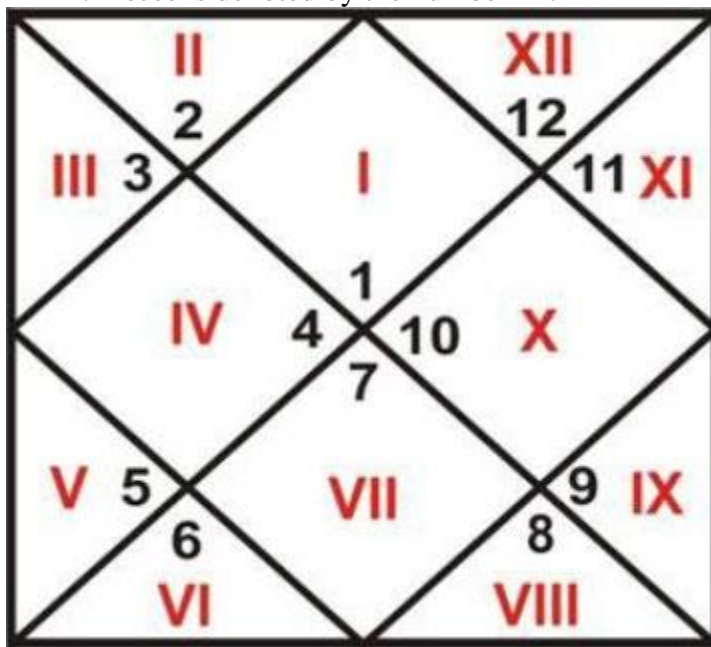


How To Read Your Vedic Kundali

- **Identify Your Rising Sign or Ascendant:** In the kundli mentioned below, the first step is to identify the ascendant sign. The number mentioned in the first house represents

the rising or ascendant sign of the native. The planets in one's kundali are denoted by numerals (1-12) and houses by roman numbers (I-XII). Hereby,

1. Aries is denoted by the number 1.
2. Taurus is denoted by the number 2.
3. Gemini is denoted by the number 3.
4. Cancer is denoted by the number 4.
5. Leo is denoted by the number 5.
6. Virgo is denoted by the number 6.
7. Libra is denoted by the number 7.
8. Scorpio is denoted by the number 8.
9. Sagittarius is denoted by the number 9.
10. Capricorn is denoted by the number 10.
11. Aquarius is denoted by the number 11.
12. Pisces is denoted by the number 12.



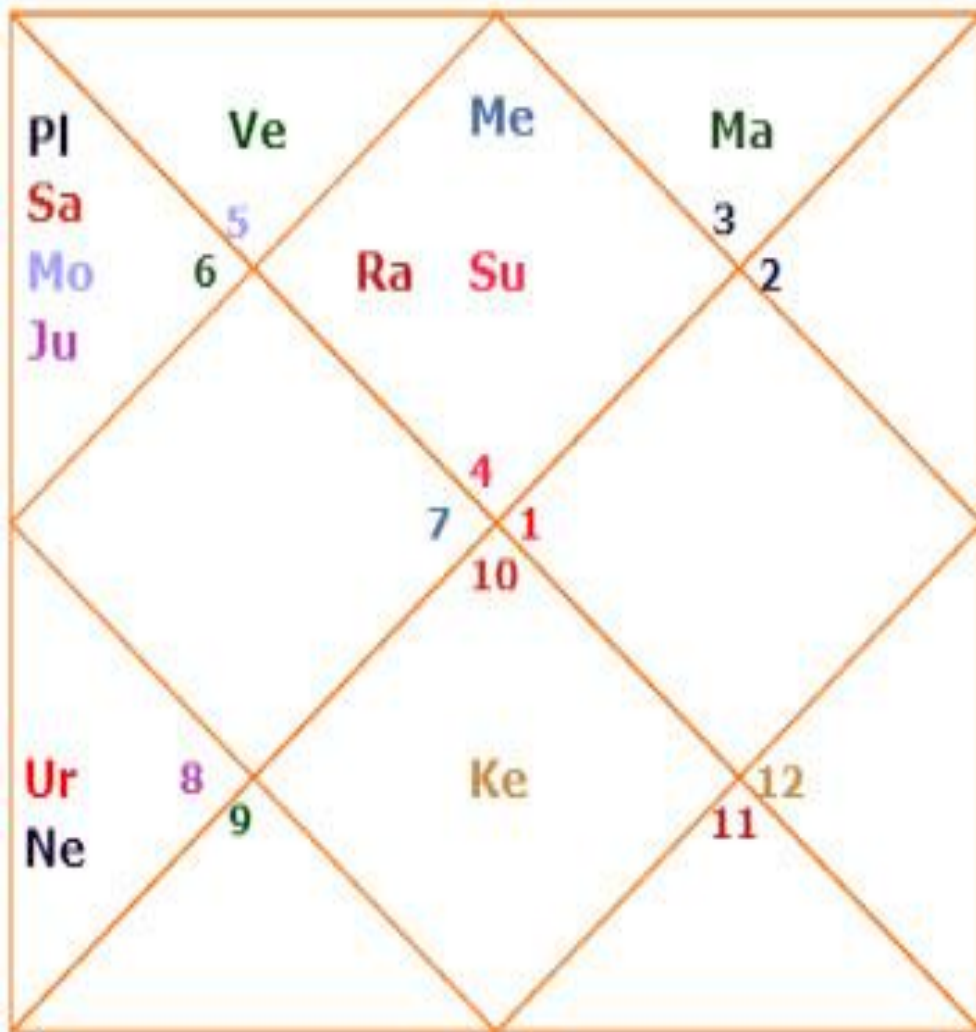
According to this kundli, the Ascendant or Rising sign is Aries, posited in the 1st house.

Understanding the Houses and their Significance: A kundali has 12 houses, which signify several aspects of the life of the native along with physical traits, interests, and features. Hence, any planet or sign posited in a house influences its factors and offers results accordingly. As mentioned above, the roman numerals denote the house number, and its factors are stated as follows:

- I. **First House:** physical features and traits, self, characteristics, personality
- II. **Second House:** wealth, primary knowledge, finances, family
- III. **Third house:** communication, skills, hobbies, efforts, younger siblings
- IV. **Fourth House:** happiness, mother, secondary education, land, vehicle, property
- V. **Fifth House:** higher education, creativity, wittiness, love and affair, progeny, past life experience
- VI. **Sixth House:** debt, profession, diseases, advocacy, enemies

- VII. **Seventh House:** marriage, spouse, long-term partnerships and relationships, import-export, public image
- VIII. **Eighth House:** longevity, unexpected incidents, research
- IX. **Ninth House:** beliefs, higher learning, luck, mentor, father, religion, long distance travel
- X. **Tenth House:** career, karma or actions, job, profession
- XI. **Eleventh house:** ambitions, income, gains, elder siblings
- XII. **Twelfth House:** expenditure

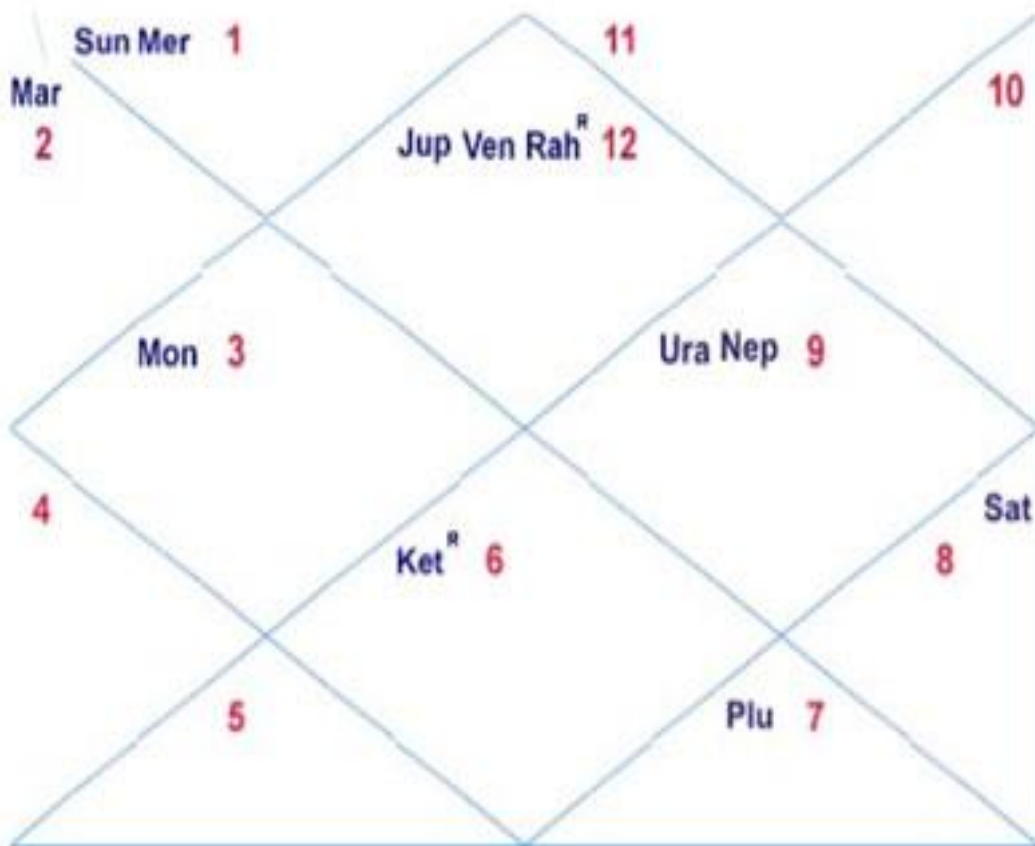
Identify The Nine Planets in Your Kundali: At the time of your birth, the kundali captures and offers a pictorial representation of the position of planets and constellations. Hence, when learning to read a kundli, one must understand the abbreviated form of planets mentioned in the chart and their significance.



In the kundali given below, the first house sees the placement of Cancer (number 4) along with Mercury (Me), Rahu (Ra), and Sun (Su). Therefore, it will chalk out the results accordingly. Below mentioned are the planets, their abbreviated form and vedic significance:

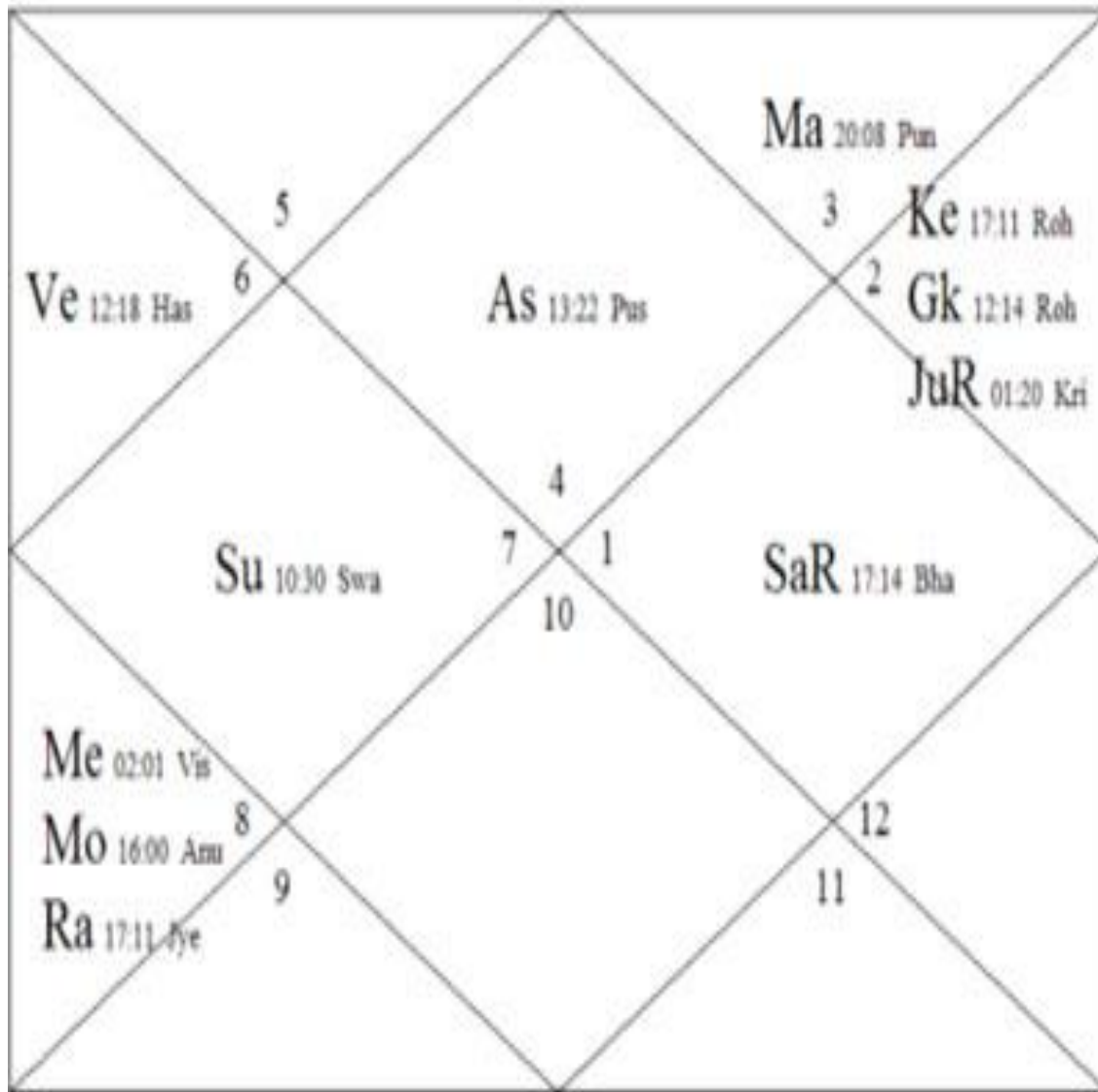
1. **Sun (Su):** Ruler, source of energy and life, king of all planets, masculine in nature

2. **Moon (Mo):** Mind, inner self, feminine in nature, intellect, fertility, good memory
3. **Mercury (Me):** Speech, communication, calculative, witty, intellectual,
4. **Mars (Ma):** Courage, passion, physical strength, short-tempered, argumentative, daring, signifies younger siblings
5. **Venus (Ve):** Materialistic pleasure, love, romance, beauty, music, marriage, friendship, art
6. **Jupiter (Ju):** Spirituality, higher education, research
7. **Saturn (Sa):** Land, property, secret, misfortune, hard work, sorrow, prestige, name and fame
8. **Rahu (Ra):** Foreigners, international travel, grandparents, theft, gambling, drinking, over-ambitious, undiagnosed health problems, loss of reputation-finance
9. **Ketu (Ke):** Grandparents, spiritual inclination, superstitions, electronics
- **Planetary Exaltation & Debilitation:** After this, you must figure out which planet is in exaltation or debilitation. In astrology, Exaltation is a state when the influence of a planet posited in a particular sign elevates, i.e. both of their natural harmony syncs and the outcome tends to be favourable. Hence, in the below kundali, Sun is placed in Aries (number 1), and exalted.



On the other hand, the state of agitation formed for the planet when placed with any sign is known as Debilitation. Here, the influence of the planet weakens, and the effects can be unfavourable. Knowing this gives the native a chance to understand the planetary signs, their

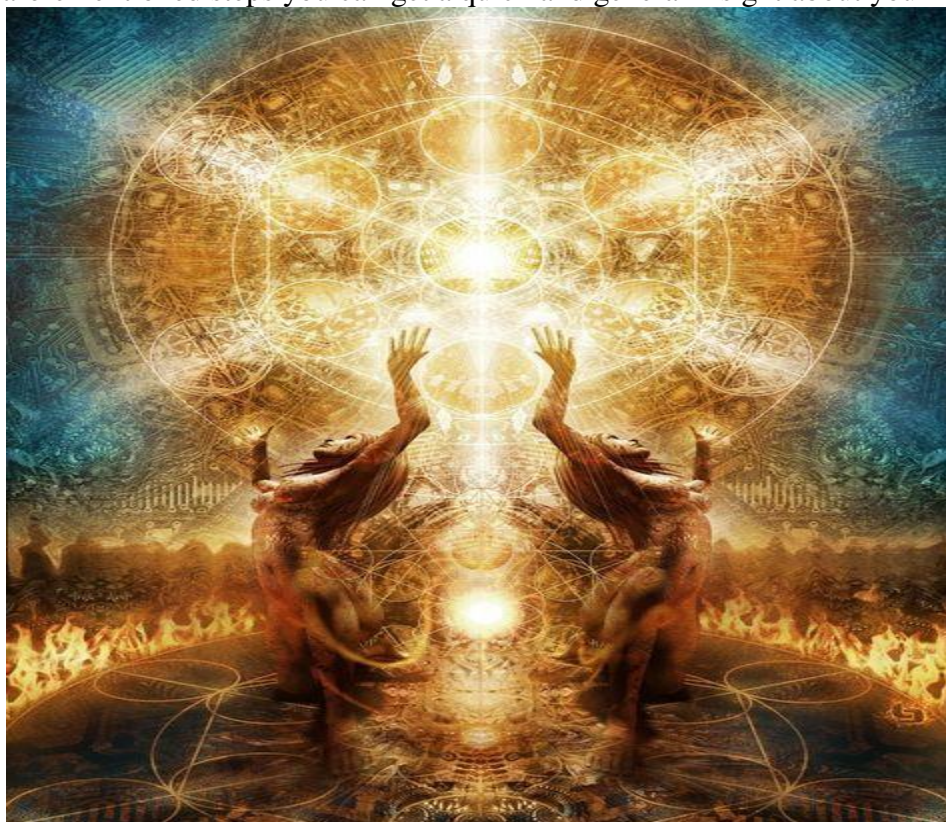
position, and overall impact on their kundli. Below is a table explaining the planets, their ruling, exalted and debilitated signs. According to the kundali mentioned below, the Moon is placed in Scorpio zodiac sign (number 8) and debilitated.



Planet	Ruling Sign	Exalted Sign
Sun	Leo	Aries
Moon	Cancer	Taurus
Venus	Taurus, Libra	Pisces
Mars	Aries, Scorpio	Capricorn

Saturn	Aquarius, Capricorn	Libra
Jupiter	Sagittarius, Pisces	Cancer
Mercury	Gemini, Virgo	Virgo
Rahu	-	-
Ketu	-	-

Following these steps, you can easily understand and read a kundli. Although there are various details needed to be kept in mind when evaluating a kundali, but by following the aforementioned steps you can get a quick and general insight about your life.



How to read Panchanga

Here we make an attempt to describe the complex system of reading a panchanga for the benefit of a lay person and a novice. We do not claim that the following description is technically correct, as scholars would expect. This is intended to give a fair idea about reading a panchanga for the day-to-day needs.

Tithi, Waar, Nakshatra, Yoga and Karana are the vital among the several parameters of time

measuring. The publication that describes these five parameters together is called panchanga. These five parameters are presented in the same order in any panchanga. Span of each of these parameters is different, so is beginning and ending of each of them.

Following is the method to read the panchanga for a particular day:

A typical page of the panchanga has the first horizontal row which gives shaka, samvatsara name, chaandra maasa, paksha (viz. shukla, the waxing phase of moon or krishna, the waning phase of moon), the particular Gregorian month and year, the Hizari year, Samvat year and the Parsi year. Second row has headings for the respective columns, which include tithi. Waar. Ending time of the tithi. Nakshatra, the constellation close to the Moon. Ending time of the Nakshatra (the time when the moon leaves the particular constellation. Yoga (a relatively complex parameter linked to positions of Sun and Moon). Ending time of yoga. Karana (the half portion of a tithi). Ending time of karana. Dinamaana, the time span between sunrise and sunset. Hizari year date. Sun rise. Sun set. Time of the moon entering a particular zodiac sign and the Gregorian date.

The next column in the same row contains raatrimaana (the gap between sunset and sunrise) of the last day of the relevant fortnight, the ayanansh, name of the prevailing ayana and ritu (season). Note: The panchangas measure the day continuously from a sunrise to another sunrise. That is, if the day begins with the sunrise at 06:20 hours, the time is measured continuously upto the next sun rise which may go beyond 24 hours' count. So whenever one comes across the timing like 29:33 hours in the panchanga, just deduct 24 from it to get the next morning timing viz. 5:33 hours in this case.

Panchang

Let us read the panchanga of, say, October 7th, 2000. Open the page containing October 7th, 2000.(refer to the Gregorian date column).

October 7th, 2000. it says that the day is Mahanavami and it is of navaratrotthapana -end of navaratra, the Vijaya Dashami or the Dasara Day. The rest of the information of the day continues elsewhere on the same page with a reference to the same Gregorian date in parenthesis.

To understand the general bearing of the particular day refer to the **shubhaashubha divasa**, auspicious-inauspicious days column placed next to the kundali -the chart on the page. There are a few vital things to be remembered while reading the panchanga. Among the tithis coming in succession, the missing number of tithi is always considered as kshaya or eliminated tithi. This is considered inauspicious. Similarly, when a tithi repeats it becomes vriddhi, additional tithi. This too is considered inauspicious. Among the inauspicious tithis are all the 13th and 14th tithis in krishna paksha - the waning phase of the moon, all the New Moon days and all the 1st tithi of shuddha paksha, the waxing phase of the moon.

Of all the constellations, Pushya is considered inauspicious for weddings while Bharani, Krittikaa, Aashleshaa and Vishaakhaa are considered inauspicious for a majority of tasks.

South Indian Chart



North Indian Chart



Ascendant

Sagittarius

Sun's Sign

Scorpio

Moon's Sign

Gemini

Moon's Nakshatra

Ardra

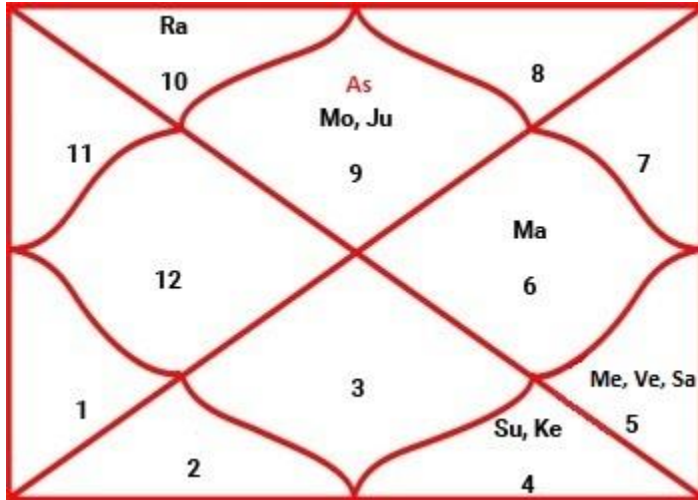
Planetary Details

	Deg	Sign	Nakshatra	Pada	Ld/SL
Asc	26:04	Sagittarius	Purvashadha	4	Ve / Ke
Sun	05:51	Scorpio	Anuradha	1	Sa / Me
Moon	17:59	Gemini	Ardra	4	Ra / Su
Mars	29:51	Aquarius	Purvabhadrapada	3	Ju / Mo
Mercury	10:44	Scorpio	Anuradha	3	Sa / Su
Jupiter	04:00	Virgo	Uttaraphalguni	3	Su / Sa
Venus	01:44	Libra	Chitra	3	Ma / Me
Saturn	11:21	Scorpio	Anuradha	3	Sa / Mo
Rahu	05:36	Scorpio	Anuradha	1	Sa / Me
Ketu	05:36	Taurus	Krittika	3	Su / Me

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21 Nov 1956- TAMPERE.FINLAND 13.00 hours

Casting of Horoscope



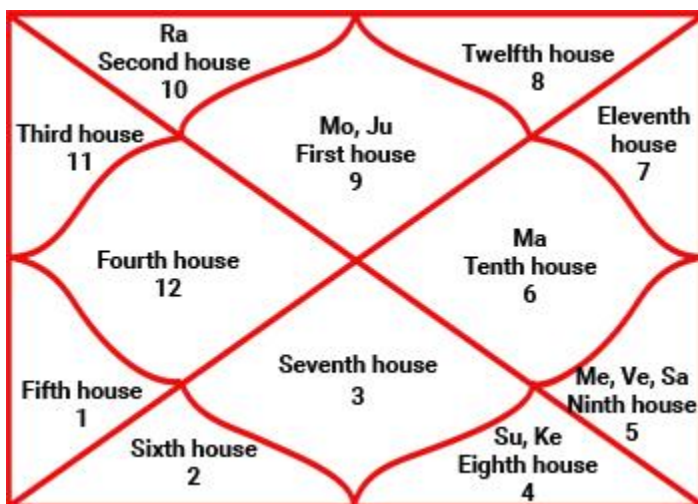
The image on the left shows a typical Vedic birth chart, a unique map of an individual that tells all about your past, present and future. This chart covers all aspects of life, personal, emotional, financial, marital, physical, spiritual, familial and so on. Understanding the basics of the chart is one thing, interpreting it is wholly another. In this article, we would explore how to cast a chart and what its different elements are.

DTP – the three major inputs

The three basic elements you need to form a chart are date, time and place of birth of a person. With these, any reliable astrology software can be used to create a chart. You can sign up with Indastro to create a chart of your own. It takes minutes!

What are houses, signs, and planets?

Houses: There are 12 houses in a horoscope. The diamond shape on top middle of the image below represents the first house, also known as the Ascendant. You can spot the house by finding “As” written in it. The first house or Ascendant begins with the degree of the sign that is rising on the eastern horizon at your time and place of birth. Rest of the houses follows in anti-clockwise motion. While the houses are not marked in a typical chart like above, you could look into the image below for your understanding.



Zodiac Signs: There are 12 signs in a horoscope. Signs are marked using numbers in a birth chart. 1 represents Aries followed by rest of the signs in the following sequence – Taurus (2), Gemini (3), Cancer (4), Leo (5), Virgo (6), Libra (7), Scorpio (8), Sagittarius (9), Capricorn (10), Aquarius (11) and Pisces (12).

Planets: There are 9 planets in a horoscope. Planets are given in abbreviated form in the chart. In the first house, Mo stands for Moon, and Ju stands for Jupiter. In rest of the houses, you can

spot different planets – Rahu (Ra), Mars (Ma), Mercury (Me), Venus (Ve), Saturn (Sa), Sun (Su) and Ketu (Ke).

How to identify your Moon sign, Sun sign, and Rising sign?

Moon Sign: The sign where Moon is posited in the birth chart at the time of birth is called the Moon sign. In the above case, Moon sign is Sagittarius (represented by the number 9 in first house where Moon is placed)

Sun Sign: Sun sign is the sign where Sun is placed at the time of birth. In the case above, it is Cancer represented by the number 4 in 8th house.

Rising Sign: Rising sign is also called the Ascendant but do not confuse it with the “As” that is written in the first house as the first house is also called the Ascendant. The whole zodiac can be seen moving through the day if we consider Earth as a fixed point. This means that all the zodiac signs can be seen moving in a 24 hours duration. The sign that is rising on the eastern horizon changes every 2 hours since there are 12 signs and 24 hours in a day. Rising sign or Ascendant is the sign that is rising on the eastern horizon at the time of birth, and it can be spotted in the first house in a horoscope. In the chart above, Sagittarius is the rising sign.

Interpreting a Chart in Vedic astrology

In order to make accurate astrological interpretations, it is very crucial to understand the placement of different planets, and how they affect each other. Once you know the basic nature of the planet and its relationship with other planets (friends, enemy, neutral), you can further dig into their interrelation and effect on each other using the P.A.C.E Method. P.A.C.E. means position, aspect, conjunction and exchange. Keep reading for the details.

Defining a chart using P.A.C.E method

Position: Each planet governs specific sign/s, except Rahu and Ketu. First of all, you need to see which house do planets occupy in a chart. Then find out if the planet/s are placed in own sign, exalted, debilitated, or in enemy sign. This helps determine the strength of the planets in the chart. Thus position is the prerequisite to move to more complex relations.

Aspect: In astrology, each planet aspects (watches) the 7th house from where it is placed. This aspect affects the strength of the house and the planet that occupies it. If benefic Jupiter is aspecting the 11th house of income and gains where unafflicted Moon is also placed, this is most likely good for income prospects.

Thus, the planets not only affect the house where they are placed but also the houses that they aspect. *Sun, Moon, Mars, Jupiter, Venus, Saturn and Mercury aspect the 7th house, counting from where they are positioned.*

Mars, Jupiter and Saturn also have special aspects. Mars aspects 4th, 7th, and 8th house from its

house of placement. Jupiter aspects 5th, 7th, and 9th house from where it is placed. Saturn also has additional aspects of 3rd and 10th from where it is placed along with 7th of course.

Conjunction: When more than one planets are occupying the same house, it is called a **conjunction** in astrology. Each planet has specific energy like Sun is a fiery masculine planet while Venus is a watery feminine energy. Both the planets are enemy to each other. When these two planets sit in a house, their energies collide, so based on their element, quality, relationship and strength of the position, the conjunction strengthens or weakens the house. For example, Sun and Jupiter conjunction is considered very positive if unafflicted since both are friends. Sun gives confidence, good health and willpower while Jupiter affords the person with knowledge and wisdom.

Exchange: When ruling planets of two signs exchange their position, an **Exchange** take place. For instance, Sun rules Leo and Mars rules Aries. If Sun is placed in Aries and Mars is placed in Leo, this is called an exchange. Based on the strength of the planets and houses, there can be some unexpected results of the exchange, whether good or bad depends upon the level of affliction.

Exchange means that both the planets would gain the same level of strength that they could have if they were placed in their own sign. The effect of exchange depends upon several other factors, such as the house placement, aspect of other planets and conjunction with other planets.

Kundali Matching

Vedic astrologers have been approached for Kundli reading of the perspective bride and groom since ages. **Kundli Milaan** or **Horoscope Matching** is an age-old practice in Hindu culture, especially in arranged marriages. It is the first step to assess to the **compatibility** of an alliance to be formed.

Why Kundli Matching is important

While the success of a marriage depends on your own values, tolerance, and adjustment skills, these traits in a person are easily known by reading his or her horoscope. And they can be matched with another horoscope by special Vedic techniques.

Horoscope matching helps in assessing the difficulties that a couple might face in their marital life. **Kundli match making** acts as a guiding force, giving you a snapshot of which of your areas are strong as a couple and where would you need to work upon.

Vedic astrology enthusiasts are usually familiar with the concept of **Guna Milaan**. In fact, Guna Milaan and Kundli matching for marriage are often seen as the same. This is not the case. Guna Milaan is just one part of it. While matching Janam Kundli of both bride and groom, several factors are assessed. The position of natal Moon is assessed in both the partner's chart. For example, if your Moon occupies the 6th house and your partner's Moon is placed 8th from there, it is considered inauspicious for a marriage. The strength of 7th house of partner and 7th lord is also taken into account when conducting horoscope matching. An expert astrologer would also

assess both the chart for presence of **Mangal Dosha**. If it exists in both the chart, the effect nullifies but if it exists in one of the charts, some serious remedies are suggested to mitigate the harmful effects based on the severity of the Dosha.

Factors considered in Kundli Matching?

Dasa of both prospective partners is also assessed. For example, if both partners are undergoing through an negative dasa period at the same times in life, chances of a successful union are low. **D9** chart is also given special attention during kundli matching for marriage. It is the Navamsa chart or D9 in a Janam Kundli relating to partner and marriage. Saptansha chart or D7 also needs to be looked into to assess progeny possibilities of the couple. Other than these aspects, Guna Milaan or Guna Milap is also a major parameter of assessing the possibility of success of a prospective alliance.

It is a kind of tool which is based on 8 different parameters that are assessed. These parameters are called **Kutas**. Each Kuta is assigned some points called **Gunas**. Together these Gunas are 36 in total. It is said that at least 50% of the Gunas should match for a marriage to work smoothly. This is called **Ashthakoot Milaan** and the points system is given below:

Kutas	Factor Assessed	Points
Varna	Work	1
Vashya	Harmony, loyalty	2
Tara or Dina	Fortune	3
Yoni	Understanding, sexual compatibility	4
Graha Maitri	Cooperation, interests	5
Gana	Temperament	6
Bhakoot	Happiness, mindset	7
Nadi	Stability, health, progeny	8

While you might rely on the Guna Milaan software available easily, this is not always the most reliable method to assess compatibility. An expert astrologer can do a comprehensive Kundli Milaan which is beyond the realm of usual Guna Milaan software.

Is it crucial to match Kundli before marriage?

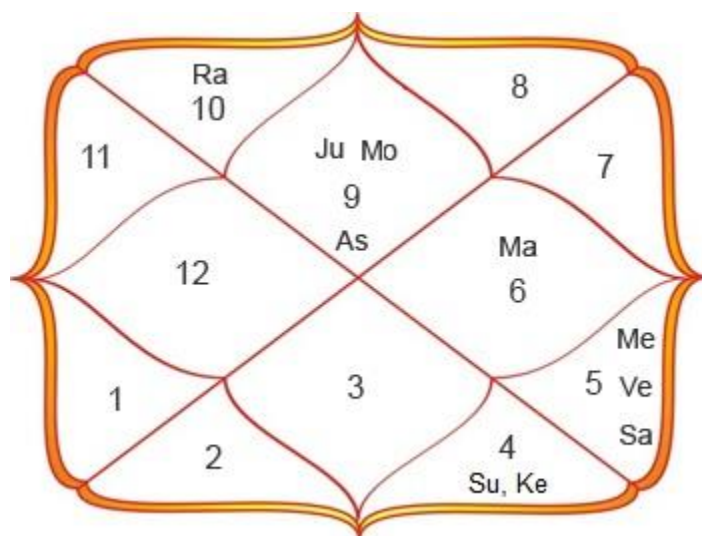
Kundli Matching is a tool to help you make informed decisions. In rare cases does an astrologer suggest to cancel the marriage. There are usually remedies to nullify the negative aspects of the union. Since ages, people have relied on Vedic astrology **horoscope matching**. Marriage is not just a meeting of two souls, there are families involved and many other aspects that later govern **compatibility** such as career choices, health forecast, progeny possibilities and luck quotient. While two people can certainly get to the depth of each other's temperament and form a good understanding with each other, these elements are beyond their reach before marriage.

This is where horoscope matching comes into play, to know the possible areas of difficulties beforehand so that they can be worked upon. This is specifically true for arranged marriages. Fortune always gives a chance to you to spot the right person. You must make the most of that one opportunity. *Horoscope matching lets you choose the most compatible partner out of the available choices.*

In case of love marriage, mismatching of horoscopes is not a reason enough to not marry the person you love. It can in fact be used as a tool to assess the **possible weaknesses** in your marriage and work upon them together.

Planetary Aspects

The zodiac circle consists of 360 degrees in total, divided in 12 parts; it allots 30 degrees to each sign. An aspect refers to a certain angular distance of one planet from the other. Some aspects are considered especially important in Vedic Astrology. The angular distance of 60 degrees, 90 degrees, 120 degrees and 180 degrees is specifically relevant as these aspects are more powerful in shaping the character and life of the native. These angles are called Sextile (60 degrees), Square (90 degrees), Trine (120 degrees) and Opposition (180 degrees). Here is an example chart that we would refer to study about these aspects in detail.



Opposition

Opposition forms when two planets are exactly opposite each other, meaning there is a difference of 180 degrees in their placement. In the example chart on the left, Rahu and Sun/Ketu are exactly in opposition. The planet in every 7th house from where a planet is placed in its opposition. Opposition works like Yin and Yang. While they are opposites, one is not complete without the other. There is a need for cooperation so as to establish

harmony. Due to the conflicting energies, some irresolution and uncertainty in areas under the impact of the opposition. You need to maintain a balance, where one must coordinate with the other.

Trine

When two planets are 120 degrees apart from each other, it forms a trine. Each house is of 30 degrees so four houses make up 120 degrees, which means that if planet A is placed in 4th house and planet B is placed in 8th house, these two planets form a trine. In the chart above, Mercury is forming a trine with Moon and Jupiter. Trine is considered positive in Vedic Astrology as energy flows easily between the planets in trine. This brings more good luck, creative abilities and opportunities in one's life in the areas that these planets affect.

Square

When two planets are 90 degrees far from each other, they are in square aspect. While means if two planets are 3 signs/houses away from each other, they could be in square. Mars form a square with Jupiter, which is separated by 3 houses. Planets in square are considered positive especially in Vedic Astrology. While this angle creates some turbulence between planets involved, it is necessary to spark an action. Without action, we can't get the ball rolling. The area affected by square (the house where the planets are located) is where you are quite actively involved and face challenges before finally succeeding. This is where you learn your lessons.

Sextile

When planets are separated by 60 degrees from each other, they form a sextile so planets 2 houses away from each other form a Sextile. Sun forms a sextile with Mars in the chart above. Like trine, sextile also refers to opportunities and talents but these talents are not natural like trine. The talents and opportunities require effort if you seek to obtain any gains out of them. Sextiles are communicative, meaning there is ease of communication between the elements that the planets involved represent, helping establish harmony and coordination. The energies have the potential to be put to effective use but efforts are required.

Sade-Sati

Sade-Sati is the 7 ½ years long period of (Shani). This astrological phase is much feared by those in India who believe Indian Astrology. This is a period with many challenges, but also a time of great achievements and recognition.

The period of Sade-sati starts when Saturn enters the zodiac sign immediately before the zodiac sign of Moon at the time of the birth of the individual.^[1] That is, if the Moon sign (Ayamsha) at the time of birth of the native was Taurus, then the Sadesati will begin when Saturn enters sign Aries. The Sadesati will continue while Saturn transits over this sign and the next two signs, i.e. the birth sign and the sign after it. Saturn spends around 2 ½ years in each sign. To cross these three signs it takes about 7 ½ years. Thus the name Sadesati which literally means seven and a half.

Sadesati is a time of great accomplishment. Saturn (the graha which rules hard work and discipline) shows its rewards during this time.

According to folk astrologers of Vedic astrology^l this is a troublesome time for the individual who is going through it. There may be a lot of challenges in a person's life. If Saturn is ill-placed in bad houses, he may face challenges that reflect this bad placement. However, there's another school of astrology^l that believes that though the sadesati period is challenging, it is not as damaging as folk astrologers claim and that many people achieve great success during the period of Sadesati. For example, Jawaharlal Nehru, Trump and Modi all became head of states during Sade Sati.^[2]

Saturn, the karaka for hard work, discipline, old age and authority, will show results based on how the individual has lived his/her life up till that point. If the person has been disciplined and worked hard, this is the moment Saturn shows its rewards. Sade sati's heaviest challenges during this time, and how the individual deals with it, sets the tone for the next 22.5 years as Saturn starts to move around the twelve houses again.

The impact of Sadesati is supposed to be felt differently by people of different moon signs. It is said that people of Moon sign Aquarius do not have any ill effects from Sadesati, while people of Sun sign Leo feel the most malefic impact because Saturn considers the Sun, the ruler of Leo, to be its bitter enemy.

Sade Sati is divided into three phases called Rising, Peak and Setting and the results of Sade Sati varies as per the phase native is going through.

Vedic astrology also prescribes certain remedies and mantras that can be recited to please the lord Saturn and limit the effect of Saturn's Sadesati. remedies also include prayers to Lord Ganapathy or Vigneswara. And also praying Hanuman or Anjaneya.

Another related astrological transit of Saturn is the Dhaiyya (2.5 years), also known as Small Panoti (Small Trouble), and Kantakshani, or Ashtamshani. This transit of Saturn occurs when the Saturn is transiting through the 4th sign from the birth Moon sign (Kantak Shani), or from the 8th sign from the birth moon sign (Ashtamshani). Vedic astrology says that these two are hazardous periods, though not as much as the Sade-sati.

^[3]Negative outcomes of shani dhaiya gives State of disgrace or loss of self-respect, Lack of prosperity, effort that does not accomplish its intended purpose in time, loses consistently,

inability to discharge debts as they come due, loss of ability to function normally, disposed to psychological variability and having difficulty in coping with personal relationships, destroys the peace or tranquility, mental and physical health ailments

Sade Sati

Saturn is the lord of karma, and the results of our past karma manifest most perceptibly during Sade Sati. It is the **7 ½ years** period of Saturn, which starts as when transit Saturn occupies the house just preceding natal Moon. Saturn spends around 2.5 years in each sign so **Shani Sade Sati** starts from the time Saturn enters into the 12th house from natal Moon to when it leaves the 2nd house from natal Moon. Sade Sati is feared by many due to the ill effects associated with the period. Saturn is a malefic planet so native has to struggle during Sade Sati but there is nothing to be scared of. Saturn works much like a guardian, grabbing us by the collar and making us see the reality. It punishes us for our mistakes, much like our parents, but not out of contempt but to teach us crucial life lessons.

Saturn is poison and Moon is milk, when transit Saturn is close to natal Moon, it is bound to contaminate the native's life to some extent, depending upon the sign where it is placed, relationship with the lord and overall strength of Saturn. The closer Saturn is to the natal Moon, the severe would be the results. Naturally, the second phase of Shani Sade Sati is most feared as natal Moon is conjunct Saturn during this time. However, the severity of results depends upon which sign Saturn is placed in. The results of Sade Sati can also be somewhat positive at times.

Saturn takes around 30 years to move through the whole zodiac, spending 2.5 years in each sign. Even if Saturn transits to a positive house and sign, you might still experience mental distress and confusion to some extent. This is because Saturn poisons what Moon represents, mind and emotions essentially. Your thought process suffers during this period and you may have to go through many emotional crises too. Throughout one's life, native usually experiences Sade Sati twice as Saturn completes one round of the zodiac in 30 years.

Certain signs tend to be more vulnerable when it comes to the impact of Sade Sati. Saturn usually brings mixed results for natives having Taurus, Libra, Capricorn and Aquarius as their Moon sign. Saturn is exalted in Libra while Aquarius and Capricorn are its own signs. Taurus is ruled by Venus, which shares a friendly relationship with Saturn. Sade Sati turns out particularly bad for Cancer natives, ruled by Moon and also Leo as Saturn and Sun are inimical to each other. The Sade Sati of a Cancer Moon sign native would begin when Saturn enters Gemini, so the first phase would be average.

However, once it enters Cancer Moon sign, the unpleasant 2nd phase of 2.5 years would begin for Cancer natives. And when it moves into the third phase in Leo, things would still be worse as it is again an enemy sign. Similarly, for a Leo native, the first phase of Sade Sati would begin when Saturn moves into Cancer, a bad time most likely. The second phase when it enters into Leo itself would be equally bad but the third phase would be somewhat okay as Virgo is ruled by Mercury, which Saturn considers as a friend. Jupiter is neutral to Saturn so if Saturn moves into a Moon sign ruled by Jupiter, results would be average. The actual results depend upon several other factors too such as which Mahadasa and antardasa of planets the native is going through

and where do rest of the planets sit in the horoscope.

Sade Sati can be positive for the native if Saturn is the Yogakaraka planet in the chart. The closer transit Saturn is to natal Moon degree, the gravest can be the influence. Not just natal Moon Nakshatra, Saturn gives malefic results in or close to ascendant (rising sign) Nakshatra as well.

Sade Sati for Taurus Moon Sign

Taurus is ruled by Venus, and both Saturn and Venus share a friendly bond but this doesn't mean that Sade Sati is wholly positive for Taurus natives. Saturn is air, while Taurus is earthy ruled by watery Venus. Airy Saturn is likely to bring some waves in the current of life leaving you on shaky ground at times. Nonetheless, **Sade Sati for Taurus** would be tolerable as Saturn is friendly towards Venus. It is Moon's involvement that makes Sade Sati particularly fearsome for many. Saturn in fact is the **Yogakaraka planet** for Taurus, as it is the lord of 10th and 11th house from Moon. Below is the detailed impact of Sade Sati for Taurus during different phases. You may like to check or confirm your **Moon Sign** for understanding these results.

First Phase

Despite Saturn being the Yogakaraka planet for Taurus, Sade Sati doesn't yield positive results for the native in the first phase. The first phase begins when Saturn enters 12th house from your natal Moon into Aries, which is apparently ruled by Mars, a fanatical enemy of Saturn. During this phase, native would have to work hard to achieve his or her ambitions. Expenditure also shoots up during this time, especially due to wasteful travels. Native would feel more interested in women. Some eye related issues and sleeplessness persists too. Chances of incurring a debt and financial ups and downs would be there as well. Sade Sati also makes the natives aggressive in the first phase.

Second Phase

The second phase of Shani Sade Sati for Taurus begins when it enters into your own sign, conjunct natal Moon. Due to the positive relationship between Saturn and Venus, this period is relatively soothing. Native develops a penchant for luxury things and lifestyle. This is a positive period for people in business and politics. While minor health issues persist during this time, overall, this is an easygoing phase. Native would want to earn more knowledge at this point. Some pressure could be felt in the career domain though creating minor stress and tensions. Overall however, it is much better than the previous phase.

Third Phase

The third phase of Sade Sati for Taurus begins when it moves into Gemini, which is ruled by Mercury. This phase is also positive for the native as Saturn shares a friendly relationship with Mercury. Mercury is the planet of communication and intellect so Saturn helps win in debates and make decisions wisely during this time. However, at the same time, some lack of peace of mind and mental distress persists during this phase as well. You may also run into financial debacles of minor sort.

Sade Sati results for Aries Moon Sign

Aries is ruled by Mars. Saturn is discipline while Mars is impulse. Saturn is limitations while Mars is unbridled actions. Saturn is old age while Mars is youth. Saturn is delay while Mars is spontaneity. Saturn is self-control while Mars is aggression. Mars is the kind of child that Saturn would like to tame as a parent. The signification of these two planets is so different from each other that you might have guessed by now the kind of relationship that these two share. In Vedic astrology terms, you can say that Mars and Saturn are enemies. Saturn in fact, is debilitated in Mars. Moreover, Saturn's air only fans the fire of Mars so this combination doesn't work well. **Shani Sade Sati for Aries** is usually a demanding period in life. Here is what you can expect from different phases.

You may like to check or confirm your **Moon Sign** for understanding these results.

First Phase

When Saturn moves into the 12th house from your Moon sign, it would occupy the sign of Pisces, marking the beginning of the first phase. This phase thus turns out to be average as Jupiter, the lord of Pisces is neutral towards Saturn. Native may have to travel a lot during this phase, which can in fact lead to physical distress at times. You may also suffer on account of health sometimes during this 2 ½ years phase.

Second Phase

When Saturn transits to Aries marking the beginning of the second phase, it causes a lot of mental stress and anxiety. Native is quick to anger during this time. Loss of confidence and depression become the strongest enemies during this phase. Native also has to struggle in keeping their marital harmony intact. Some issues with daily source of income are also felt at the same time. Feelings like jealousy creep into one's mind and emotions too. Business partnerships also remain unfavorable during the second phase of Sade Sati for Aries. Since Saturn is now conjunct with natal Moon, this phase also leads to health issues and domestic problems. Native may also have to suffer humiliation at some point.

Third Phase

In the third phase, Saturn would move into Taurus, which is ruled by Venus that shares a friendly relationship with Saturn. Venusian energy works as a calming influence here. This makes the native very hard working. No doubt, some mental tension would persist during this phase as well but it is relatively much better than the first two phases. Some misunderstandings may also persist during this time with your close family members. While you may need to curtail your expenditure during this phase, there could also be sudden gains bringing some respite.

Sade Sati for Gemini Moon Sign

Gemini is ruled by Mercury, which Saturn considers as a friend. Mercury on the other hand is neutral towards Saturn. Sade Sati begins for you when transit Saturn moves close to Gemini Moon sign. An airy planet in airy sign means you might build a tendency to fly in the air and exaggerate your achievements. Your lord Mercury, which is an earthy planet, commands you to be grounded and humble and maintain stability in life & thought process. This certainly isn't the best period of your life to make frequent changes. Your actions should be backed by wisdom and

intellect and not impulse and self-interest. Here is a detailed overview of all phases of **Shani Sade Sati for Gemini** natives. You may like to check or confirm your **Moon Sign** for understanding these results.

First Phase

This phase is usually average for the native. When Saturn is in 12th house from Gemini, it would be placed in Taurus, which is ruled by Venus that shares a friendly relationship with Saturn. This phase indicates higher proclivity towards luxury things. In fact, you would spend a lot on maintaining a luxurious lifestyle. You feel more attached and involved with women in your life during this time. You find it very difficult to tolerate treachery during this phase and may retort in a straightforward and direct manner of speech. You might end up breaking a few hearts and relationships due to this temperament.

Second Phase

The second phase of Shani Sade Sati for Gemini natives is positive. This phase is favorable for short travels. Your approach becomes a lot more logical and practical now. You feel inclined towards learning new things in life. You become quite methodical and calculative in your ways. Your reasoning and problem solving ability also improves. This phase observes an increased interest in mechanical sciences. However, it is also marked by high work pressure that might give some mental distress.

Third Phase

Since Saturn would move into Cancer now, which is ruled by Moon, an enemy, the third phase doesn't turn out to be much positive for the native. The connection between Saturn and Moon in a horoscope can be termed "**vish dosha**". Native may spend excessively during this period. Issues like loss of money and family feuds persist. Saturn also gives dental problems and alcohol addiction. Communication failure creates a lot of issues for the native during this phase. Married life also suffers. Overall, third phase causes a lot of mental distress for Gemini natives.

Sade Sati for Cancer Moon Sign

Cancer is ruled by Moon, which is a sworn enemy with Saturn. This inimical relationship affects the native negatively during Shani Sade Sati. Their water and air elements collide in a way to cause emotional whirlwind in your life. You need be very careful in your married life during this time. This is certainly not the time to trust people blindly, specially your spouse and business partner. Shani Sade Sati for Cancer natives is positive in terms of research projects. You may even gain sudden benefits from a long-lost investment or find a hidden treasure in some way. Saturn would majorly affect your mental calm during Sade Sati. You may think excessively and land into depression or anxiety. Feeling of loneliness would pervade your life and you would feel quite heavy-hearted. This is the time to give your morale and spirit a boost! Here is how Sade Sati for Cancer rolls by. You may like to check or confirm your **Moon Sign** for understanding these results.

First Phase

The first phase is quite stable as it begins with Saturn's move in the 12th house from natal Moon, which means Taurus, which is ruled by Venus, a friend of Saturn. You would travel a lot during the first phase of Sade Sati, Cancer. You want an indulgent & relaxed lifestyle and might spend a lot to get it. You would feel inclined to explore the mystery and hidden realities of life. This phase would bring respite from any health issues that you would have been facing lately.

Second Phase

The second phase is relatively bad compared to the first 2 ½ years. Saturn this time is conjunct natal Moon, an enemy planet. This could lead to domestic issues. You might run into problems due to a key female association in your life. You may also face health issues during the second phase. Some tensions from maternal side may also persist. Property and land related matters wouldn't be smooth either. You would feel alone and depressed during this time. Life would fall short of mental peace and harmony. Singles may also experience delay in marriage. Career would also remain unsteady moreover. This is the hardest phase of all three so you need to maintain your patience and calm.

Third Phase

During this phase, Saturn would be placed in 2nd house from Moon, meaning Leo, ruled by Sun, which is again an enemy of Saturn. While the relationship between Sun and Saturn is of son and father in Hindu mythology, this doesn't make things any better for you. In fact, you might experience conflicts with your father during this time. Your language would become harsh. Shani Sade Sati for Cancer also causes distance from family, especially parents during the third phase. Finances losses and some accusation are also possible.

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Sadhesati Cycle Analysis

What is Sadhesati Dosha ?

Sadhe Sati refers to the seven-and-a-half year period in which Saturn moves through three signs, the moon sign, one before the moon and the one after it. Sadhe Sati starts when Saturn (Shani) enters the 12th sign from the birth Moon sign and ends when Saturn leaves 2nd sign from the birth Moon sign. Since Saturn approximately takes around two and half years to transit a sign which is called Shanis dhaiya it takes around seven and half year to transit three signs and that is why it is known as Sadhe Sati. Generally Sade-Sati comes thrice in a horoscope in the life time - first in childhood, second in youth & third in old-age. First Sade-Sati has effect on education & parents. Second Sade-Sati has effect on profession, finance & family. The last one affects health more than anything else.

Status

Yes, currently you are undergoing Sadhesati.

Moon Sign : Aquarius

Saturn Sign : Capricorn

Start : 24-1-2020 **End :** 3-6-2027

Sadhesati Life Details

Date	Moon Sign	Saturn sign	Retro	Type	
2-2-1961	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
17-9-1961	Aquarius	Capricorn	Yes	Rising End	Sadhesati Rise Phase ending and with this Sadhesati is also ending.
2-10-1961	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
8-10-1961	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
27-1-1964	Aquarius	Aquarius	No	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
9-4-1966	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
3-11-1966	Aquarius	Pisces	Yes	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
20-12-1966	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
17-6-1968	Aquarius	Aries	No	Setting End	Sadhesati Setting Phase ending and with this Sadhesati is also ending.
28-9-1968	Aquarius	Aries	Yes	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
8-3-1969	Aquarius	Aries	No	Setting End	Sadhesati Setting Phase ending and with this Sadhesati is also ending.
21-3-1990	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
20-6-1990	Aquarius	Capricorn	Yes	Rising End	Sadhesati Rise Phase ending

Date	Moon Sign	Saturn sign	Retro	Type	
					and with this Sadhesati is also ending.
15-12-1990	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
5-3-1993	Aquarius	Aquarius	No	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
15-10-1993	Aquarius	Aquarius	Yes	Rising Start	Sadhesati Rise Phase starting.
10-11-1993	Aquarius	Aquarius	No	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
2-6-1995	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
10-8-1995	Aquarius	Pisces	Yes	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
16-2-1996	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
17-4-1998	Aquarius	Aries	No	Setting End	Sadhesati Setting Phase ending & with this Sadhesati is also ending.
24-1-2020	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
29-4-2022	Aquarius	Aquarius	No	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
12-7-2022	Aquarius	Aquarius	Yes	Rising Start	Sadhesati Rise Phase starting.
17-1-2023	Aquarius	Aquarius	No	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
29-3-2025	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting

Date	Moon Sign	Saturn sign	Retro	Type	
					with Peak Phase ending.
3-6-2027	Aquarius	Aries	No	Setting End	Sadhesati Setting Phase ending & with this Sadhesati is also ending.
19-10-2027	Aquarius	Aries	Yes	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
20-10-2027	Aquarius	Aries	Yes	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
21-10-2027	Aquarius	Aries	Yes	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
23-2-2028	Aquarius	Aries	No	Setting End	Sadhesati Setting Phase ending & with this Sadhesati is also ending.
6-3-2049	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
9-7-2049	Aquarius	Capricorn	Yes	Rising End	Sadhesati Rise Phase ending & with this Sadhesati is also ending.
4-12-2049	Aquarius	Capricorn	No	Rising Start	Sadhesati Rise Phase starting.
25-2-2052	Aquarius	Aquarius	No	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
14-5-2054	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.
2-9-2054	Aquarius	Pisces	Yes	Peak Start	Sadhesati Peak Phase starting with Rise Phase ending.
5-2-2055	Aquarius	Pisces	No	Rising Start	Sadhesati Setting Phase starting with Peak Phase ending.

Date	Moon Sign	Saturn sign	Retro	Type
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Pitra Dosha Analysis

Pitru dosha

Pitru dosha (also known as *pitru dosh*, *pitru dosh*, or *pitru dosha*) is a very intense dosha (negative effect) that affects a person's family life, marriage prospects and progeny.

Pitru dosha is believed by Hindus to be the karmic penalty that one suffers from having practised black magic and used it to harm others in a past life, or having ancestors who practised extremely evil deeds.

At the very least, it is said to result in difficulties in one's relations with family, and can even result in deformed offspring or the inability to conceive children eventually resulting in the extinction of one's bloodline.

This is one of the most important concepts of Vedic astrology and it is called Pitra Dosh. It is generally defined by many astrologers as the curse of ancestors, which means the forefathers of the person having Pitra Dosh in his horoscope are unhappy with him and therefore they are cursing the native and due to that curse; the native may suffer from debt, diseases, failures all around, being childless and in the worst cases, early death due to accident or serious diseases. These astrologers believe that the native under the impact of Pitra Dosh has not completed the after death rituals of his forefathers like grandfather. The ancestors of the native are troubled in other worlds due to not receiving proper rituals and hence they are cursing the native for not doing his duty; and this curse is called Pitra Dosh.

We have already discussed misconceptions related to many important concepts in Vedic astrology. In case of Pitra Dosh, the misconception starts right from its definition which states that it is the curse of ancestors. Pitra Dosh is not a curse of the ancestors for sure and here is how. The horoscope of a person is drawn and decided right at the time of his birth and accordingly any types of defects are decided at the time of his birth which includes defects like Kaal Sarp Yog, Manglik Dosh and Pitra Dosh among other defects.

Coming to the defect called Pitra Dosh, if this defect is decided at the time of birth of a person, what has this person done in this life to get cursed by the ancestors? It means if a person grows older and does some bad Karmas or bad deeds which may bring disgrace to the good and fair name of ancestors, then it may be considered that the ancestors are cursing that person. But why curse a person before his birth? For the people reading this article who may have an opinion that the person may have done some bad Karmas or bad deeds related to the ancestors in the past lives and that is why he has got Pitra Dosh in his horoscope, let me tell you that in most cases, a person born in a family line is none other than one of his own ancestors. For example a person born in a family line is usually one of the forefathers of that family who has reborn in that family again.

According to the theory of Karmic astrology, most people are born in the same family lines with same friends and same enemies in many of their lives until their Karmic debts, duties and rewards are all cleared from that particular group of people or we can call them particular group of souls. It should not be difficult to understand that if a soul has unfinished business related to some particular souls, whether such business is positive or negative, such soul is logically supposed to be born along with these souls only; and that also in close relation to these souls, so that it may finish its unfinished business with these souls.

Considering an example, a native works very hard towards the betterment of his family line and he creates great fortunes for his sons and grandsons to enjoy. Before this native enjoys those fortunes properly, he may die. His sons as well as grandsons are all indebted to this native for providing them so many fortunes and pleasures; and they want to serve him and repay him. As a result, this native may be born in the same family as his grandson or great grandson so that he may enjoy all the pleasures of the fortunes initially created by him and at the same time, he may give opportunities to his sons or grandsons to serve him and fulfill their desires.

Similarly, if a native engages in all types of vices and money wasting practices; and he destroys the fortunes made by his ancestors so that the coming generations of his family line may have to struggle a lot in order to rebuild such fortunes; the native may be born as his grandson or great grandson in this case also. This native may be reborn in this family at the time when financial struggles are at their peak and he may have to go through many types of problems in order to get through such financial troubles, so that that he may face the fruits of bad karmas that he had committed in his past life. Likewise, a soul may be born in the same family line due to many other reasons. Since most souls have maximum number of unfinished businesses with their family members, whether such businesses are positive or negative, it is but logical for such souls to be reborn in the same families, so that they may attend to their unfinished businesses.

Coming back to the point, what actually is this Pitra Dosh if it is not a curse of the ancestors? Let's look into the matter and find out what is Pitra Dosh. Pitra Dosh is not a curse of the ancestors, but it is a Karmic debt of the ancestors which the native having Pitra Dosh in his horoscope is supposed to pay. In simple words, Pitra Dosh is formed in the horoscope of a native due to bad Karmas or bad deeds done by the ancestors of that native and this native is supposed to pay that Karmic debt by suffering the punishments decided for those debts in different spheres of his life.

Such native may suffer until the debt is cleared either through punishment or through the good deeds done by the native having such Pitra Dosh in his horoscope. So Pitra Dosh in a horoscope doesn't mean that the ancestors are cursing the native having Pitra Dosh in his horoscope, it means that the ancestors of such native are themselves cursed. Hence the native has to engage in more and more good karmas so that his ancestors as well as he may get rid of the sufferings caused by such Pitra Dosh. This theory may sound confusing to some people, so let's try to explain it on the basis of scientific as well as Karmic logics.

Starting with science, it is a well known fact that there are a number of diseases found today which are genetic in nature, which means that they are passed from mothers or fathers to their children. A common example of such diseases is diabetes which is prevailing throughout the

world and in many cases it is passed from generation to generation, though it may not affect some of the children born to a diabetic mother or father. In the same way, a son generally inherits the assets and liabilities of his father which may have come from the forefathers also. Likewise, a son may inherit his father's physical or mental strength and he may also inherit his father's physical or mental weakness. The same goes for physical shape and looks, which means that children can inherit their parents' good or bad looks as well as their good or bad physical shapes.

Similarly other examples can be considered to validate the theory that the good or bad things earned, owned and owed by the parents or forefathers are passed on to the children of the family line. The theory of Karmic debts also works in the same way with the only difference that it shows the results in the present life based on the Karmas done in previous lives. As I have already mentioned that most people are born in the same family lines and they have the same circle of friends, so an ancestor suitable for the punishments for the Karmic debt formed on a family line according to the bad Karmas done by him in his previous lives, is sent on earth to pay those debts and bear the punishments.

As this person does good or bad deeds in his present life, it contributes to the negative or positive Karmic balance of that family line where the negative balance means the debt and positive balance means the rewards which are going to be enjoyed by the coming generations of that family. This is why so much emphasis is put on doing good Karmas and it is often preached that the bad Karmas done by a person are going to affect the family line of that person which includes his children and their children. In the same way, the good Karmas done by a person earn Karmic rewards which are paid to the future members of his family line, who may enjoy good or great fortunes due to the good deeds done by their fathers and forefathers, just like a person enjoys the wealth earned and owned by his father. Let's now go deeper into this theory of Karmic ancestral debts and rewards with the help of an example taken from Hindu Mythology.

This example belongs to the birth of the holiest river belonging to Hindu religion, which is called Maa Ganga by Indians and is commonly known as river Ganges by rest of the world. Long time back, there was a king named Sagar who was an ancestor of Lord Rama. Due to some misunderstanding, the sons of king Sagar attacked a great sage Kapil and they all died with the burning flames coming out of the eyes of angry sage Kapil. Sages are given great respect in India due to which insulting and attacking a great sage like Kapil formed a heavy Karmic debt on the family line of king Sagar, which was going to trouble all the coming generations of this family. Knowing this, Anshuman the grandson of king Sagar went to sage Kapil, asked for his forgiveness and requested him to prescribe a way to relieve the family of this ancestral debt. It was then told by sage Kapil that if the holy river Ganga is brought to the earth from the heavens and the ashes of the burnt princes are offered to holy river Ganga, this debt can be cleared.

Accordingly, Anshuman worshiped throughout his life to bring Ganga to earth but he didn't succeed and the duty was passed on to his son king Dilip who also worshiped throughout his life to bring Ganga to earth to clear the Karmic debts of his forefathers. However, king Dilip also didn't succeed and the duty was passed on to his son king Bhagirath who also worshiped Lord Brahma very dedicatedly. One day, Lord Brahma came to answer his prayers and he blessed him with his wish that Ganga would be sent to earth to relieve his family and forefathers of their

Karmic debts. As Lord Brahma blessed Bhagirath, king Bhagirath posed a question to Lord Brahma, which goes something like this.

“O Great Lord Brahma Ji, I have a question to ask and kindly bless me with the answer to this question. My grandfather Anshuman and my father Dilip worshipped you throughout their lives but you didn’t answer their prayers whereas you have answered my prayers. Was there any defect in their way of worship or was something else wrong due to which you didn’t listen to the prayers of my father and my grandfather?”

Hearing this Lord Brahma smiled and said, “Insulting and attacking a great sage like Kapil caused a very heavy karmic debt on your family line and all of it needed to be paid in order for me to come and bless a member of your family line with his wish. Your father and grandfather worshipped throughout their lives and they were able pay most of this debt through such worship, but as this debt was not cleared, so I didn’t come to grant their wish. As you started worshipping, the Karmic debt has been cleared and after that you have earned sufficient Karmic rewards for your wish to be granted by continuously worshipping me; and that is why I am here to bless you with your wish. Worship never goes waste Bhagirath. Had your father and grandfather not worshipped me so hard, your worship may not have succeeded”. After that, Maa Ganga was sent to earth to bless the souls of Bhagirath’s forefathers as well as those of many others.

The moral of the story is that the karmic debt levied on the forefathers of king Bhagirath needed to be cleared before the family line could be blessed again with good fortunes. Therefore, three generations of his family worshipped the Lord to clear this Karmic debt and earn Karmic rewards which led to the good results like the incarnation of Lord Rama in the same family line, which shows that the positive karmic balance of this family line was extremely great because a family line which witnessed the birth of Lord himself, was without any doubt the most prestigious Karmic family line of that time.

Coming back to Pitra Dosh, it should now be easy to understand that Pitra Dosh is not a curse of the ancestors as defined by some astrologers, but it is the debt formed as a result of bad deeds done by the ancestors and this debt has to be paid by the present generation; either by taking the punishments decided according to that debt or by doing some specific types of good Karmic deeds which may help paying this debt so that the degree of punishment may be decreased. After knowing so much about the definition of Pitra Dosh, let’s find out how this defect is formed in a horoscope.

If the Sun which is an indicator of the self and the ancestors, is afflicted by a malefic planet, Pitra Dosh is formed in the horoscope and depending on the afflicting planet as well as on some other factors, the kinds and results of Pitra Dosh change. For example, the worst kind of Pitra Dosh is formed by the affliction of Rahu and Ketu to the Sun by placement and aspect, and the Pitra Dosh where Sun and Rahu are placed in the same house, is a very serious Pitra Dosh and can even prove fatal for the native if the afflictions are strong. The affliction to the Sun by malefic Saturn also forms a serious Pitra Dosh and similarly any malefic planet afflicting the Sun forms Pitra Dosh which can trouble the native in different ways depending on the afflicting planet, the

strength of the afflicting planet and the Sun, the placement of the afflicting planet as well as the Sun and some other factors.

Apart from this, Pitra Dosh is also formed if ninth house of a horoscope which stands for ancestors among other things; is afflicted by a malefic planet and the results should be predicted in the same way as in case of afflictions to the Sun. Afflictions to the Lord of ninth house also form Pitra Dosh in a horoscope. In the same way, if the Moon is afflicted by a malefic planet or planets, Matru Dosh is formed in the horoscope and the worst type of Matru Dosh is formed by the placement of Ketu with Moon.

The formation of Pitra Dosh in a horoscope can trouble the native under its impact with many types of problems depending on the type of Pitra Dosh as well as depending on the overall tone of his horoscope. For example, Pitra Dosh formed due to the presence of Sun along with malefic Saturn in the fifth house may delay the birth of the children till late or very late in the life of the native suffering from it. However, Pitra Dosh formed due to the presence of Sun in the fifth house of a horoscope along with malefic Mars may deny the possibility of children to the native or it may trouble the native with the death of many children before birth, and only then this native may witness a live child.

Similarly, Pitra Dosh formed due to the presence of Sun in the tenth house of a horoscope along with malefic Saturn can delay the professional success of the native due to which the native may not witness significant professional success before his age of 41. On the other hand, Pitra Dosh formed due to the presence of Sun in the tenth house of a horoscope along with malefic Saturn and Mars can either keep the native away from professional success throughout his life, or such native may become a criminal and he may have to spend many years of his life in prison by virtue of being convicted for a serious crime.

Considering one more possibility, Pitra Dosh formed due to the presence of Sun in the seventh house of a horoscope along with malefic Mercury can delay the marriage of the native under its impact and hence the native may not get married till his age of 35. On the other hand, Pitra Dosh formed due to the presence of Sun in the seventh house of a horoscope along with malefic Saturn and malefic Ketu may deny the possibility of marriage to the native, unless there is a strong marriage promoting planet in his horoscope. Even if such marriage promoting planet is there, the native suffering from such Pitra Dosh may get married after his age of 41 and he may also have problems in having children or some other types of problems related to children.

Let's try to understand this concept with the help of a practical example. If Sun is placed in the fifth house of a horoscope in the sign of Cancer and malefic Saturn also joins Sun in the fifth house, Pitra Dosh is formed in this horoscope. Since the fifth house of a horoscope deals with children along with many other things, the native may not witness the birth of his first child till 35 years of his age. Looking at a couple of different combinations from here, if benefic Moon is placed in the first house of this horoscope in the sign of Pisces along with benefic Jupiter when Sun and malefic Saturn form Pitra Dosh in the fifth house, the native may surely have children. This native may have children soon after his age of 35 and he may enjoy many good things through such children.

On the other hand, if malefic Moon is placed in the sixth house of this horoscope in the sign of Leo along with malefic Rahu; and malefic Ketu is placed in the twelfth house of this horoscope in the sign of Aquarius when malefic Sun and Saturn are placed in the fifth house, the problem may aggravate. The native troubled by such Pitra Dosh and other malefic planets may have to wait till the age of 41 in order to have children. If this native has a child before the age of 41, such child may be either physically handicapped or mentally challenged, due to the malefic impact of such Pitra Dosh and other malefic planets mentioned in this example. Similarly, Pitra Dosh may form in all other houses of a horoscope in many possible combinations, and it may trouble the native under its impact with a variety of problems depending on the overall tone of his horoscope.

Vedic astrology mentions many remedies to rectify Pitra Dosh present in a horoscope. However it should be noted that Pitra Dosh is a very technical defect and general remedies may not be sufficient in order to get rid of it. Hence it becomes very important to first identify the planet or planets which form Pitra Dosh in a horoscope by afflicting Sun, ninth house or the lord of ninth house. Once the planet or planets forming Pitra Dosh are identified, appropriate remedies should be practiced to rectify such Pitra Dosh.

For the people who are told that Pitra Dosh is a curse of the ancestors and it can be rectified by doing poojas and charities to pacify and please their ancestors, you should know that such remedies are not going to do much good for you because your ancestors are not cursing you, they are themselves cursed. Hence you don't need to pray to them, but you need to pray for them. Therefore in order to relieve yourself and your ancestors of the Pitra Dosh present in your horoscope, identify the planet or planets causing Pitra Dosh in the horoscope and then do specific remedies to pay the debts of that planet or planets so that the quantum of punishment rendered to you by this defect may be gradually reduced.

Combinations leading to *pitru dosha* and their effects

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- Venus, Saturn and/or Rahu in V: malefic effects from Sun.
 - Ketu in IV: malefic results from Moon.
 - Mercury or Ketu in I, IIX: inauspicious effects from Mars
 - Moon in III, VI: malefic effects from Mercury
 - Venus, Mercury and/or Rahu in II, V, IX, XII: inauspicious effects from Jupiter.
 - Sun, Moon and/or Rahu in VII: inauspicious and malefic results from Venus.
 - Sun, Moon and/or Mars in X or XI: inauspicious and malefic results from Saturn.
 - Sun and/or Venus in XII: inauspicious effects from Rahu
 - Moon and/or Mars in VI: bad results from Ketu.

The negative effects of these planets must be gauged by taking into consideration how the planets are placed and what signs they are occupying in both *lagna varga* AND the *navamsa*.

Remedies for *pitru dosha*

Ritualistic and/or magical remedies aside (such as gemstones, geomantic positioning and the use of talismans called yantras), the most common solution proffered by most astrologers is the observance of filial piety AND not neglect rituals and prayers to bless and commemorate one's ancestors, regardless of religion.

Pitra Dosha is the karmic debt of the ancestors which is to be paid by the person with this dosha. It is formed in the horoscope of an individual depending on the kind of mistake, sins and crime the forefathers have made. The person has to go through paying all the karmic debt for his entire life. He has to go through punishment until the debt is paid or cleared. The person is also destined to suffer illness and bad luck.

Pitra Dosha!

Your horoscope is having Pitra Dosha as it is satisfying 2 rules laid down for Pitra Dosha. You should not worry as there are remedies for Pitra Dosha which you can perform and be relieved from this dosha.

PRESENT-

Rules matched

Rahu or Ketu is in eleventh house and/or Rahu or Ketu with Moon in fourth or ninth house causes Pitri Dosha.

Jupiter is in Leo sign in birth chart and fifth house lord is with Sun.

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Effects of Pitra Dosha

- Pitra Dosha leads to unfavorable environment in the family.
 - It also leads to delay in marriage and having unsuccessful marriages.
 - Pitra Dosh can also cause accidents or unwanted incidents in the family.
 - It can cause delay or obstructions in education with or may land one into never ending debts.
 - Inherited diseases and prolong illness is one of the ill effects of pitra dosha
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Remedies of Pitra Dosha

- Following are the remedies to be performed for Pitra Dosha
 - Pitra dosha nivaran puja should be performed to pacify that malefic planet in Pitra paksha.
 - Auspicious Puja, Vrat for destroying the effects of past sinful deeds or Pitra Dosha.
 - Charity on Akshaya Tritiya.
 - Perform Trapandi Shraad to get rid of Pitra dosha.
 - Giving water to the Banyan tree is also a remedial measure for pitra dosha.
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- Offer food to Brahmins on every "Amavasya".
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- Donate food items on every "Amavasya" and "Poornima" in some temple or other religious places.
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- Conduct Mantra Jap, Puja, Charity in Adhik or Purushottam Maas.
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- Perform Puja, Vrat on Falharini Kalika Jyeshtha Amvasya.
-
- Worship Lord Shiva regularly to have peace to you and your ancestors.

Pitra Dosh Section

This section features content on formation and various aspects related to the concept of Pitra Dosh. It features an article on Pitra Dosh and 12 articles on different types of Pitra Dosh formed in 12 houses of horoscope. Important factors which may affect the results given by Pitra Dosh are discussed in details.

These factors include placements of relevant planets in various houses, signs, nakshatras and navamshas; influences of other benefic and malefic planets; and the impact of overall horoscope as well as planetary periods on Pitra Dosh.

Pitra Dosh is generally interpreted as the curse of ancestors. If Pitra Dosh is formed in your horoscope, it does not mean that your Pitras (Ancestors) are cursing you; it means that your Pitras are themselves cursed by virtue of their bad karmas. A part of this curse or karmic debt has been forwarded to you. Pitra Dosh is an inheritance of karmic debt of the family line and you have to accept it, whether or not you want to.

If in a horoscope; the Sun, the ninth house or the lord of the ninth house is afflicted by one or more than one malefic planet; Pitra Dosh is formed in such horoscope. For example, if Aries is rising as ascendant in a horoscope and malefic Ketu is placed in the ninth house in Sagittarius; Pitra Dosh is formed in this horoscope by Ketu. Malefic Ketu placed in the ninth house may afflict it and hence it may form Pitra Dosh in the horoscope. Like this, each one of the nine planets including Sun can be malefic in a horoscope; it can afflict the ninth house and form Pitra Dosh.

Considering another formation; if Aries is the ascendant rising and Sun is placed in the fourth house in Cancer along with malefic Mercury; Pitra Dosh is formed in the horoscope; since Sun has been afflicted by Mercury. Looking at another variation; if Aries is the ascendant rising in a horoscope; Jupiter being the lord of the ninth house is placed in the fifth house in Leo along with malefic Rahu; Pitra Dosh is formed by Rahu.

What is Pitra Dosh / Pitra Dosham?

The literal meaning of Pitra is ancestor or ancestors and the literal meaning of dosh is defect. By combining these two terms; we can reach an idea that the name Pitra Dosh suggests some type of

defect which has some kind of relationship with the ancestors. Once we reach this conclusion, the process of finding such relationship begins and different finders come up with different definitions. In some cases, this process gives us the proper definition of defects like Pitra Dosh at early stages whereas in some other cases; this process gives us confusing or completely inappropriate definitions of such terms.

Karmic Debt of the Lineage

We all inherit a number of good as well as bad things from our family lines, in different percentages. Speaking about such things, we may inherit in different percentages from our family lines; our faces, our body structures, the tendency to be lean or fat, short or tall, specific types of immunities, vulnerabilities to certain specific diseases as well as immunity towards certain specific diseases; blood groups, residences, wealth; properties, debts, good name, bad name and so many other such things. Likewise, we may inherit habits or personality traits like creativity, anger, kindness, cruelty, patience, impulsiveness, being spiritual or material in approach; and many other good and bad things, qualities and traits.

In the same way, we inherit from our family lines, in different percentages, a carry forward of their good or bad karmas performed in certain specific domains. For instance, if your father and grandfather have repeatedly engaged in bad Karmas related to women in your family as well as those related to women in general, they carry the debt formed by these bad karmas which fall in the domain of Venus; since women in general are ruled by Venus. As you are born in this family line, you may carry a part of this debt formed by their bad karmas; and this debt reflects as Pitra Dosh in your horoscope. To be precise, it reflects as Pitra Dosh formed by Venus in your horoscope.

Nine Types of Pitra Dosh

Similarly, there are eight other types of Pitra Doshas and nine in total; formed by each one of the nine planets or Navagraha. Based on what type of karmic debt your ancestors have created, if they have done so to start with; Pitra Dosh may be formed in your horoscope by one, two or even more than two planets. Such Pitra Dosh can trouble you in many different ways which we will discover later on; and the root cause of such troubles is likely to be the significances of the planet which causes such Pitra Dosh. Now that we have achieved clarity on this topic, let's try to look at the actual meaning of Pitra Dosh; which may originally have been mentioned in our ancient Vedic scriptures.

Angry Pitras or Cursed Pitras?

If Pitra Dosh is formed in your horoscope, it does not mean that your Pitras are cursing you; it means that your Pitras are themselves cursed; and a part of this curse or karmic debt has been forwarded to you through inheritance. Yes, Pitra Dosh is an inheritance of karmic debt of the family line and you have to accept it, whether or not you want to. It means that Pitra Dosh is not the kind of inheritance like money or wealth which you may refuse to accept. Pitra Dosh is the kind of inheritance like the good or bad name of your ancestors or like their genetic strengths and weaknesses; which you simply can't choose to reject. If your father was awarded with a badge for bravery as he served his country selflessly; this is what you receive as inheritance whether or not you want to. It means people may treat you with respect because **you are the son of this**

father who did so much good for his country. Likewise, the son of a traitor may be disrespected by people in general; and such son has no say in it.

Karmic Debt of the Ancestors

Hence Pitra Dosh indicates the karmic debt accumulated by your ancestors; and a part of this accumulation has been forwarded to you. Moving on, just like the son of a martyr can end up losing all the respect by virtue of his own bad karmas; the son of a traitor can also end up earning respect; by virtue of his own good karmas. It means that even if Pitra Dosh is formed in a horoscope; it can be cleared with good as well as specifically guided karmas, which need to be performed by the native. When he does that, not only the native is relieved, but his ancestors are also relieved of their debts, in the proportion of the good karmas done by the native. If people hate your father for being a traitor; you serve great value to your country, and people start respecting you a lot; is it now possible for these people to hate your father with same quantum? The answer as we understand is no.

This karmic transfer of good or bad deeds is not one way and it is a two way process. It means that if good or bad karmas done by your ancestors will affect you through good or bad yogas like Pitra Dosh; the good or bad karmas done by you will influence them also; in whichever worlds they may be living. If you have served your country extremely well and you have earned the greatest formal honor as well as the love of the people of your country; the people simply can't hate your father or grandfather for their bad deeds, the same way as they did before. This is because you are born in the same family; you have done so much good; and you have earned so much love as well as respect, which means so much positive energy. A part of this positive energy will be transferred to your ancestors also and it will now become difficult for the people to hate them with the same intensity; like they did before. Looking at a simple one, your father broke something that belonged to someone; and you fixed that thing or did even more good than merely fixing that thing. The other party simply can't stay offended with your father in the same way now. The same theory holds good for Pitra Dosh and for two way transfer of good or bad energy between us and our ancestors.

Therefore, if Pitra Dosh is formed in your horoscope, it means that your ancestors are under some type of karmic debt and you are also carrying a part of that karmic debt. It further means that your ancestors are not cursing you but they are themselves cursed due to their karmic debt. Hence the remedial approach in this case is not to pray to them or offer them things; but to understand the specific type of karmic debt by knowing the type of Pitra Dosh you have; and then try to clear it as much as you can. It's like the bad name earned by your traitor father won't be reduced in quantum; even if you go to his grave and offer flowers every day. In order to relieve him of such bad name; you will need to create more good than the bad he did; and then you may feel him relieved.

How to Break the Chain of Pitra Dosh?

This is why in Vedic cultures; good children are considered as the best blessings whereas bad children are considered as the worst punishments; since they can change the flow of your entire family line. It means a bad son born in a family line can train his son to be bad; such son may train his son or daughter to be bad and this process may continue for many generations; forming more and more karmic debt on the family line. Such karmic debt further creates stronger and

stronger Pitra Doshas of various types with each passing generation until this chain is broken in some generation and the rectification process is started by a good son or daughter born in such family line. Likewise, a good son born in a family line can educate his children to be good, who can educate their children to be good and this chain continues; earning more and more karmic rewards for the family line. Such karmic rewards may spell into good or very good yogas in the horoscopes of the members of this family line; and they may bless them with beautiful things.

How is Pitra Dosh Formed in Horoscope?

Now that we have attained clarity about Pitra Dosh and its relevance in our lives; let's see how Pitra Dosh is formed in a horoscope. The Sun among planets is the giver of all forms of life, it is considered as the seed of a child and it represents the entire lineage of ancestors; as its general significance. It means that Sun will generally signify the ancestors; in each and every horoscope. When it comes to specific significances for the ancestors; the ninth house of every horoscope deals with father; forefathers and ancestors. Knowing this much; it can be guessed that any type of malefic influence on these factors signifying the ancestors will form Pitra Dosh. Let's now look at the formal definition of Pitra Dosh.

If in a horoscope; the Sun, the ninth house or the Lord of the ninth house is afflicted by one or more than one malefic planet; Pitra Dosh is formed in such horoscope. For example, if Aries is rising as ascendant in a horoscope, Sun is placed in fourth house of this horoscope in Cancer and malefic Ketu is placed in ninth house in Sagittarius; Pitra Dosh is formed in this horoscope by Ketu. Malefic Ketu placed in ninth house will afflict it and hence it will form Pitra Dosh in the horoscope. Like this, each one of the nine planets including Sun; can be malefic in a horoscope; afflict the ninth house and form Pitra Dosh. Considering another formation; if Aries is the ascendant rising and Sun is placed in fourth house in Cancer along with malefic Mercury; Pitra Dosh is formed in the horoscope; since Sun has been afflicted by Mercury. Looking at another possibility; if Aries is the ascendant rising in a horoscope; Jupiter being the Lord of the ninth house is placed in the fifth house in Leo along with malefic Saturn; Pitra Dosh is formed by Saturn; due to its affliction to Jupiter.

Three Methods of Formation of Pitra Dosh

- Direct affliction to ninth house
- Affliction to the Sun
- Affliction to the lord of the ninth house

These are the three methods by which Pitra Dosh can be formed in a horoscope. Among these three methods; Pitra Dosh formed by direct affliction to the ninth house is the most troublesome one in general; whereas Pitra Doshas formed due to affliction to Sun and to the Lord of the ninth house are relatively less troublesome in general.

Calculating the Strength of Pitra Dosh

Once the formation of Pitra Dosh in a horoscope is confirmed, the next step is to calculate its strength. The strength of Pitra Dosh is calculated through the placement of the planets involved in the formation of this defect; in various houses, signs, nakshatras and navamshas; as well as through the influences of other benefic and malefic planets on Pitra Dosh. After that, the field of impact of Pitra Dosh is calculated through the placement of this defect in various houses of horoscope. Then the overall theme of the horoscope is assessed. Apart from this, the timing of

activation as well as the timing of impact of Pitra Dosh is calculated. The timing of impact is calculated with the help of planetary periods of the planets involved in the formation of Pitra Dosh. Once we have done all this, we know what type of Pitra Dosh is formed in the horoscope, what its net strength is, which areas of the life it is going to attack and what the timing of impact of such Pitra Dosh is going to be.

How Does Pitra Dosh Work in a Horoscope?

Let's now try to understand the working of Pitra Dosh in a horoscope, with the help of an example. Suppose, benefic retrograde Jupiter is placed in the first house of a horoscope in Pisces along with Sun, malefic Saturn is placed in ninth house in Scorpio, forming Pitra Dosh; benefic Mars is placed in sixth house in Leo and the rest of the horoscope varies. The basic setup of this horoscope suggests that Pitra Dosh formed in this horoscope can primarily trouble the native with problems related to his father's health and life, the profession of this native and the health of the native himself. Let's further suppose that the strength of such Pitra Dosh is about 70%. This Pitra Dosh is formed by Saturn and it will try to cause damage to the already mentioned spheres. Whichever of these spheres have grace saving factors, they will suffer less damage; whichever have no grace saving and no aggravating factors; they will receive due damage; and whichever have no grace saving factors but they have aggravating factors; they will receive maximum damage through this Pitra Dosh.

For instance, if benefic Moon is placed in the tenth house of this horoscope in Sagittarius, malefic Ketu is placed in sixth house with Mars, forming Pitra Dosh; and a malefic combination of Rahu and Mercury is placed in twelfth house in Aquarius, here is what may happen. Considering the profession of this native first; tenth house of the horoscope primarily deals with profession; and the presence of benefic Moon in this house will boost its significances. Apart from this, benefic Jupiter being the Lord of the tenth house as well as being the Lord of the first house is placed in first house in Pisces, which means it is strong. Since these two factors are serving as grace saving factors for the profession of this native; Pitra Dosh formed in this horoscope may not cause much damage to his profession. It is the time to note that any planet which reduces the impact of a malefic planet or a malefic defect like Pitra Dosh, is called grace saving factor for that horoscope. Since this horoscope has two grace saving factors for profession; the profession of this native is in a safer zone.

Moving on, as far as the health of this native is concerned, the presence of benefic Jupiter in first house in Pisces will serve as a grace saving factor. Though the presence of benefic Mars in sixth house in Leo should also serve as a grace saving factor; since sixth house deals with diseases among other things; it may not be of much help in reality. This is because the presence of malefic Ketu in the same house will cause affliction to the sixth house as well as to Mars, forming Pitra Dosh; since Mars is the Lord of the ninth house in this horoscope. Hence we have one grace saving factor and one aggravating factor when it comes to the health of this native. It is the time to know that any planet which tries to increase the impact of a malefic planet or defect like Pitra Dosh, is called an aggravating factor for that horoscope. Based on this analysis; the native should face problems related to his health though such problems should not become serious till late in his life; as Jupiter is present as a grace saving factor.

When it comes to the father of this native, it is the primary target of such Pitra Dosh since it is formed in the ninth house. On top of that, another Pitra Dosh is being formed in sixth house where Ketu afflicts the Lord of ninth house, which is Mars. Looking at a grace saving factor, benefic Jupiter may try to provide strength to Sun present along with it; but this may not provide much help. This is because Sun is placed in Pisces which doesn't give it extra strength like Aries, Leo or Sagittarius. At the same time; Mars is in a troublesome situation as well as in a difficult to handle house; the sixth house. Based on this analysis; it can be said that the Pitra Dosh formed by Saturn and Ketu in this horoscope is going to attack the father of this native; since there is not much defence against it. Hence this native may lose his father in different ways; depending on the time of activation of Pitra Dosh as well as on the horoscope of his father.

Remedies for Pitra Dosh

- Gemstones
- Poojas
- Donations
- Yantras

After understanding Pitra Dosh, let's now look at the remedies which can be used to reduce the strength of this defect in a horoscope. Vedic astrology uses remedies like Poojas, gemstones, donations and yantras to reduce the malefic impact of defects like Pitra Dosh. In general, Pitra Dosh Nivaran Pooja is performed to rectify this defect in a horoscope.

Pitra Dosh in First House

The first house of horoscope represents physical body, strength, vitality, immunity, overall health, lifespan, personality, independence, profession and many other things.

Let's consider various formations of Pitra Dosh in the first house and see what may happen in each case. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the first house. Since Pitra Dosh due to affliction to the ninth house may not form in the first house; this category can't be discussed here.

Suppose a combination of benefic Sun and malefic Saturn forms Pitra Dosh in the first house of a horoscope in Cancer. Sun rules the second house in this horoscope. Hence it represents father, the ability to produce children, immunity, confidence, money, wealth, speech and family among other things. It should be noted that Sun represents the ability to produce children in case of male natives only. In case of female natives, this ability is represented collectively by Moon and Venus.

Hence such Pitra Dosh may create problems related to immunity, health, lifespan, personality, profession, father, children, money, wealth, speech and family; among other things. The type and quantum of such problems depend on the strength of such Pitra Dosh, the overall horoscope and the running times. The strength of such Pitra Dosh is checked through the placements of Sun and

Saturn in various nakshatras as well as navamshas within the sign of Cancer. Apart from this, influences of benefic and malefic planets on Sun and Saturn should also be checked.

Such Pitra Dosh may create problems related to family, wealth and speech. Considering family, if the second house and Moon are blessed, this problem may also reduce in quantum. For example, if Moon is placed in the second house of this horoscope in Leo; this problems may be reduced a lot.

On the other hand, if the second house or Moon is troubled; the quantum of such problems may increase. For example, if malefic Rahu or Ketu is placed in the second house in Leo and Moon is placed in the fifth, sixth, eighth or twelfth house; the quantum of these problems may increase.

Let's look at the speech aspect now. The formation of such Pitra Dosh may create problems or defects related to the speech patterns of this native. As a result; he may often land in trouble; due to what he says. He may also face problems due to keeping quiet when he should speak. Mercury is the general signifier for speech and second house is the specific signifier. It means if the second house itself is clean and Mercury is well placed; the speech aspect may not face many problems. For example, if benefic Venus is placed in the second house in Leo and Mercury is placed in the third house in Virgo; the speech aspect may not face much trouble. On the other hand, if malefic Rahu or Ketu is placed in the second house in Leo and debilitated Mercury is placed in the ninth house in Pisces; the problems related to speech may aggravate.

Looking at the wealth part; such Pitra Dosh may create health problems and unfortunate events from time to time; and the native may have to spend a lot of money to deal with them. Such health issues or troublesome events may not necessarily attack the native directly; and they may attack his family members also. Since Saturn is afflicting Sun, Pitra Dosh may create such problems through the father of this native. It means the native may have to spend a lot of money in order to manage the health and other affairs of his father.

Let's consider the wellbeing of the father. Such Pitra Dosh indicates serious issues related to the wellbeing of native's father. If the ninth house as well as its lord Jupiter is healthy; such problems may reduce significantly. For example, if Jupiter is placed in the fifth house in Scorpio and benefic Moon is placed in the ninth house in Pisces; these problems may reduce significantly. On the other hand, if the ninth house and its lord are troubled; the quantum of such problems may increase. For example, if malefic Rahu or Ketu is placed in the ninth house and a malefic combination of Jupiter and Mercury is placed in the twelfth house; the problems may intensify.

In such case; the native may lose his father at an early age. If his father's horoscope is not strong; he may die. If his father's horoscope is strong; the native may lose him through other ways. For example, native's parents may get divorced and his mother may get his custody. Looking at another example, native's father may be imprisoned for more than 10 years by virtue of a crime; he may or may not have committed.

When it comes to profession, the tenth house and its lord Mars carry primary importance. Apart from this, the first house and its lord, the third house and its lord as well as the eleventh house

and its lord also carry secondary importance. If these houses and their respective lords are healthy; the native may not face many problems related to his profession.

On the other hand, if these houses as well as their lords are troubled; the quantum of such problems may increase. For example, if a malefic combination of Mars and Mercury is placed in the twelfth house in Gemini and benefic debilitated Venus is placed in the third house in Virgo along with malefic Ketu; the problems may intensify. In this case, the native may not witness proper professional settlement; throughout his life; due to the combined effect of such Pitra Dosh and other malefic planets.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of such Pitra Dosh are in effect, this defect may cause maximum possible damage.

Let's discuss Pitra Dosh formed in the first house due to affliction to the lord of the ninth house by one or more than one malefic planet. Suppose benefic Mars and malefic Saturn form Pitra Dosh in the first house of a horoscope in Pisces. In this case, Mars represents the second and ninth house whereas Saturn represents the eleventh and the twelfth house. Both Mars and Saturn are not strong in Pisces.

Hence such Pitra Dosh may create problems related to health, lifespan, profession, personality, father, children, family, money, wealth, speech, religion, guru, spiritual growth, losses, delays, addictions, vices, perversions and illusions; among other things.

Let's look into some of these problems. Starting with father, this type of Pitra Dosh may cause various types of problems related to the father of this native. Such Pitra Dosh in itself may generally not be capable of causing extreme physical damage to the father. It means that in most cases, such Pitra Dosh may not cause the death of this native's father on its own; unless supported by the rest of the horoscope. However, such Pitra Dosh may trouble the health and overall wellbeing of native's father.

Apart from this, such Pitra Dosh indicates bad results related to profession and financial status of the father. In case such Pitra Dosh is supported by the overall horoscope; native's father may leave the family and he may disappear. His father may leave the family in search of spiritual wisdom or he may simply run away as he may not be able to cope up with the pressure of family responsibilities. Hence the native may suffer from a wide variety of problems related to his father; depending on his overall horoscope. However, this type of Pitra Dosh may not be capable of causing the death of native's father on its own.

Let's look at other aspects affected by such Pitra Dosh in the first house. We have already discussed aspects like speech and profession in case of Pitra Dosh formed due to affliction to Sun. Let's consider some other aspects. This type of Pitra Dosh may cause significant or serious issues related to courage, bravery, initiative and overall immunity of the native. If there are compensating factors in the horoscope for some of these aspects; such aspects may perform

better. If there are no supportive factors for some of these aspects; such aspects may underperform. However, if there are factors which further cause damage to some of these aspects; such aspects may seriously suffer.

In cases where Pitra Dosh is formed by benefic Sun or lord of the ninth house and a malefic planet; the problems posed by it may be relatively low in quantum. However, if Pitra Dosh is formed by malefic Sun or lord of the ninth house and a malefic planet; the problems may become higher in quantum. Let's take an example to understand this concept in a better manner.

Suppose malefic Sun and malefic Mars form Pitra Dosh in the first house of a horoscope in Virgo. Since both these planets are malefic, the intensity of such Pitra Dosh may be higher or much higher than an average type of Pitra Dosh. As Pitra Dosh is formed in the first house; the primary targets are likely to be native's health, overall wellbeing, lifespan, profession and personality. Let's follow native's health and lifespan. Such Pitra Dosh may trouble the native with serious types of health issues, diseases and accidents. It may reduce the overall lifespan of the native where the quantum of reduction depends on the overall horoscope of the native. If Mercury is strong and clean; and the overall horoscope is supportive; the native may live up to the age of 65 years or even more.

For example, suppose benefic Mercury is placed in the second house in Libra along with benefic Moon and Venus. Benefic Jupiter forms Hamsa Yoga in the fourth house in Sagittarius, exalted Ketu is placed in the third house in Scorpio, exalted Rahu is placed in the ninth house in Taurus and Saturn is placed in the fifth house in Capricorn. The native in this case may live up to the age of 60 or 65 years.

Looking at this equation from the opposite angle, suppose a malefic combination of Mercury and Ketu is placed in the twelfth house of this horoscope in Leo and malefic Rahu is placed in the sixth house in Aquarius with Jupiter. Venus is placed in the eleventh house in Cancer, Moon is placed in the fourth house in Sagittarius and Saturn is placed in the ninth house in Taurus. In this case, the native may die before his age of 60 years, likely between 45 and 50.

Pitra Dosh in Second House

The second house of horoscope represents family, face, speech, money, wealth, memories, family traditions, family history, foods, eating and drinking habits; and many other things.

Let's consider various formations of Pitra Dosh in the second house and see what may happen. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. We just discussed an example for Pitra Dosh formed due to affliction to the lord of the ninth house. Let's discuss Pitra Dosh formed in the second house due to affliction to Sun.

Suppose a combination of benefic Sun and malefic Saturn forms Pitra Dosh in the second house of a horoscope in Pisces. Both Sun and Saturn may do well in Pisces though none of them is

strong in this sign. Sun represents the seventh house in this horoscope. Saturn rules the first and second house.

In general, Saturn works as partly benefic and partly malefic planet for Aquarius ascendant. The percentages of benefic and malefic parts of Saturn may increase or decrease; depending on its placements in various houses, signs, nakshatras and navamshas; as well as on the influences of benefic and malefic planets on Saturn; and on the overall theme of the horoscope.

Hence such Pitra Dosh may trouble the native with problems related to his marriage, children, wife, father, money, wealth, family, speech, memory, immunity, health, confidence and many other things. Let's try to look into some of these spheres and find out how the net results of such Pitra Dosh may change due to nakshatras, navamshas, influences of other benefic and malefic planets, overall theme of horoscope and running times.

Looking at the sphere of marriage, such Pitra Dosh may cause delay in the marriage of the native. Hence the native may not get married till late or very late in his life; depending on his overall horoscope. Venus is the general significator of wife and Jupiter is the general significator of husband. It means if Venus is strong and clean in the horoscope of a male native having such Pitra Dosh, he may not face serious problems related to his marriage. Likewise, if Jupiter is strong and clean in the horoscope of a female native having such Pitra Dosh, she may not face serious problems related to her marriage. Let's proceed with the case of male native and see what may happen.

Suppose benefic Venus is placed in the fourth house of this horoscope in Taurus in Rohini nakshatra. In this case, the malefic impact of Pitra Dosh in delaying the marriage of this native may reduce significantly. Hence the native may get married between his age of 25 and 30; depending on the rest of his horoscope. Looking at this equation from the opposite angle, if Venus is placed in the twelfth house of this horoscope in Capricorn and malefic Moon is placed in the seventh house in Leo; the problem may intensify. In this case, such Pitra Dosh may delay the marriage of this native till 40 years of his age or the native may not get married throughout his life; depending on his overall horoscope. Similarly, if Jupiter and the seventh house is troubled in case of a female native; such Pitra Dosh may not allow her to get married till late in life or throughout her life.

Even if Venus is well placed in this horoscope in case of a male native; the native may face various types of problems after his marriage is conducted. Venus placed in the fourth house in Taurus in Rohini nakshatra may try to save the marriage of this native whereas Pitra Dosh formed in the second house may try to destroy his marriage. The final result depends on the overall horoscope as well as on the running times. Such Pitra Dosh may cause maximum damage during the planetary period of Saturn, since Saturn forms Pitra Dosh in the horoscope.

Looking at the sphere of money and wealth, such Pitra Dosh may prove troublesome for these spheres; especially if the native is under the planetary period of Saturn; like in the present case. The second house also deals with eating and drinking habits. Hence such Pitra Dosh may trouble the native with various types of addictions. The native may lose money as well as health due to such addictions. Since the second house belongs to the family also; such addictions may create disturbances in the family. The native may lose significant amount of money and wealth earned by his parents or other family members; through various types of addictions and vices. Among

the family members also, the native may especially prove destructive for wealth and money accumulated by his father. This is because such malefic Saturn afflicts Sun in the second house and Sun represents father.

Due to addictions, vices, bad company and engagement in immoral or even illegal activities during Saturn period; the native may trouble his entire family; especially his father. Native's addictions and involvement in immoral and illegal activities may bring disgrace to the entire family. Such native may get captured by police a number of times; due to drug possession or due to other illegal activities. The father of this native may have to spend significant amounts of money to get the native out of trouble. Apart from this, such acts of the native may bring disgrace to the entire family.

The quantum of these problems depends on the overall horoscope of the native. If the rest of his horoscope is benefic and strong, the native may not face serious issues like the ones mentioned. However, if the overall horoscope is also malefic; the problems may touch extremes during Saturn period. In extreme cases when the overall horoscope is malefic in specific ways; the native may die because of drug overdose or he may serve prison sentence for more than 7 years. Let's take an example to understand this concept in a better manner.

Suppose such Pitra Dosh is formed in Poorvabhadrapada nakshatra in Pisces in the second house. It means both Saturn and Sun are placed in Poorvabhadrapada nakshatra, which is a difficult to handle nakshatra. A malefic combination of Rahu, Moon and Mercury is placed in the first house in Aquarius where Rahu as well as Moon is placed in Shatabhisha nakshatra and Mercury is placed in Poorvabhadrapada or Shatabhisha nakshatra. Venus is placed in the twelfth house in Capricorn, Ketu is placed in the seventh house in Leo and a malefic combination of Mars and retrograde Jupiter is placed in the eighth house in Virgo.

In this case, the overall horoscope becomes highly negative. As a result, the native may get addicted to drugs and he may also engage in crimes. Such native may destroy a significant part of money and wealth gathered by his family and he may also bring disgrace to the family. Apart from this, such native may serve prison sentence for 10 years or more; or he may die due to drug overdose before 40 years of his age. Due to the overall setup of this horoscope, the native is not likely to get married. This horoscope also indicates serious problems for native's father. Hence the native may lose his father while he may be serving prison sentence.

Let's look at this equation from the opposite angle. Suppose benefic Sun and malefic Saturn form Pitra Dosh in the second house of a horoscope in Pisces. Sun is placed in Leo navamsha of Uttarabhadrapada nakshatra and Saturn is placed in Pisces navamsha of Revati nakshatra. Sun is strong in Leo navamsha. Uttarabhadrapada as well as Revati is a benevolent nakshatra. Hence such Pitra Dosh may reduce in strength in this case. Suppose malefic Moon is placed in the first house in Aquarius in the fourth part of Shatabhisha nakshatra. Mercury is placed in the third house in Aries in Ashwini nakshatra and Venus is placed in the fourth house in Taurus. A benefic combination of Mars and Jupiter is placed in the seventh house of this horoscope in Magha nakshatra, Rahu is placed in the eleventh house in Sagittarius and Ketu is placed in the fifth house in Gemini.

In this case, the overall theme of the horoscope becomes benefic. As a result, the native may neither become drug addict, nor he may bring disgrace to his family. Such native may get

selected as a defence officer, very likely as an army officer; during the planetary period of Saturn. He may do his duty well and he may earn good name for himself as well as for his family. Depending on the finer factors in the horoscope, the native may also achieve success through some other types of professions. Such native may also get married in time due to the benefic influence of various planets in his horoscope.

However, such Pitra Dosh may still be capable of breaking the first marriage of this native; depending on the finer factors as well as on the horoscope of his first wife. The term ‘finer factors’ in this context means the placement of various planets in various nakshatras as well as navamshas. For instance, if Mars and Jupiter are placed in the seventh house in Aries navamsha of Magha nakshatra and Venus is placed in the fourth house in Leo navamsha of Mrigashira nakshatra, the first marriage of this native may break.

On the other hand, if Mars is placed in Taurus navamsha and Jupiter is placed in Cancer navamsha of Magha nakshatra in the seventh house, the equation may improve. At the same time, if Venus is placed in Taurus or Cancer navamsha of Rohini nakshatra; the horoscope may become strong enough to deal with problems related to the first marriage of this native. As a result, the native may be able to save his first marriage despite some significant problems. As mentioned a number of times; the overall theme of a horoscope is the most important factor in it; since it can change anything and everything.

Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Third House

The third house of horoscope represents brothers, sisters, courage, communication, neighbours, profession, efforts, colleagues and teammates among other things.

As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let’s discuss the first and third category of Pitra Dosh formed in the third house. Since Pitra Dosh due to affliction to the ninth house may not form in the third house; this category can’t be discussed here.

Let’s start with Pitra Dosh formed due to affliction to Sun. Suppose benefic Sun and malefic Ketu form Pitra Dosh in the third house of a horoscope in Sagittarius. Sun and Ketu are both strong in Sagittarius. Hence the overall strength of such Pitra Dosh depends on their nakshatra as well as navamsha placements. Sun rules the eleventh house in this horoscope.

Therefore, the native suffering from such Pitra Dosh may face problems related to profession, siblings, friends, health, finances, father and children among other issues. Whichever of these spheres are protected by benefic planets in this horoscope; they may not suffer much. The

spheres which are neither protected nor troubled may face significant damage. The spheres which are troubled by other malefic planets also; may face maximum damage due to such Pitra Dosh. Let's look into some of these spheres and explore various options.

Starting with the sphere of profession; such Pitra Dosh affects two houses related to profession. The eleventh house deals with financial gains through profession as well as with expansion of profession. The third house deals with the desire or ability to choose suitable profession. The formation of such Pitra Dosh may cause problems related to all these spheres. Hence the native may not be able to decide which line of profession he should engage in. He may like some specific fields of profession but he may not be able to engage in them, due to such Pitra Dosh. It may happen due to the influence of family members or friends who may try to push the native into some other field of profession. Hence the native may end up engaging in a profession that he may not like.

In some cases, such Pitra Dosh may cause confusion related to the field of profession. Hence the native may have to change jobs or field of profession; a number of times in his life. Between such changes; periods of being jobless may trouble this native. For instance, the native may start a business venture, he may neither like it nor succeed in it. Hence he may face losses and he may quit such business. He may have to wait for significant or long period of time before he may engage in a job or a new business.

If the overall horoscope of this native is suitable for job, he may have to change his job a number of times. In some cases, the jobs may be terminated by the employers as they may not find the native suitable for such jobs. In some other cases, the native may himself quit the jobs as he may not like such jobs or he may face issues with his colleagues and teammates.

There are a number of other problems related to profession that such Pitra Dosh may create; depending on the overall horoscope of the native in question. The quantum of such problems significantly depends on the strength of such Pitra Dosh. The strength of such Pitra Dosh depends on the placements of Sun and Ketu in various nakshatras as well as navamshas, influences of benefic and malefic planets on these two planets and on the running times.

Let's find out how the influences of benefic and malefic planets, the overall horoscope and the running times may change the results indicated by such Pitra Dosh. Moon represents the tenth house of this horoscope, Jupiter represents the third house and Venus represents the first house of this horoscope. Sun and Mars represent profession in general. Hence more is the number of favourable factors for these planets and houses in the horoscope; less will be the damage caused by such Pitra Dosh. On the other hand, more is the number of malefic influences on these houses and planets; more will be the quantum of problems caused by such Pitra Dosh.

When it comes to the running times; the planetary periods of benefic planets other than Sun may reduce the effect of such Pitra Dosh to significant extents. The planetary period of Sun may reduce this effect to maximum possible extent. The planetary periods of malefic planets other than Ketu may increase the negativity of such Pitra Dosh. When the planetary period of Ketu is in effect; such Pitra Dosh may gain maximum possible strength in the horoscope. This is when the native may face the most serious problems caused by such Pitra Dosh.

Let's consider an example when the overall horoscope is malefic. Suppose benefic Sun and Malefic Ketu form Pitra Dosh in the third house of a horoscope in Sagittarius. Sun is placed in Cancer navamsha and Ketu is placed in Aries navamsha of Magha nakshatra. Let's see what type of problems such Pitra Dosh may cause, based on the remaining factors in this horoscope. Venus is placed in the first house in Libra and malefic Mercury is placed in the third house in Sagittarius along with Sun and Ketu. Benefic Saturn is placed in the fourth house in Capricorn along with malefic debilitated retrograde Jupiter; and malefic Rahu is placed in the ninth house in Gemini. Benefic Mars is placed in the eighth house in Taurus.

Benefic Saturn forms Shasha Yoga in this horoscope though this yoga is diluted by malefic Jupiter. Placement of malefic Mercury adds more negativity to Pitra Dosh in the third house. In general, Mercury acts as a partly malefic planet for Libra ascendant; though the benefic part may be much higher than the malefic part. However, the percentages of benefic and malefic parts of Mercury may increase or decrease; depending on its placements in various houses, signs, nakshatras and navamshas; as well as on the influences of benefic and malefic planets on Mercury; and on the overall theme of the horoscope. Due to strong malefic influence of Ketu; Mercury may turn 50 to 70% malefic in this case; depending on other relevant factors.

According to the basic setup of this horoscope, the native may join defence forces like police force or the army. However, the overall horoscope is troubled for the lifespan of this native. Hence he may die or get killed while doing his duty. The timing of death depends on the finer factors as well as on the running times. For instance, if Moon is placed in the sixth house in Pisces in Poorvabhadrapada nakshatra, the native may die between his age of 45 and 50. However, if Moon is placed in the sixth house in Revati nakshatra, the native may die between his age of 25 and 35; unless the finer factors oppose this event.

Let's consider an example where the overall horoscope is benefic and strong. Suppose Pitra Dosh is formed in the third house in Sagittarius. Sun is placed in Uttarashada nakshatra and Ketu is placed in Poorvashada nakshatra. A combination of Venus and Mercury is placed in the fourth house in Capricorn and Rahu is placed in the ninth house in Gemini. Mars forms Ruchaka Yoga in the seventh house in Aries and Saturn forms Shasha Yoga in the first house in Libra. Benefic Moon is placed in the seventh house along with Mars; forming Chandra Mangal Yoga and Jupiter is placed in the eleventh house in Leo.

In this case, the overall horoscope becomes benefic and strong. Hence this horoscope may become capable of drawing benefic results from the malefic planets and malefic combinations. The concept of malefic planets turning into benefic planets by virtue of overall strong and benefic horoscope has been explained in the chapter 'Vipreet Rajyoga' of the book 'Important Yogas in Vedic Astrology'.

As a result, the native may achieve a post of high authority in defence services. Such native is likely to become a high rank police officer or an army officer. This native may enjoy very good career and his lifespan may also not be in trouble. Since Moon is placed in Aries, the native may be born under Ketu, Venus or Sun Mahadasha. Even if the native is born during Ketu Mahadasha, he may remain safe and he may not face Ketu Mahadasha again during his lifetime; since it repeats after 120 years. The benefic influence of Chandra Mangal Yoga in the seventh

house may also bless this native with wife who may be a renowned doctor or a high authority government officer.

Let's discuss Pitra Dosh formed in the third house due to affliction to the lord of the ninth house by one or more than one malefic planet. Suppose benefic Saturn and malefic exalted Jupiter form Pitra Dosh in the third house of a horoscope in Cancer. Saturn represents the ninth as well as the tenth house. Jupiter represents the eighth and eleventh house. Jupiter is exalted and hence much stronger than Saturn in Cancer.

As a result, the native may face problems related to profession, father, spiritual growth, religion, luck factor, patience, discipline, authority, reputation, siblings, colleagues, properties and many other types of problems.

Such Pitra Dosh may attack a number of spheres of this native's life. Among them; whichever spheres are protected by benefic planets; they may not suffer much. Whichever spheres are neither protected nor troubled; may witness significant problems. The spheres which are troubled by other malefic planets also; may witness maximum damage due to such Pitra Dosh.

Let's consider the field of profession. Since the third house is afflicted and the lord of the tenth house is also afflicted; such Pitra Dosh may create serious problems related to profession of this native. Hence the first house should be strong and the tenth house should have benefic planet or planets in it; so that the problems related to profession may be reduced or rectified. Taking an example, suppose a benefic combination of Sun and Mercury forms Budhaditya Yoga in the tenth house of this horoscope in Aquarius. Benefic exalted Moon is placed in the first house in Taurus, Mars is placed in the fourth house in Leo and exalted Venus is placed in the eleventh house in Pisces.

In this case, the lord of the third house as well as the lord of the first house is exalted. The tenth house is empowered by benefic planets. The first house in particular becomes very strong since benefic exalted Moon is placed in this house and the lord of this house is exalted. Hence Pitra Dosh formed in the third house may not cause significant problems related to the profession of this native. Since Sun receives support from Mercury; the father of this native should also do fine. In the same way, the other fields affected by such Pitra Dosh may recover; if they are blessed by benefic influences.

Let's look at this equation from the opposite angle. Suppose Pitra Dosh is formed by benefic Saturn and malefic exalted Jupiter in the third house in Cancer. A malefic combination of Sun and Ketu is placed in the tenth house in Aquarius, debilitated Mercury is placed in the eleventh house in Pisces and Venus is placed in the twelfth house in Aries. Malefic Rahu is placed in the fourth house in Leo and a malefic combination of debilitated Moon and Mars is placed in the seventh house in Scorpio.

In this case, the overall theme of this horoscope turns malefic; especially for profession, marriage and father. Hence the native may not witness professional establishment till late in his life or throughout his life; depending on the finer factors and running times. Due to such Pitra Dosh, the native may lose his father early in his life. Ketu forms another Pitra Dosh in the tenth house of

this horoscope in Aquarius; by afflicting Sun. Hence the combined effect of both types of Pitra Dosh may not let the native enjoy the company of his father for long. When it comes to marriage; malefic Mars forms Manglik Dosh in the seventh house. Apart from that, Venus is not well placed in this horoscope. Hence the native may witness delay in his marriage and he may also face a number of problems after he gets married.

Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Fourth House

The fourth house of horoscope represents mother, home, family, community, nation, traditions, beliefs, security, education, properties, vehicles, mental health, emotional wellbeing, peace of mind and many other things.

Let's consider various formations of Pitra Dosh in the fourth house and see what may happen in each case. As we know, there are three categories of Pitra Dosh on the basis of its formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the fourth house. Since Pitra Dosh due to affliction to the ninth house may not form in the fourth house; this category can't be discussed here.

Let's start with Pitra Dosh formed due to affliction to Sun by a malefic planet. Suppose benefic Sun and malefic retrograde Mercury form Pitra Dosh in the fourth house of a horoscope in Aquarius. Scorpio rises in the ascendant in this case. Mercury is stronger than Sun in Aquarius. Hence such Pitra Dosh is likely to be strong or very strong; depending the placements of Sun and Mercury in various nakshatras and navamshas.

Such Pitra Dosh may create problems related to father, mother, children, mental health, education, properties, vehicles, immunity, courage, confidence, health, lifespan, profession, spiritual growth, mysterious events, unfortunate events, accidents and losses of various types; among other things.

The type and quantum of such problems depend on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placements of Sun and Mercury in various nakshatras and navamshas within the sign of Aquarius. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Let's consider the influences of benefic and malefic planets on such Pitra Dosh formed by Sun and Mercury. Taking an example, suppose malefic Rahu is placed in the fourth house with Sun and Mercury and malefic Ketu is placed in the tenth house in Leo. Rahu also forms Pitra Dosh by afflicting Sun in this case. The native under the malefic influence of this combination may face serious problems related to his mother, profession, overall wellbeing, immunity, physical health, mental health, education, family, properties, vehicles and a number of other problems; depending on his overall horoscope.

Among the spheres attacked by this malefic combination; whichever spheres are influenced by benefic planets; they may face less damage. Whichever spheres are influenced neither by benefic nor by malefic planets; they may receive significant damage. The spheres which are troubled by other malefic planets also; may receive the maximum amount of damage due to such troublesome combination. Let's consider the sphere of health and especially mental health.

Rahu rules mysteries, illusions, fears and phobias among other things. The fourth house deals with mental health among other things. The eighth house deals with phenomena which may be far beyond the reach of human brain and intellect. This house deals with mysteries, the occult and the paranormal among other things. Hence a malefic combination of all these energies in the fourth house may seriously disturb the mental health of this native. As a result, the native may suffer from various types of psychological disorders; depending on his overall horoscope.

When it comes to relief; much depends on Moon and Saturn. Moon represents emotional wellbeing in general and Saturn represents the fourth house in this case. Therefore, if Moon and Saturn are strong and clean in this horoscope, the native may not face serious or significant problems related to his mental health; though he may still face problems. On the other hand, if Moon and Saturn are weak, afflicted or troubled in this horoscope; the native may suffer from serious psychological problems.

Let's see if a horoscope is capable of managing such malefic combination in the fourth house in Aquarius. Suppose this combination is placed in the fourth house in Aquarius and benefic Moon is placed in the second house in Sagittarius. Benefic Saturn is placed in the seventh house in Taurus in Rohini nakshatra and Venus is placed in the sixth house in Aries in Ashwini nakshatra. Exalted Mars is placed in the third house in Capricorn in Shravana nakshatra and benefic Jupiter is placed in the fifth house in Pisces in Uttarabhadrapada nakshatra.

In this case, the horoscope becomes much more balanced. Hence the native may not face serious or significant psychological disorders and he may do fine. Due to the combined effect of intense as well as troubled combination in the fourth house and the benefic planets in various houses of his horoscope; the native may become an astrologer, doctor, scientist, spiritual guru, tantric or some other likewise professional. If the native becomes a doctor; he is very likely to be a psychiatrist. It means instead of suffering from psychological disorders; he may now be able to help other people manage such disorders or get rid of them.

Since the combination in the fourth house also deals with mysteries, the occult and the paranormal; the native may also succeed as an astrologer, tantric, psychic or a spiritual guru.

Once again, the overall theme of horoscope is the most important factor in it and it can change anything.

Let's discuss Pitra Dosh formed in the fourth house due to affliction to the lord of the ninth house by one or more than one malefic planet. Suppose a malefic combination of Jupiter and Rahu forms Pitra Dosh in the fourth house of a horoscope in Libra and malefic Ketu is placed in the tenth house in Aries. Jupiter rules the ninth as well as the sixth house in this case. Hence Jupiter also becomes partly malefic.

When Pitra Dosh is formed by Jupiter and Rahu in the fourth house of a horoscope in Libra; both these planets may afflict each other. It should be noted that according to a set of beliefs, the lord of the ninth house is always benefic in a horoscope; regardless of which other house it may rule in such horoscope. In reality, this theory doesn't hold well. In general, the lords of the first, fifth and ninth house have strong tendencies to be benefic. However, they may also be partly malefic or more than partly malefic; depending on the overall theme of a horoscope in question.

In general, Jupiter works as partly benefic and partly malefic planet for Cancer ascendant. The percentages of benefic and malefic parts of Jupiter may increase or decrease; depending on its placements in various houses, signs, nakshatras and navamshas; as well as on the influences of benefic and malefic planets on Jupiter; and on the overall theme of the horoscope. In the present case, Jupiter may be 30 to 50% malefic; depending on relevant factors. This percentage may increase or decrease depending on what other changes may happen in this horoscope.

Hence when Jupiter and Rahu form Pitra Dosh in the fourth house of a horoscope in Libra, they may both afflict each other. Much depends on functional nature of Jupiter which further depends on the overall horoscope in this case. Such Pitra Dosh may cause problems related to mother, education, mental health, properties, vehicles, father, religion, spiritual growth, luck factor, overall wellbeing and many other types of problems. The quantum of these problems depends on the strength of such Pitra Dosh and the strength of this defect depends on the placements of Jupiter and Rahu in various nakshatras as well as navamshas within the sign of Libra. Apart from this, the influences of benefic and malefic planets on Jupiter and Rahu; and the running times may also affect the strength of such Pitra Dosh.

Here again, whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most. Let's take an example and consider the sphere of overall health versus addictions of various types which may be created by such Pitra Dosh.

If Saturn, Sun and Mars are strong as well as clean in this horoscope; the native may not fall victim to serious addictions. Hence he may not face serious health issues induced by such addictions like drug addiction. For example, if benefic Mars is placed in the second house in Leo in Magha nakshatra, Sun is placed in the fifth house in Scorpio in Jyeshtha nakshatra and Saturn is placed in the seventh house in Capricorn, the native may not face serious problems related to addictions.

On the other hand, if these planets are weak or troubled; the native may suffer from various types of addictions which may cause various types of health issues; among other problems. For example, if a malefic combination of Sun and Mercury is placed in the twelfth house in Gemini; a combination of Venus and retrograde Saturn is placed in the first house in Cancer and Mars is placed in the eighth house in Aquarius; the native may suffer a lot. In this case, the native may get addicted to harmful drugs and he may face health issues, financial losses, reputation loss, family problems and other issues due to such addictions.

If Moon is not strong and well placed in this horoscope; such native may die due to drug overdose. Taking an example, if Moon is placed in the ninth house of this horoscope in Pisces in Uttarabhadrapada nakshatra; the native may not face fatal problems due to drug addiction.

In the same way, the malefic impact of such Pitra Dosh may be assessed on other spheres of native's life; by looking into the planets and houses which represent such spheres. If the other factors are favourable for a particular sphere, such spheres may not suffer much. On the other hand, if such factors are also troublesome; the native may face serious problems related to that sphere.

When it comes to the running times; the results given by the planetary period of Jupiter depend on the overall theme of one such horoscope. When the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than Rahu may increase the quantum of such problems. When Rahu period is in effect, such Pitra Dosh may cause maximum possible damage.

Pitra Dosh in Fifth House

The fifth house of horoscope represents children, love affairs, romance, entertainment, creativity, fame, spiritual growth, politics and many other things. Pitra Dosh formed in the fifth house of a horoscope can create problems related to all these spheres and many other types of problems; depending on the overall horoscope in question.

Let's consider various formations of Pitra Dosh in the fifth house and see what may happen. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the fifth house. Since Pitra Dosh due to affliction to the ninth house may not form in the fifth house; this category can't be discussed here.

Let's first consider Pitra Dosh formed due to affliction to Sun in the fifth house. Suppose benefic Sun and malefic Saturn form Pitra Dosh in the fifth house of a horoscope in Sagittarius. In this case, Sun becomes the lord of the ascendant. Saturn represents the sixth and seventh house. Sun is stronger than Saturn in Sagittarius.

Hence such Pitra Dosh may cause damage to the general significances of Sun as well as to those of the first and fifth house through the significances of Saturn as mentioned earlier. Accordingly,

the native may face various types of problems related to the relevant spheres of his life. The type and quantum of such problems depend on the strength of such Pitra Dosh, the overall horoscope and the running times. The strength of such Pitra Dosh is checked through the placement of Sun and Saturn in various nakshatras as well as navamshas within the sign of Sagittarius. Apart from this, influences of other benefic and malefic planets on Sun and Saturn should also be checked.

Let's consider the influences of other benefic and malefic planets on such Pitra Dosh. If malefic Moon is placed in the fifth house, the quantum of problems may increase. The addition of malefic Rahu to the fifth house may further aggravate the problems. In this case; such Pitra Dosh may prove extremely difficult to handle and it may create serious problems related to all the spheres affected by it.

Looking at the sphere of love life; such Pitra Dosh may altogether deny the possibility of a love affair or it may get the native stuck in a troublesome love affair; depending on the finer factors as well as on the overall horoscope. Such native may engage in a love affair and the relationship may continue for many years with serious problems. If the rest of the horoscope doesn't feature any relief, the native may get stuck in a relationship which may continue for 10 years or more but it may never convert into marriage. Such relationship may witness serious problems, multiple breakups and reconciliations over a period of years.

Looking at the sphere of health and lifespan, such Pitra Dosh may create serious problems related to these field. The type and quantum of these problems depends on the placements of various planets forming this malefic combination in various nakshatras and navamshas; as well as on the overall horoscope of the native. Let's consider some other problems which may be created by such Pitra Dosh.

The native suffering from such triple Pitra Dosh may become a criminal. Such native may become a drug trafficker, child trafficker, woman trafficker, land mafia, illegal arms dealer, kidnapper or terrorist; depending on his overall horoscope. Since such Pitra Dosh seriously affects the lifespan of this native; he may get killed in an encounter or he may get murdered by a rival gang; before his age of 40 years. Taking an example, if a malefic combination of debilitated Jupiter, Venus and retrograde Mercury is placed in the sixth house of this horoscope in Capricorn and Mars is placed in the tenth house in Taurus with malefic Ketu; the overall horoscope may become extremely malefic.

As a result, the native may engage in crimes like drug trafficking, child trafficking and woman trafficking among other crimes. Such native may face prison sentence of more than 10 years; as the best possible option according to this horoscope. It means if the finer factors and running times are not very bad; the native may serve such prison sentence. When these factors are also against him, the native may get murdered by a rival gang, by the relatives of a sufferer or he may get killed in an encounter with a law enforcing agency; before his age of 40. In the worst possible option; such native may get killed during his twenties.

Such Pitra Dosh may also cause other types of problems related to health and lifespan of the native. For example, the native may suffer from serious health problems which may trouble him a lot and which may ultimately claim his life. This type of Pitra Dosh may get the native killed through heart attack, various types of cancers and liver failure among other health problems.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of such Pitra Dosh are in effect, this defect may cause maximum possible damage.

Let's look at this equation from the opposite angle and see what may happen when such Pitra Dosh is accompanied by benefic planets in the fifth house. If benefic Mercury is placed in the fifth house of this horoscope with Sun and Saturn; Budhaditya Yoga is formed in the horoscope. The malefic impact of Pitra Dosh may significantly reduce in this case. As a result, the number and quantum of problems caused by such Pitra Dosh may reduce significantly. At the same time, if benefic Venus is also placed in the fifth house in Sagittarius in Poorvashada nakshatra; the equation may improve further.

Venus rules Poorvashada and it does well in this nakshatra. In this case, the overall combination in the fifth house may turn benefic and the malefic effects of Pitra Dosh may be reduced a lot. As a result, the native may do very well in the sphere of profession as well as health; and he may do well in the field of children and overall lifespan. Such benefic combination may bless the native with good or very good amount of money, success and fame through a creative field; depending on his overall horoscope. The native may also achieve authority as a government officer; if the overall horoscope is favourable. For example, if benefic Mars forms Ruchaka Yoga in the fourth house of this horoscope in Scorpio, benefic Rahu is placed in the first house in Leo and malefic Ketu is placed in the seventh house in Aquarius; the native may become a high authority government officer.

Let's discuss Pitra Dosh formed in the fifth house due to affliction to the lord of the ninth house by one or more than one malefic planets. Suppose, benefic Moon and malefic Ketu form Pitra Dosh in the fifth house of a horoscope in Pisces. Moon rules the ninth house in this case. Moon is strong in Pisces but Ketu is stronger since it is exalted in Pisces. As a result, such Pitra Dosh may trouble the general significances of Moon as well as the significances of the fifth and ninth house through the aforementioned significances of Ketu.

Hence the native may face problems related to the spheres affected by such Pitra Dosh. The type and quantum of such problems depend on the strength of such Pitra Dosh as well as on the overall horoscope and running times. The strength of Pitra Dosh is checked through placement of Moon and Ketu in various nakshatras and navamshas within a sign; as well as through the influences of other benefic and malefic planets on Moon and Ketu.

Let's look at the influences of other benefic or malefic planets on such Pitra Dosh and that of the overall horoscope. Suppose malefic exalted Venus is also placed in the fifth house of this horoscope along with Ketu and Moon. The overall negativity may increase significantly in this case since Venus also forms Pitra Dosh by afflicting Moon. As a result, the native may suffer from serious problems related to the spheres affected by such Pitra Dosh. The addition of malefic Mars to the fifth house may further deteriorate the equation. Accordingly, the number as well as the quantum of problems posed by such malefic combination may become even higher.

In this case, three malefic planets afflict Moon thereby forming Pitra Dosh. In addition to this, these malefic planets afflict each other also. As a result, this malefic combination may shift the

overall theme of this horoscope towards negativity; and strong benefic influences may be required to shift such theme towards positivity. Since the fifth house is the battleground for these malefic energies; maximum damage may be witnessed related to the significances of this house. Hence the native may face problems related to mother, father, health, lifespan, love life, children, marriage, profession, luck factor, finances, creativity, spiritual growth and a number of other things.

Looking at the sphere of marriage, Venus is the general as well as the specific signifier of marriage in this case since it rules the seventh house. Hence the native may face various types of problems related to his marriage; depending on his overall horoscope. Such native may not get married till late or very late in his life; though this combination on its own may not deny marriage. However, such Pitra Dosh may trouble the native with serious problems in his marriage and it may break one, two, three or more marriages of the native; depending on his overall horoscope as well as on the running times.

Apart from this, such Pitra Dosh may also create problems related to the health and lifespan of the native as well as those of his mother and father. Such Pitra Dosh may also create problems related to the profession of this native as well as those related to many other spheres of his life.

Here again, whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

For example, if a malefic combination of Sun and Mercury forms another Pitra Dosh in the fourth house of this horoscope in Aquarius; the native may lose his father. Since such Pitra Dosh is formed in the fourth house and Moon is already troubled; the native may lose his mother also; unless Saturn is strong and well placed in the horoscope.

When it comes to the lifespan of the native; Mars being the lord of the first house is afflicted by malefic Venus and Ketu. This may cause serious problems related to native's health and lifespan. Hence he may die young; likely due to heart attack or in an accident; unless there are strong grace saving factors in his horoscope.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems created by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in such combination may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of such Pitra Dosh are in effect, this defect may cause maximum possible damage.

If such Pitra Dosh is formed by Moon and one malefic planet in the fifth house; the planetary period of Moon may significantly reduce the quantum of problems created by such Pitra Dosh. However, if such Pitra Dosh is formed due to affliction to Moon by three or four malefic planets; like in the present case; even the planetary period of Moon may produce malefic results.

Pitra Dosh in Sixth House

The sixth house of horoscope represents diseases, disputes, disagreements, arguments, litigations, court cases, financial debts, enemies and crime among other things.

Let's consider various formations of Pitra Dosh in the sixth house and see what may happen. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the sixth house. Since Pitra Dosh due to affliction to the ninth house may not form in the sixth house; this category can't be discussed here.

Let's begin with Pitra Dosh formed due to affliction to Sun in the sixth house. Suppose benefic Sun and malefic Venus form Pitra Dosh in the sixth house of a horoscope in Scorpio. Gemini rises as ascendant in this case. Sun and Venus have comparable strength in Scorpio through Sun is stronger in general. Sun rules the third house and Venus rules the fifth as well as the twelfth house.

So far, we have discussed Pitra Dosh formed in the first, second, third, fourth and fifth house of horoscope. Among all these placements of Pitra Dosh, one thing is common. The malefic planet which afflicts the benefic planet creates problems and it may not suffer from problems itself; unless there is another malefic planet. This is because the benefic planet in such combination may not cause damage to the significances of the malefic planet.

However, when Pitra Dosh is formed in the sixth house, the significances of the malefic planet may also be troubled; not through the benefic planet but through the sixth house. When it comes to the benefic planet; it deals with problems created by the malefic planet as well as those created by the sixth house. It means in the present case, significances of Sun may be troubled by Venus as well as by the sixth house. When it comes to Venus, it may trouble the significances of Sun but its own significances may be troubled by the sixth house. Hence Pitra Dosh formed in the sixth house may prove more troublesome compared to the ones formed in many other houses of horoscope.

Such Pitra Dosh may trouble the native with problems related to father, children, marriage, wife, profession, health, siblings, love life, diseases, losses, delays, unfortunate events and many other types of problems. The type and quantum of these problems depend on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placement of Sun and Venus in various nakshatras as well as navamshas within the sign of Scorpio. Apart from this, the influences of benefic and malefic planets on Sun and Venus as well as the running times may also influence the strength of such Pitra Dosh.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets as well as that of the overall horoscope on such Pitra Dosh. If benefic Mercury is placed in the sixth house along with Sun and Venus, the negativity of such Pitra Dosh may reduce significantly. As a result, the problems posed by such Pitra Dosh may reduce in quantum. The spheres of profession and health may witness maximum relief in this case. The spheres of children, siblings, marriage and father may also witness good amount of relief. Depending on the overall horoscope, such native may achieve success as a doctor, astrologer, scientist, researcher, consultant, psychiatrist, tantric, psychic, spiritual teacher, banker, police officer, army officer or some other professional.

On the other hand, if malefic planets are placed in the sixth house of such horoscope; the impact of such Pitra Dosh may become even stronger. For example, if malefic Mars is placed in the sixth house of this horoscope along with Sun and Venus; double Pitra Dosh may be formed as Mars also afflicts Sun in this case. At the same time; Mars and Venus also afflict each other. Since Mars is the lord of the sixth house; it has maximum strength in this house among all three planets. As a result, the native may suffer from serious problems related to profession, health, father, wife, children, love life and many other spheres of his life.

Suppose malefic exalted Ketu is also placed in the sixth house of this horoscope in Scorpio and it forms yet another Pitra Dosh by afflicting Sun. In this case, the overall combination may become very troublesome and the overall theme of the horoscope may become negative. Hence strong benefic influences may be required to restore balance in this horoscope. On the other hand, if the rest of the horoscope is weak or malefic; such Pitra Dosh may create destructive results related to some spheres of native's life.

Let's consider an example where Pitra Dosh is formed in the sixth house due to affliction to the lord of the ninth house by one or more than one malefic planets. Suppose a malefic combination of Jupiter and exalted Mercury forms Pitra Dosh in the sixth house of a horoscope in Virgo. Mercury rules the third and sixth house in this case. Jupiter rules the ninth and twelfth house. Hence Jupiter is also partly malefic in this horoscope. Mercury is exalted in Virgo and Jupiter is not strong in this sign. It means such Pitra Dosh may be strong or very strong; depending on the relevant factors.

As a result, such Pitra Dosh may create problems related to father, religion, guru, spiritual growth, profession, finances, luck factor and health among other things. In case of a female native; such Pitra Dosh may also create problems related to marriage and husband. The type and quantum of such problems depends on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placement of Jupiter and Mercury in various nakshatras and navamshas within the sign of Virgo. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Since this type of Pitra Dosh carries special relevance in case of female natives; let's consider the horoscope of a female native having such Pitra Dosh. Suppose malefic exalted Rahu is also placed in the sixth house of this horoscope along with Jupiter and Mercury; and malefic Ketu is placed in the twelfth house in Pisces. In this case, malefic Rahu also afflicts Jupiter and forms one more Pitra Dosh.

As a result, all the spheres hit by such Pitra Dosh may face serious or very serious problems. Let's look into the sphere of marriage. Based on the condition of the seventh house as well as that of Venus; such Pitra Dosh may create different types of problems related to the marriage of this native. For example, such Pitra Dosh may delay the marriage of this native beyond her age of 35 years or even more. Looking at another option, such Pitra Dosh may not delay the marriage of the native but it may break one, two, three or more marriages of this native; depending on her overall horoscope.

Such Pitra Dosh may also get the native married to a native who may be a criminal, he may suffer from a serious disease or diseases, he may witness serious financial problems or he may abuse her physically as well as mentally. Apart from this, such Pitra Dosh may create a number of other problems related to the marriage of this native; depending on her overall horoscope. Taking an example, if Venus is placed in the eighth house of this horoscope in Scorpio; the marriage of this native may get delayed. At the same time, if malefic Saturn is also placed in the eighth house with Venus; the native may not get married throughout her life.

Let's take another example and let's start with the basic setup of Jupiter, Mercury and Rahu in the sixth house. If benefic Venus is placed in the fourth house of this horoscope in Cancer and the seventh house is clean; the native may get married in time. However, such Pitra Dosh may create serious problems in her marriage and it may break the first marriage of this native. At the same time, if malefic Mars forms Manglik Dosh in the seventh house of this horoscope in Libra; the native may witness two or three broken marriages; depending on the rest of the horoscope as well as on the running times.

Let's consider another example and start with the basic setup of double Pitra Dosh in the sixth house. If malefic Mars is also placed in the sixth house of this horoscope along with Jupiter, Mercury and Rahu; the native may get married to a criminal or her husband may develop a terminal disease. Hence the native may suffer a lot because of her husband's engagement in crimes or because of a troublesome disease he may develop. In extreme cases when the overall horoscope is also malefic; the husband of this native may get killed by police or by another criminal; or he may die because of a terminal disease; like stomach cancer or liver failure.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Seventh House

The seventh house of horoscope represents the event of marriage, happiness in marriage, longevity of marriage, husband, wife, partnerships, alliances, genitals, sexual acts and many other things. Venus is the general signifier of wife in case of male natives and Jupiter is the general signifier of husband in case of female natives. However, both husband and wife are specifically represented by the seventh house. Hence the lord of the seventh house represents both husband as well as wife.

Pitra Dosh formed in the seventh house may cause damage to the significances of this house as well as to the planets involved in the formation of this defect. Let's consider various formations of Pitra Dosh in the seventh house and see what may happen. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the seventh house. Since Pitra Dosh due to affliction to the ninth house may not form in the seventh house; this category can't be discussed here.

Let's begin with Pitra Dosh formed due to affliction to Sun by a malefic planet. Suppose benefic Sun and malefic Mars form Pitra Dosh in the seventh house of a horoscope in Scorpio. Taurus rises as the ascendant in this case. Mars is stronger than Sun in Scorpio. Sun rules the fourth house and Mars rules the seventh as well as the twelfth house in this horoscope.

Therefore, such Pitra Dosh may create problems related to the general significances of Sun as well as those of the fourth and seventh house; through the general significances of Mars as well as through those of the twelfth house. Hence such Pitra Dosh may create problems related to marriage, husband, wife, partnerships, health, overall wellbeing, mother, father, family, mental health and education among other problems.

The type and quantum of these problems depend on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placement of Sun and Mars in various nakshatras as well as navamshas within the sign of Scorpio. Apart from this, the influences of benefic and malefic planets on Sun and Mars; as well as the running times may also influence the strength of such Pitra Dosh. Let's look into these factors.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Suppose malefic debilitated Rahu is also placed in the seventh house of this horoscope, forming another Pitra Dosh. Malefic debilitated Ketu is placed in the first house in Taurus. The negativity in this case may increase significantly. Hence the number as well as quantum of problems faced by the native may increase a lot. If malefic Venus is also placed in the seventh house with Sun, Mars and Rahu; this combination may become destructive.

Venus is the lord of the first house for Taurus ascendant type horoscopes and it may not act as a highly malefic planet for this ascendant in general; and it may act as a partly malefic planet. Since the overall combination in the seventh house is strongly malefic; Venus may also turn into a significantly malefic planet in this case. The concept of benefic planets turning into malefic planets has been explained in the chapter ‘Vipreet Rajyoga’ of the book ‘Important Yogas in Vedic Astrology’.

Hence Venus may also afflict Sun, forming yet another Pitra Dosh. Venus represents the first and sixth house in this horoscope. In this case, the malefic planets may afflict Sun and they may also afflict each other. In this case, such malefic combination may create problems related to profession, lifespan, overall wellbeing, personality, diseases, disputes, crimes, court cases, addictions, vices, prostitution and many other problems; in addition to the problems indicated by Pitra Dosh formed by Sun and Mars.

Looking at the sphere of marriage, such Pitra Dosh may break one, two, three or more marriages of a male native. Since the lord of the seventh house as well as Venus is involved in this malefic combination; the sphere of marriage for a male native may be seriously damaged or completely destroyed; even if some benefic influences try to save it. In case the native is a female, strong and clean placement of Jupiter may bring hope, though she may still face serious problems. Taking an example, if exalted Jupiter is placed in the third house of this horoscope in Cancer; the native may settle in her second or third marriage; depending on the overall horoscope. It means such malefic combination may still break one or two marriages of this native.

When it comes to profession, such Pitra Dosh may create a number of serious problems related to this field also. Sun and Mars are generally important for profession and both of them are in serious trouble; especially Sun. Venus rules the first house which is important for profession; and Venus is also troubled. The key to profession is held by Saturn and Moon in this case, since they represent the tenth and third house respectively. Therefore, if Saturn and Moon are strong and clean in this horoscope; the native may do well in profession, despite all the problems created by the malefic combination in the seventh house.

Let’s see what may happen to the profession, health, lifespan, mother and father of the native if there are no grace saving planets. Suppose a malefic combination of Sun, Venus, Mars and Rahu forms Pitra Dosh in the seventh house of a horoscope in Scorpio and malefic Ketu is placed in the first house in Taurus.

Looking at the sphere of profession, the native suffering from such Pitra Dosh may become a criminal and he may engage in crimes involving violence, drugs and women. Hence such native may become a woman trafficker, a killer, land mafia, terrorist, drug trafficker or some other likewise professional. Since the lifespan of this native is also troubled; he may die before his age of 35 years; unless the overall horoscope opposes this event. Such native may get killed through an encounter, bomb blast, accident, murder or due to drug overdose. Taking an example, if a malefic combination of Jupiter and Moon is placed in the fifth house in Virgo and debilitated Saturn is placed in twelfth house in Aries; the native may get killed by a rival gang or he may die due to drug overdose, before his age of 35 years.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of

malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

If such Pitra Dosh is formed by Sun and one malefic planet in the seventh house; the planetary period of Sun may significantly reduce the quantum of problems created by such Pitra Dosh. However, if such Pitra Dosh is formed due to affliction to Sun by three or four planets; like in the present case; even the planetary period of Sun may produce malefic results.

Let's discuss Pitra Dosh formed in the seventh house due to affliction to the lord of the ninth house by one or more than one malefic planets. Suppose a combination of benefic Mars and malefic Sun forms Pitra Dosh in the seventh house of a horoscope in Virgo. The equation has reversed in this case compared to the first case. Sun is malefic and Mars is benefic in this case. Sun represents the sixth house whereas Mars represents the second as well as the ninth house. Both Mars and Sun are not strong in Virgo and they have comparable strengths, though Sun is somewhat stronger.

Through such Pitra Dosh, the general and specific significances of Mars may be troubled by the significances of Sun. Hence such Pitra Dosh may create problems related to family, wealth, money, speech, memory, family traditions, father, luck factor, spiritual growth, religion, immunity, courage, bravery, initiative and many other things.

The type and quantum of such problems depends on the strength of such Pitra Dosh as well as on the overall horoscope. The strength of such Pitra Dosh is checked through the placement of Mars and Sun in various nakshatras and navamshas; within the sign of Virgo. Apart from this; influences of other benefic and malefic planets and that of the running times may also affect the strength of such Pitra Dosh.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets as well as that of the overall horoscope on such Pitra Dosh. Suppose benefic exalted Mercury is also placed in the seventh house of this horoscope in Virgo. In this case, the malefic impact of such Pitra Dosh may reduce significantly since Mercury adds more positivity to this combination. If benefic Moon is placed in the first house of this horoscope in Pisces and it casts direct aspect on the planets in the seventh house; the equation may improve further. In such case; the native may only face mild or significant problems related to some spheres of his life and such Pitra Dosh may not cause serious or very serious problems.

Let's look at this equation from the opposite angle. Suppose benefic Mars and malefic Sun form Pitra Dosh in the seventh house of a horoscope in Virgo and malefic exalted Rahu is also placed in the seventh house. Malefic Ketu is placed in the first house in Pisces. Malefic Rahu forms double Pitra Dosh in this case; by afflicting the general as well as specific signifier of ancestors. Hence this equation becomes more troublesome. In this case, such Pitra Dosh may also create problems related to native's father since both Mars and Sun have been afflicted by Rahu.

Suppose malefic retrograde Saturn is also placed in the seventh house of this horoscope. The negativity may increase a lot in this case as Saturn may form Pitra Dosh by afflicting Mars and Sun. This combination now afflicts the general significances of Sun, Mars, Saturn and Rahu as well as the significances of the second, sixth, ninth, eleventh and twelfth house. As a result; the native may face a number of serious or very serious problems related to the spheres affected by such Pitra Dosh and the overall theme of this horoscope may also turn malefic. Since such Pitra Dosh is formed in the seventh house; the significances of this house may face maximum damage.

Whether the native is a male or a female; such malefic combination may cause serious damage to the marriage of the native. Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking at the factors relevant to those spheres as well as into the overall theme of the horoscope. Taking an example, if malefic Venus forms yet another Pitra Dosh in the ninth house of this horoscope in Scorpio; the native may lose his father early in his life. On the other hand, if benefic Jupiter is placed in the ninth house of this horoscope in Scorpio; the native may not witness serious problems related to his father; though he may still witness significant problems.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Eighth House

The eighth house of horoscope represents age, death, obstacles, accidents, losses, destruction, diseases, surgeries, crime, calamities, revolutions, murders, the occult, paranormal, supernatural, psychic perception, spiritual growth, secrets, mysteries, hidden operations, investigations and many other things.

Since the eighth house is a difficult to handle house, the formation of a defect like Pitra Dosh in this house may create problems which are higher in quantum than the ones created by Pitra Dosh formed in many other houses of horoscope. For example, when Pitra Dosh is formed in the tenth house of a horoscope, only the malefic planets involved in its formation may create problems for the native. It means the benefic planet and the tenth house may not create any problems. However, when Pitra Dosh is formed in the eighth house; this house may also create problems for the native, apart from those created by malefic planets. For this reason, Pitra Dosh formed in the sixth, eighth or twelfth house may become much more troublesome than the same formed in many other houses of horoscope.

Let's consider various formations of Pitra Dosh in the eighth house and see what may happen. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and

third category of Pitra Dosh formed in the eighth house. Since Pitra Dosh due to affliction to the ninth house may not form in the eighth house; this category can't be discussed here.

Let's begin with Pitra Dosh formed due to affliction to Sun in the eighth house. Suppose benefic Sun and malefic Mercury form Pitra Dosh in the eighth house of a horoscope in Gemini. Mercury is stronger than Sun in Gemini. Sun represents the tenth house in this case. Mercury represents the eighth and eleventh house.

When Pitra Dosh is formed in the eighth house, the significances of the malefic planet may also be troubled; not through the benefic planet but through the eighth house. When it comes to the benefic planet; it deals with problems created by the malefic planet as well as those created by the eighth house. It means in the present case, significances of Sun may be troubled by Mercury as well as by the eighth house. When it comes to Mercury, it may trouble the significances of Sun but its own significances may be troubled by the eighth house. Hence Pitra Dosh formed in the eighth house may prove more troublesome compared to the ones formed in many other houses of horoscope.

Such Pitra Dosh may create problems related to father, immunity, courage, confidence, health, lifespan, profession, spiritual growth, mysterious events, unfortunate events, accidents, mental health and losses of various types; among other things. The type and quantum of such problems depends on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placement of Sun and Mercury in various nakshatras and navamshas within the sign of Gemini. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets as well as that of the overall horoscope on such Pitra Dosh. Suppose benefic Jupiter is placed in the eighth house of this horoscope in Gemini in Punarvasu nakshatra; along with Sun and Mercury. Jupiter rules Punarvasu and it is strong in this nakshatra. Apart from that, the working of Punarvasu nakshatra is very much in tune with that of Jupiter. Hence the combination of these two may add significant amount of positivity to the eighth house.

As a result, such Pitra Dosh may significantly reduce in strength and the spheres affected by it may witness relief; though the extent of relief may be different for different spheres. The sphere of profession may benefit the most. Sun represents the tenth house and Mercury represents the eleventh house. Both these houses deal with profession. Jupiter represents the second house which deals with money and wealth; which is generally earned through profession. It means profession becomes the common meeting point for these three planets. Since Sun and Jupiter may dominate Mercury; and Mercury may also be interested in gains through specific professions; the sphere of profession may witness maximum relief.

Hence the native may achieve success as a doctor, scientist, researcher, writer, journalist, reporter, astrologer, healer, psychic, investigator, secret service agent, revenue officer or some other likewise professional; who uses the energy of the eighth house along with the other energies placed in this house. Taking an example, if benefic Saturn is placed in the fourth house in Aquarius, Venus is placed in the seventh house in Taurus and a benefic combination of Mars and Moon is placed in the tenth house in Leo; the native may become a government officer. Such native may become a revenue officer, a police officer or an army officer.

Let's look at this equation from the opposite angle. Suppose benefic Sun and malefic Mercury form Pitra Dosh in the eighth house of a horoscope in Gemini and malefic Venus is also placed in the eighth house. The negativity may increase significantly in this case, since Venus forms another Pitra Dosh by afflicting Sun. Hence the problems posed by such Pitra Dosh may increase in number as well as in quantum. Suppose malefic Mars is also placed in the eighth house in Gemini and it forms yet another Pitra Dosh by afflicting Sun. Mars generally acts as a partly malefic planet in horoscopes with Scorpio ascendant. However, due to the malefic influences of Mercury, Venus and the eighth house; it may turn completely malefic. The concept of benefic planets turning into malefic planets has been explained in the chapter 'Vipreet Rajyoga' of the book 'Important Yogas in Vedic Astrology'.

Looking at the sphere of marriage in case of a male native; this sphere may be seriously damaged or completely destroyed; depending on overall horoscope. Venus is the general as well as specific signifier of marriage in this case; and it is in deep trouble. Hence strong benefic energies are required to repair this sphere. Taking an example, if a benefic combination of exalted Moon and Jupiter is placed in the seventh house in Taurus; the equation may improve. The native may witness one or two broken marriages but he may finally be able to settle in second or third marriage. On the other hand, if the recent placement of Moon and Jupiter is annulled; and a malefic combination of Saturn and Ketu is placed in the seventh house of this horoscope in Taurus; the native may not get married throughout his life.

Apart from marriage, the sphere of health and lifespan may be affected seriously. Hence the native may not survive for more than 35 years of his life; unless there are strong benefic influences which support his life. Taking an example, if a benefic combination of Saturn and Jupiter is placed in the first house in Scorpio and benefic Moon is placed in the third, fifth, seventh or ninth house; the native may live up to 65 years of age; depending on his overall horoscope.

On the other hand, if Jupiter is placed in the twelfth house in Libra, debilitated Saturn is placed in the sixth house in Aries and Moon is placed in the second house in Sagittarius in the first part of Moola nakshatra; the native may die before his age of 35 years. Similarly, the other spheres affected by such Pitra Dosh may also be checked using the same guidelines.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Let's consider an example where Pitra Dosh is formed in the eighth house due to affliction to the lord of the ninth house by one or more than one malefic planets. Suppose a malefic combination of retrograde Mercury and Jupiter forms Pitra Dosh in the eighth house of a horoscope in Taurus. Mercury represents the ninth and twelfth house whereas Jupiter represents the third and sixth house. It means Mercury also acts as partly malefic in this horoscope. Mercury is stronger than Jupiter in Taurus.

As a result, such Pitra Dosh may create problems related to father, brother, sister, religion, spiritual growth, profession, luck factor and health among other things. In case of a female native; such Pitra Dosh may also create problems related to marriage and husband. The type and quantum of such problems depend on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placement of Mercury and Jupiter in various nakshatras and navamshas within the sign of Virgo. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Suppose benefic Saturn is placed in the eighth house of this horoscope along with Jupiter and retrograde Mercury. Saturn is stronger than Mercury and Jupiter in Taurus. Hence it may reduce the malefic impact of such Pitra Dosh to a significant extent. As a result, the native may witness relief in most spheres affected by such Pitra Dosh.

Coming back to the combination of retrograde Mercury, Jupiter and Saturn in the eighth house; if benefic exalted Moon is also placed in the eighth house in Taurus; the equation may improve further. In this case; the malefic impact of Pitra Dosh may reduce a lot and the native may witness good results related to many spheres of his life; including some spheres affected by such Pitra Dosh. Maximum benefits may be witnessed related to the profession of the native, followed by other spheres,

Let's look at this equation from the opposite angle. Suppose a malefic combination of retrograde Mercury and Jupiter forms Pitra Dosh in the eighth house of a horoscope in Taurus. Suppose malefic Ketu is also placed in the eighth house and malefic Rahu is placed in the second house. Malefic Ketu may afflict both Mercury and Jupiter; thereby forming Pitra Dosh and Guru Chandala Yoga in the eighth house. As a result, the quantum of problems created by such Pitra Dosh may increase a lot. The addition of malefic Venus to the eighth house may further deteriorate the equation.

Venus generally acts as a partly malefic planet in horoscopes with Taurus ascendant. However, due to the malefic influences of Jupiter, Ketu, Mercury and the eighth house; it may turn highly

malefic. The concept of benefic planets turning into malefic planets has been explained in the chapter ‘Vipreet Rajyoga’ of the book ‘Important Yogas in Vedic Astrology’.

Venus represents the first and the eighth house in this horoscope. Hence such Pitra Dosh may also create problems related to the general as well as specific significances of Venus and those related to the general significances of Ketu; in addition to the problems created by a combination of Mercury and Jupiter. As a result, the native may witness serious problems related to his profession, health, lifespan, mental health, personality, finances, marriage, wife, father, brother, sister, religion, spiritual growth and luck factor; among other problems.

Let’s consider the sphere of profession. Such malefic combination may create various types of problems related to the profession of the native. The native may not engage in profession till late in his life, he may not achieve success through profession or he may witness financial losses, setbacks, bad reputation, litigations, court cases and other such problems through his profession. Looking at some other problems; the native may engage in various types of professions which may be considered immoral or illegal in his region. A female native suffering from such malefic combination may engage in prostitution and she may suffer from bad experiences. In an extreme case; a client of such female native may seriously injure her or kill her.

Such triple Pitra Dosh may prove very troublesome for health and lifespan of the native. Hence the native may suffer from various types of physical as well as mental health problems; depending on his overall horoscope. In an extreme case of this type, the native may develop a terminal disease and he may die at a young age; unless there are strong grace saving planets in the horoscope.

Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as into the overall theme of the horoscope.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Ninth House

The ninth house of horoscope represents father, guru, ancestors, spiritual growth, luck factor, faith, religion, traditions, temples, holy places, higher education, universities, philosophy, international affairs and many other things.

As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let’s discuss the first and second category; and let’s start with Pitra Dosh formed due to affliction to the ninth house.

Suppose malefic Saturn forms Pitra Dosh in the ninth house of a horoscope in Scorpio. Saturn represents the eleventh as well as the twelfth house in this horoscope and Pisces is the ascendant rising in this case. Saturn is not strong in Scorpio though it may do well in this sign. Such Pitra Dosh may create problems related to every sphere of this native's life. Hence the entire range of problems created by such Pitra Dosh may not be assessed.

When it comes to the quantum of these problems; it depends on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placement of Saturn in various nakshatras as well as navamshas within the sign of Scorpio. Apart from this, the influences of benefic and malefic planets on Saturn; as well as the running times may also influence the strength of such Pitra Dosh. Let's look into these factors.

Let's look at the influences of other benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Suppose benefic Jupiter is placed in the ninth house of this horoscope along with Saturn. In such case, the strength of such Pitra Dosh may decrease significantly. Hence the native may witness relief; in almost all spheres affected by such Pitra Dosh. Just like a malefic planet placed in the ninth house may trouble the entire horoscope; a strong and clean benefic planet placed in the ninth house may bless the entire horoscope.

Jupiter is benefic in this horoscope and it is stronger than Saturn in the sign of Scorpio. Hence it may provide much relief in this case. At the same time, if benefic Mars is also placed in the ninth house of this horoscope in Scorpio along with Jupiter and Saturn; the equation may improve further. Benefic Mars rules the second as well as the ninth house in this horoscope and it is strong in Scorpio. Hence it may add much more strength to the ninth house. In this case, the malefic impact of Pitra Dosh may reduce a lot and it may not cause serious or very serious damage. Hence the native may witness mild problems related to some spheres of his life and he may face significant problems related to some other spheres of his life; depending on his overall horoscope.

Due to strong benefic influences of Jupiter and Mars; the overall combination in the ninth house may become positive; though it may still show some negativity. The native under the influence of such benefic combination may witness good results in many spheres of his life; and the sphere of profession may benefit the most. This is because Jupiter rules the first and the tenth house and they both deal with profession. Saturn rules the eleventh house and this house also deals with profession. Mars rules the second house which influences profession indirectly. Since profession is a common meeting point among these three planets; the native may witness maximum benefits related to profession.

Let's look at this equation from the opposite angle. Suppose malefic Saturn forms Pitra Dosh in the ninth house of a horoscope in Scorpio and malefic Sun is also placed in the same house. The equation in this case may become more negative and it may also become complicated. Sun is the general signifier of ancestors, it is malefic in this horoscope and it afflicts the ninth house. Hence Sun forms another Pitra Dosh in the horoscope. At the same time, Saturn forms another Pitra Dosh by afflicting Sun in the ninth house.

Hence such Pitra Dosh may especially prove troublesome for the father of this native and much depends on the wellbeing of Mars in this horoscope. If Mars is strong and clean in this horoscope, the problems related to native's father may reduce. Taking an example, if a benefic combination of Jupiter and Mars is placed in the tenth house of this horoscope in Sagittarius; such problems may reduce a lot. Both Mars and Jupiter are strong in Sagittarius and Jupiter may provide extra strength to Mars.

On the other hand, if Mars is weak, troubled or afflicted in this horoscope, the problems related to native's father may become serious. For example, if a malefic combination of Mars and Ketu is placed in the eighth house of this horoscope in Libra; the native may lose his father, early in life.

As more malefic planets are added to the ninth house of this horoscope, such Pitra Dosh may gain more strength. Accordingly, the number and quantum of problems faced by the native may increase a lot. Taking an extreme example; suppose a malefic combination of Sun, Moon, Saturn, retrograde Venus and Ketu forms Pitra Dosh in the ninth house of a horoscope in Scorpio and Mercury is placed in the eighth house. In this case, the native may suffer from extreme types of problems in every sphere of his life and the scope of such problems is beyond description. Such native may face very serious problems related to profession, marriage, mother, father, health, lifespan, children and many other spheres. In an extreme case of this type; the native may die young or very young, along with his mother and father.

Let's discuss Pitra Dosh formed due to affliction to Sun in the ninth house. Suppose benefic Sun and malefic exalted Mars form Pitra Dosh in the ninth house of a horoscope in Capricorn. Sun represent the fourth house in this horoscope and Mars represents the seventh and twelfth house. Taurus rises as ascendant. Mars is much stronger than Sun in Capricorn.

Hence such Pitra Dosh may create problems related to the general as well as specific significances of Sun; through the general significances of Mars as well as through those of the twelfth house. Hence such Pitra Dosh may create problems related to health, overall wellbeing, mother, father, family, mental health, education, guru, ancestors, spiritual growth, luck factor, religion, traditions, higher education, philosophy, international affairs, lifespan, profession, children, siblings and personality; among other things.

The type and quantum of these problems depend on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placement of Sun and Mars in various nakshatras as well as navamshas within the sign of Capricorn. Apart from this, the influences of benefic and malefic planets on Sun and Mars; as well as the running times may also influence the strength of such Pitra Dosh.

Let's look at the influences of other benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Suppose benefic Mercury is placed in the ninth house of this horoscope with Sun and Mars. The overall negativity of this combination may reduce significantly in this case. Mercury represents the second and fifth house in this horoscope. Hence the native may witness relief in most spheres troubled by such Pitra

Dosh and maximum relief may be witnessed in the spheres of profession, children, education, mother and father.

Suppose benefic Moon is also placed in the ninth house of this horoscope in Capricorn in the second part of Shravana nakshatra, falling in Taurus navamsha. Moon rules Shravana, Moon does well in Capricorn and it is strong in Taurus navamsha. Hence such benefic and strong Moon may add more positivity to this combination. As a result, the overall combination may turn benefic.

Hence the native may witness good results related to many spheres of his life; including a number of spheres affected by such Pitra Dosh. The sphere of profession may benefit the most. Hence the native may achieve success through a number of professions, depending on his overall horoscope. Taking an example, if benefic Saturn is placed in the first house of this horoscope in Taurus, Venus is placed in the seventh house in Scorpio and Jupiter is placed in the tenth house in Aquarius, the native may become a high authority government officer.

Let's look at this equation from the opposite angle. Suppose benefic Sun and malefic Mars form Pitra Dosh in the ninth house of a horoscope in Capricorn; and malefic Ketu is also placed in the same house. The addition of malefic Ketu may increase the overall negativity in the ninth house. Hence the number and quantum of problems posed by such Pitra Dosh may increase. At the same time, if malefic debilitated Jupiter is placed in the ninth house of this horoscope in Capricorn in Cancer navamsha of Shravana nakshatra; the situation may deteriorate. Though Jupiter is debilitated in Capricorn, it is relatively strong in Cancer navamsha since it is exalted in this navamsha.

Jupiter may form another Pitra Dosh by afflicting Sun and the ninth house. The number as well as quantum of problems may increase a lot in this case; since Jupiter, Saturn and Ketu may also afflict one another; apart from afflicting Sun and the ninth house. As a result; the general significances of Sun, Jupiter, Mars and Ketu as well as the significances of the fourth, seventh, eighth, ninth, eleventh and twelfth house may face serious problems. Hence the overall theme of the horoscope may shift towards negativity in this case and both Mars as well as Jupiter may turn highly malefic.

Such malefic combination may create problems related to each and every sphere of native's life; though the ones related to the aforementioned significances may be the most serious ones. Let's consider the sphere of profession. The native may not witness professional success throughout his life; unless there are strong benefic influences in his horoscope, which support profession.

Let's see what may happen when the overall horoscope also doesn't support the profession of this native. Suppose such malefic combination is placed in the ninth house and malefic Rahu is placed in the third house in Cancer along with benefic Saturn. Malefic Jupiter is placed in the tenth house in Aquarius, Venus is placed in the eighth house in Sagittarius and debilitated Moon is placed in the seventh house in Scorpio. In this case; the native may not achieve even significant amount of professional success throughout his life; despite his best efforts.

Such native may remain jobless for significant or long periods of time; ranging from 1 to 5 years, more than once in his life. It means such native may work for some years and he may then remain jobless for many years. He may again work for some time and he may again remain jobless for many years. In an extreme case of this type; the native may remain jobless for more than 20 years between his age of 20 and 50 years; and he may remain jobless throughout his life after his age of 50 years. Likewise, the problems posed by such Pitra Dosh related to the other spheres of this native's life may be assessed by looking into the relevant details.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Tenth House

The tenth house of horoscope represents profession, reputation, public image, visibility, recognition and authority among other things. Pitra Dosh formed in the tenth house may cause damage to the significances of this house as well as to those of the planets involved in the formation of this defect.

As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the tenth house. Since Pitra Dosh due to affliction to the ninth house may not form in the tenth house; this category can't be discussed here.

Let's begin with Pitra Dosh formed due to affliction to Sun by a malefic planet. Suppose benefic Sun and malefic Ketu form Pitra Dosh in the tenth house of a horoscope in Cancer. Sun represents the eleventh house in this horoscope. Both Sun and Ketu are not strong in the sign of Cancer.

The type and quantum of these problems depend on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placements of Sun and Ketu in various nakshatras as well as navamshas within the sign of Cancer. Apart from this, the influences of benefic and malefic planets on Sun and Ketu; as well as the running times may also affect the strength of such Pitra Dosh.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Suppose benefic Sun and

malefic Ketu form Pitra Dosh in the tenth house of a horoscope in Cancer. If benefic Moon is also placed in the tenth house of this horoscope in Cancer in Punarvasu or Pushya nakshatra; the strength of such Pitra Dosh may decrease significantly. As a result, the native may witness significant relief in the spheres affected by such Pitra Dosh. The sphere of profession may benefit the most since Moon rules the tenth house in this horoscope.

Moving on, if benefic Saturn is placed in the fourth house of this horoscope in Capricorn along with Rahu, the equation may become better. Benefic Saturn in the fourth house casts direct aspect on the planets in the tenth house; thereby reducing the strength of such Pitra Dosh even more. In this case, the native may witness good or very good results related to many spheres of his life; including the spheres represented by such Pitra Dosh. The influences of these benefic planets may especially prove good for profession. Hence the native may achieve success as a government officer, politician, doctor; professional dealing in real estate, hospitality industry, entertainment industry, hotel industry, travel industry, airline industry, movie industry, internet industry, music industry and many other types of professional.

Let's look at this equation from the opposite angle. Suppose Sun and Ketu form Pitra Dosh in the tenth house in Cancer and malefic exalted Jupiter is also placed in the tenth house in Cancer in Ashlesha nakshatra. Jupiter is malefic in this horoscope, it is exalted in Cancer and Ashlesha is a troublesome nakshatra. As a result, such Pitra Dosh may gain more strength since Jupiter also forms Pitra Dosh by afflicting Sun. Apart from this, Jupiter and Ketu may also afflict each other; thereby increasing the number as well as quantum of problems. If malefic Mercury is also placed in the tenth house of this horoscope in Cancer, the problems may increase further.

Mercury generally acts as a partly malefic planet for Libra ascendant where the benefic part is much higher than the malefic part. However, due to the strong influence of malefic Jupiter and Ketu; Mercury may turn into a proper malefic planet in this case. To have an idea; Mercury may become about 80% malefic and 20% benefic.

Malefic Mercury may form another Pitra Dosh in the tenth house by afflicting Sun. Since Mercury is the lord of the ninth house in this horoscope; the affliction to Mercury by Jupiter and Ketu may form yet another Pitra Dosh in the tenth house.

The overall theme of the horoscope may go negative in this case. Hence the native may face serious or very serious problems related to all the spheres covered by such malefic combination; depending on his overall horoscope. Since this malefic combination is placed in the tenth house; the sphere of profession may suffer the most. Such malefic combination may keep the native jobless for long periods of time and it may also make the native suffer from serious or very serious financial losses through profession.

This type of Pitra Dosh has significant tendency to make the native engage in criminal activities. Hence the native may become a criminal; unless there are strong benefic influences working against this tendency. Taking an example, if benefic exalted Saturn forms Shasha Yoga in the first house of this horoscope in Libra and benefic Moon is placed in the ninth house in Gemini in Punarvasu nakshatra; the native may not become a criminal.

On the other hand, if a combination of Saturn and Mars is placed in the sixth house in Pisces, benefic Moon is placed in the seventh house in Aries and Venus is placed in the eleventh house in Leo; the native may become a criminal. Such native may become a drug trafficker and he may also engage in various other types of crimes.

Such malefic combination may also bring bad reputation to the native; even when the native may not be a declared criminal. In such case, the native may face charges of corruption, he may get involved in a scandal related to his profession or his methods of earning money may bring him bad reputation; depending on his overall horoscope. The term 'methods of earning' in this context means that though the native may engage in a legitimate profession; he may often engage in immoral or illegal activities in order to make more money.

Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Let's now discuss Pitra Dosh formed due to affliction to the lord of the ninth house in the tenth house of a horoscope. Suppose a malefic combination of Mercury and Jupiter forms Pitra Dosh in the tenth house of a horoscope in Libra. Capricorn rises as ascendant in this case. Mercury represents the sixth and ninth house whereas Jupiter represents the third and twelfth house. Jupiter is highly malefic in this case; and Mercury is partly negative and significantly positive. Mercury is stronger than Jupiter in Libra.

Hence such Pitra Dosh may create problems related to father, religion, guru, spiritual growth, profession, siblings, luck factor and health among other things. The type and quantum of such problems depend on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placements of Mercury and Jupiter in various nakshatras and navamshas within the sign of Libra. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of benefic and malefic planets as well as that of the overall horoscope on such Pitra Dosh. Suppose benefic exalted Saturn is placed in the tenth house along with Mercury and Jupiter. The addition of Saturn may significantly reduce the strength of such Pitra Dosh; since Saturn is very strong in Libra. Accordingly, the number as well as quantum of problems created by such Pitra Dosh may reduce significantly.

If benefic Venus is also placed in the tenth house in Libra along with Jupiter, Mercury and Saturn, the equation may become even better. In this case, the malefic influence of Pitra Dosh

may reduce a lot and the native may witness good or very good results related to many spheres of his life; including the ones which are affected by such Pitra Dosh.

Saturn forms Shasha Yoga and Venus forms Malavya Yoga in the tenth house of this horoscope. The addition of these two strong benefic planets may change the functional nature of Mercury as well as Jupiter. Hence Mercury may become almost benefic and Jupiter may also witness significant reduction in negativity though it may still not turn benefic.

The overall combination may become strongly benefic. Since this combination is placed in the tenth house, maximum benefits may be received by the significances of this house. The primary benefits may appear in profession. Depending on his overall horoscope, such native may earn millions or billions as a businessman dealing in airline industry, travel industry, hotel industry, liquor industry, tobacco industry, casino industry, media industry, movie industry, music industry, television industry, automobile industry, real estate and many other fields of profession.

Let's look at this equation from the opposite angle. Suppose Mercury and Jupiter form Pitra Dosh in the tenth house in Libra and malefic Rahu is also placed in the same house. Rahu may afflict Mercury and form another Pitra Dosh. Hence the overall combination may become more malefic and the number as well as quantum of problems may increase. If malefic Sun is also placed in the tenth house in Libra in Aries navamsha of Vishakha nakshatra; the equation may deteriorate. Though Sun is debilitated in Libra; it is relatively strong in Aries navamsha within this sign.

Malefic Sun forms another Pitra Dosh by afflicting Mercury. Under the malefic influence of Sun, Jupiter and Rahu; Mercury may also turn significantly malefic. Hence Jupiter, Mercury and Rahu may afflict Sun; forming another Pitra Dosh. Since the general as well as specific signifier of father is seriously troubled in the horoscope; the native may lose his father at a young age; unless there are strong grace saving factors. For example, if a benefic combination of Moon and Saturn is placed in the ninth house of this horoscope in Virgo; the native may not lose his father till his age of 40 years.

Let's look into the sphere of profession. The native under strong influence of such malefic combination may face losses, financial debts, setbacks, bad reputation, accusations, litigations, court cases, penalties and punishment through his field of profession. Such native may also turn into a criminal and he may engage in various types of crimes. The native may have to serve prison sentences; more than once in his life.

Such malefic combination may also create problems related to the health of the native. Hence the native may suffer from various types of health issues; depending on his overall horoscope. Since Rahu is also involved in this combination, the native may get addicted to harmful drugs. Such drugs may trouble the health of this native along with causing a number of other problems. Hence the overall lifespan of the native may be reduced. If Saturn is also weak or afflicted in this horoscope; the native may die young due to drugs. For example, if debilitated Saturn is placed in the fourth house of this horoscope in Aries with malefic Ketu and Venus is placed in the twelfth house in Sagittarius; the native may die before his age of 35 years. Such native may die due to

drug overdose or due to serious health issues created due to consumption of harmful drugs over a long period of time.

Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Eleventh House

The eleventh house of horoscope represents profession, financial gains, increments, expansions, friends, associates, networks, economies, stock markets, sudden gains, profits, goals, ambitions and greed; among many other things.

Let's discuss the formation of Pitra Dosh in the eleventh house of horoscope. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the eleventh house. Since Pitra Dosh due to affliction to the ninth house may not form in the eleventh house; this category can't be discussed here.

Suppose benefic Sun and malefic Mercury form Pitra Dosh in the eleventh house of a horoscope in Aquarius. Sun rules the fifth house whereas Mercury rules the third and sixth house in this case. Mercury is stronger than Sun in Aquarius.

Hence such Pitra Dosh may create problems related to father, children, love life, creativity, spiritual growth, reputation, health, profession, finances, friends, associates, networks, stock markets, sudden losses, goals, ambitions and greed; among many other things.

The type and quantum of these problems depend on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placement of Sun and Mercury in various nakshatras as well as navamshas within the sign of Aquarius. Apart from this, the influences of benefic and malefic planets on Sun and Mercury; as well as the running times may also influence the strength of such Pitra Dosh.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets as well as that of the overall horoscope on such Pitra Dosh. Suppose Sun and Mercury form Pitra Dosh in the eleventh house

of a horoscope in Aquarius and benefic Venus is also placed in the eleventh house. The addition of benefic Venus may significantly reduce the strength of such Pitra Dosh. Accordingly, the native may witness significant relief related to the spheres affected by such Pitra Dosh; and the spheres of profession and finances may benefit the most.

As a result, the native may achieve success through a number of professional spheres, though he may witness delays, setbacks and losses from time to time; due to malefic effect of such Pitra Dosh. Such native may achieve success as a singer, actor, musician, dancer, writer, sportsman, astrologer, consultant, journalist, professional dealing in movie industry, media industry, radio industry, television industry, music industry, fashion industry, sports industry, internet industry, ecommerce, social media networks, travel industry, hotel industry, logistics industry, food industry, liquor industry; and many other types of professional; depending on his overall horoscope.

Let's look at this equation from the opposite angle. Suppose Sun and Mercury form Pitra Dosh in the eleventh house in Aquarius and malefic Ketu is also placed in the eleventh house. Ketu forms another Pitra Dosh by afflicting Sun. Hence the quantum of problems may increase in this case. If malefic Mars is also placed in the eleventh house in Aquarius; the problems may aggravate. Mars forms yet another Pitra Dosh by afflicting Sun in the eleventh house.

Mars generally acts as a partly malefic planet for Aries ascendant; and its benefic part may be much higher than the malefic part. However, the influence of malefic Mercury and Ketu may increase the strength of malefic part of Mars. Hence Mars may behave as a significantly or highly malefic planet in this case; depending on the placements of these four planets in different nakshatras and navamshas within the sign of Aquarius.

The addition of malefic Mars may significantly increase the number as well as quantum of problems posed by such Pitra Dosh. Apart from Mars afflicting Sun; Mars, Ketu and Mercury may also afflict one another, thereby creating more problems. Due to the malefic influence of these planets; Sun may also turn partly malefic in this case. In general, Sun may act as a highly benefic planet for Aries ascendant.

Coming back to Pitra Dosh, such Pitra Dosh may create problems related to the general significances of Sun, Mars, Mercury and Ketu; as well as those related to the significances of the first, third, fifth, sixth, eighth and eleventh house. As a result, the native may suffer from a wide variety of problems related to different spheres of his life; affected by such Pitra Dosh.

Such malefic combination may trouble the native with a number of health issues and diseases; and one or two of them may be terminal. Such malefic combination is also capable of getting the native killed in an accident at a young age. Taking an example, if Jupiter is placed in the sixth house of this horoscope in Virgo along with Saturn, the native may die young due to heart attack, stomach cancer, brain cancer or blood cancer.

Such Pitra Dosh may also prove troublesome for profession and it may create a number of problems related to this sphere, depending on the overall horoscope. Such Pitra Dosh may turn the native into a criminal. Such native may engage in various types of crimes; he may serve

prison sentence of more than 10 years, he may get killed in an encounter or he may get murdered before the age of 45; depending on the overall horoscope.

The native having such malefic combination may develop strong tendencies for various types of gambling practices and he may witness serious financial losses through them; time and again in his life. If Saturn is strong and clean in the horoscope; the equation may improve. However if Saturn is weak or afflicted in the horoscope; the native may face serious financial losses through various types of gambling practices as well as through risky professional deals.

Since Sun represents the ability to produce children in male natives and it also represents the fifth house in this horoscope; such Pitra Dosh may prove troublesome for children. As a result, the native may not be able to have his first child till late in his life. Apart from this; at least one of his children may suffer from serious physical or psychological health problems; right from his birth. Such Pitra Dosh may also make the native lose one or more than one child, during their ages below 15 years.

Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking at the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Let's now discuss Pitra Dosh formed due to affliction to the lord of the ninth house in the eleventh house of a horoscope. Suppose debilitated Saturn and Ketu form Pitra Dosh in the eleventh house of a horoscope in Aries. Saturn represents the eighth and ninth house in this horoscope. Hence it is partly malefic. Ketu is much stronger than Saturn in Aries. As a result, such Pitra Dosh may create serious or very serious problems related to the spheres affected by such Pitra Dosh.

Hence such Pitra Dosh may create problems related to profession, finances, friends, father, luck factor, spiritual growth, religion, health and lifespan among other things.

The type and quantum of these problems depend on the strength of such Pitra Dosh as well as on the overall horoscope of the native. The strength of such Pitra Dosh depends on the placement of Saturn and Ketu in various nakshatras as well as navamshas within the sign of Aries. Apart from this, the influences of benefic and malefic planets on Saturn and Ketu; as well as the running times may also influence the strength of such Pitra Dosh.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Suppose Saturn and Ketu form Pitra Dosh in the eleventh house of a horoscope and Sun as well as Jupiter is placed in the same house. Sun is placed in Taurus navamsha of Ashwini nakshatra and Jupiter is placed in Cancer navamsha of Ashwini nakshatra. In this case, the strength of such Pitra Dosh as well as the overall negativity in the eleventh house may reduce significantly. Hence the native may witness good results related to some spheres of his life; which are affected by such Pitra Dosh. The spheres of profession and finances are likely to benefit the most, since this combination is placed in the eleventh house.

Let's look at this equation from the opposite angle. Suppose Saturn and Ketu form Pitra Dosh in the eleventh house of a horoscope in Aries and malefic Mars is also placed in the same house. In this case, the overall negativity may increase significantly. Mars forms another Pitra Dosh by afflicting Saturn. Mars rules the sixth and the eleventh house. Hence it may add greed, disagreements, tendency to engage in crimes and various other negative characteristics to this combination. As a result, the native may engage in risky ventures, gambling practices, criminal activities and other likewise affairs which may create various types of problems for him.

If Mercury is not strong and clean in this horoscope; the native may lose his life at a young age; through one such risky venture. For example, if benefic Mercury is placed in the tenth, eleventh or twelfth house of this horoscope; the native may lose his life through a risky venture. Mercury is debilitated in Pisces which falls in the tenth house of this horoscope. Mercury may get seriously afflicted if it is placed in the eleventh house. Mercury may not provide much support when it is placed in the twelfth house, though it may not be as troubled in this house in this case; as it may be when placed in the tenth or eleventh house. Hence these three placements of Mercury may not add more years to native's life.

Moving on, such Pitra Dosh may also trouble the native with various type of health problems and diseases. The native may also witness problems related to his father. If Sun as well as the ninth house is strong and clean in the horoscope, such problems may reduce. For example, if benefic Jupiter is placed in the ninth house in Aquarius and benefic Sun is placed in the third house in Leo, the father of this native should do fine. On the other hand, if a malefic combination of Sun and Venus is placed in the eighth house of this horoscope in Capricorn and there is no benefic planet in the ninth house; the native may lose his father, early in his life.

Apart from these problems, such Pitra Dosh may create many other types of problems for the native. For example, such native may face losses, setbacks, failures, financial debts, bankruptcy, bad reputation, court cases, penalties, punishments and imprisonment through his profession; depending on his overall horoscope.

The type and quantum of these problems as well as the problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic

planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitra Dosh in Twelfth House

The twelfth house of horoscope represents foreign lands, hospitals, ashrams, refugee camps, prisons, sleep, dreams, imaginations, fantasies, perversions, mediation, spiritual growth, liberation, paranormal, supernatural, the occult, mysteries, illusions, losses, delays, addictions, vices, confusions, secret missions, investigations and many other things.

Let's consider various formations of Pitra Dosh in the twelfth house and see what may happen. As we know, there are three categories of Pitra Dosh on the basis of formation. The first one is formed due to affliction to Sun, the second one is formed due to affliction to the ninth house and the third one is formed due to affliction to the lord of the ninth house. Let's discuss the first and third category of Pitra Dosh formed in the twelfth house. Since Pitra Dosh due to affliction to the ninth house may not form in the twelfth house; this category can't be discussed here.

Let's start with Pitra Dosh formed due to affliction to Sun in the twelfth house. Suppose benefic Sun and Malefic Saturn form Pitra Dosh in the twelfth house of a horoscope in Cancer. Sun rules the first house whereas Saturn rules the sixth and seventh house. Both these planets are not strong in Cancer.

When Pitra Dosh is formed in the twelfth house, the significances of the malefic planet may also be troubled; not through the benefic planet but through the twelfth house. When it comes to the benefic planet; it deals with problems created by the malefic planet as well as those created by the twelfth house. It means in the present case, significances of Sun may be troubled by Saturn as well as by the twelfth house. When it comes to Saturn, it may trouble the significances of Sun but its own significances may be troubled by the twelfth house. Hence Pitra Dosh formed in the twelfth house may prove more troublesome compared to the ones formed in many other houses of horoscope.

Such Pitra Dosh may create problems related to father, immunity, courage, confidence, health, lifespan, profession, personality, spiritual growth, mysterious events, unfortunate events, accidents, losses, mental health, sleep, dreams, marriage, husband, wife and many other types of problems.

The type and quantum of such problems depends on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placements of Sun and Saturn in various nakshatras and navamshas within the sign of Cancer. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic

planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Since twelfth house is a difficult to handle house, the placements of more and more benefic planets in this case may not provide relief to the native. Though such placements may reduce the strength of Pitra Dosh, a number of other problems may be created if they are not able to handle the energy of the twelfth house; which may happen in majority of such cases.

When Sun and Saturn form Pitra Dosh in the twelfth house of a horoscope in Cancer, there may be no benefic planet which may reduce the strength of such Pitra Dosh by virtue of its placement in the twelfth house; without creating problems. Hence the only way for benefic planets to reduce malefic effects of such Pitra Dosh may be through the overall theme of the horoscope.

Let's see how relief may come through the rest of the horoscope. Sun represents the first house and Saturn represents the sixth and the seventh house. It means such Pitra Dosh may create major problems related to health, lifespan, personality, profession, marriage and father of the native though it may create a number of other problems also. In this case, each house which also reflects the same significances must be empowered by benefic planets. Among these houses, the first house becomes the most important. Hence it must be empowered by benefic planet or planets so that majority of the problems may be contained.

Taking an example, suppose a benefic combination of Mars, Mercury and Venus is placed in the first house of this horoscope in Leo. The first house is highly empowered in this case. Hence the problems related to health, lifespan, personality and profession may reduce a lot. Mars represents the ninth house in this case, it is strong in Leo and is supported by two other benefic planets. Hence native's father may also not witness serious problems; though he may still face problems.

Venus is the general significier for marriage and wife in case of male natives. Since Venus is supported by two benefic planets; the problems related to marriage may also reduce significantly; in case of a male native. If Jupiter is placed in the fifth house of this horoscope in Sagittarius; the problems related to the marriage of the female native may also reduce a lot.

Let's look at this equation from the opposite angle. Suppose Sun and Saturn form Pitra Dosh in the twelfth house of a horoscope in Cancer and malefic Rahu is also placed in the same house. Rahu forms another Pitra Dosh by afflicting Sun. Hence the strength of Pitra Dosh as well as the overall negativity in the twelfth house may increase significantly. If malefic Moon is also placed in the twelfth house along with Sun, Saturn and Rahu; the problems may aggravate. Malefic Moon forms yet another Pitra Dosh in the twelfth house.

The overall combination in this case becomes highly malefic and even Sun may turn significantly malefic in this case. In general, Sun is highly benefic for Leo ascendant. However, things may change in this case. Sun is not strong in Cancer and it is being afflicted by three malefic planets. In addition to that, the twelfth house is a difficult to handle house and it may

also trouble Sun. Hence Sun may not be able to protect its significances and such malefic combination may corrupt Sun. As a result; Sun may turn 50 to 70% malefic in this case; depending on the nakshatra and navamsha placements of these four planets; within the sign of Cancer.

Since the lord of ascendant is seriously afflicted by three malefic planets; the scope of damage caused by such triple Pitra Dosh is beyond description. The native may face problems related to each and every house of his horoscope. The overall health, mental health and lifespan of the native may be hit most severely.

Let's look into the sphere of mental health. Since Moon is also afflicted by Saturn and Rahu; the native may face serious or very serious types of psychological problems. Such native may suffer from severe depression, madness, insanity, schizophrenia and bipolar disorder among other problems. If there are no grace saving factors in the horoscope, the native may suffer from such problems throughout his life and he may never get out of them. The native may also kill himself under the influence of such serious medical conditions.

The type and quantum of the problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Let's now consider Pitra Dosh formed in the twelfth house, due to affliction to the lord of the ninth house. Suppose benefic Venus and malefic Sun form Pitra Dosh in the twelfth house of a horoscope in Leo. Virgo rises in the ascendant in this case. Venus represents the second and ninth house whereas Sun represents the twelfth house. Sun is much stronger than Venus in Leo.

Hence such Pitra Dosh may create problems related to marriage, wife, father, finances, wealth, spiritual growth, health issues, disease, addictions and a number of other problems. The type and quantum of problems caused by such Pitra Dosh depend on the strength of such Pitra Dosh, on the overall horoscope as well as on the running times. The strength of such Pitra Dosh depends on the placements of Venus and Sun in various nakshatras and navamshas within the sign of Leo. Apart from this, influences of other benefic and malefic planets and the running times also affect the strength of this defect.

Though such Pitra Dosh may create serious or very serious problems related to various spheres; much depends on the overall horoscope. Whichever of these spheres are protected by benefic planets; they may suffer less. Whichever spheres are neither protected nor troubled; they may suffer significantly. The spheres which are troubled by other malefic planets also, may suffer the most.

Let's look at the influences of other benefic and malefic planets on such Pitra Dosh as well as the impact of the overall theme of one such horoscope on such Pitra Dosh. Though the previous case

of Sun and Saturn in the twelfth house didn't offer opportunities for benefic planets to reduce the strength of Pitra Dosh by virtue of their placements in the twelfth house; the present case offers such opportunities. Suppose benefic Jupiter is placed in the twelfth house in Leo in Cancer navamsha.

The addition of benefic Jupiter may reduce the negativity of such Pitra Dosh, without causing side effects. Hence the native may witness relief related to many spheres of his life, affected by such Pitra Dosh. Suppose benefic Mercury is also placed in the twelfth house in Leo in Taurus, Gemini or Virgo navamsha. In this case, the strength of such Pitra Dosh may reduce a lot and the overall combination in the twelfth house may become benefic. Due to strong influence of three benefic planets, even Sun may become partly benefic in this case.

As a result, the native may witness good or very good results related to many spheres of his life; including the ones affected by such Pitra Dosh; provided the rest of his horoscope is strong. The twelfth house must be supported by the overall horoscope; even for the benefic planets to produce their optimum results. Suppose benefic exalted Moon is placed in the ninth house in Taurus, benefic exalted Rahu is placed in the first house in Virgo, Ketu is placed in the seventh house in Pisces, Saturn is placed in the tenth house in Gemini and Mars is placed in the fourth house in Sagittarius.

In this case, the native may become a high authority government officer in his own country or he may achieve such authority in a foreign country. Depending on the finer factors as well as on the running times; the native may settle in a foreign country; but he may not work for government. Instead he may engage in a practice or business of his own and he may witness good or very good results; depending on his overall horoscope. Such benefic combination may also get the native married to a woman who may belong to foreign origin.

Let's look this equation from the opposite angle. Suppose Venus and Sun form Pitra Dosh in the twelfth house of a horoscope in Leo and malefic Mars is also placed in the same house. Mars is strong in Leo. Hence it may cause serious affliction to Venus though it may not do the same to Sun; since Sun is stronger than Mars in Leo. However, Sun may cause serious affliction to Mars. As a result; such Pitra Dosh may gain additional strength and the overall combination may become more negative. Mars forms Pitra Dosh by afflicting Venus as well as Sun.

Suppose malefic Rahu is also placed in the twelfth house of this horoscope. Rahu may form Pitra Dosh by afflicting Venus and Sun; thereby aggravating the situation. The overall combination in the twelfth house may become highly malefic and even Venus may turn partly malefic in this case.

Hence such Pitra Dosh may trouble the native with problems related to family, wealth, money, speech, profession, siblings, lifespan, accidents, losses, destruction, diseases, surgeries, crime, calamities, murders, the occult, paranormal, supernatural, father, religion, higher education, spiritual growth, luck factor, mysteries, illusions, perversions, delays, addictions, vices and confusions; among other things.

Such malefic combination may trouble the native with various types of addictions and health problems caused because of such addictions. Hence the native may get addicted to various types of drugs, he may consume alcohol in heavy quantities, he may smoke a lot and/or he may engage in other likewise practices. Apart from causing health problems; such addictions and vices may trouble the native with loss of money and wealth as well as loss of reputation and respect. Since the second as well as the ninth house is involved in this combination; the native may waste significant part of money and wealth earned by his family; through such addictions.

The native may also bring disgrace to his family and especially to his father. Such native may also engage in various types of criminal activities and he may serve prison sentence; more than once in his life. Both Sun and the lord of the ninth house are seriously afflicted. Hence this troublesome combination may also make the native lose his father at a young age; unless there are grace saving planets in his horoscope. Taking an example, if benefic exalted Moon is placed in the ninth house of this horoscope in Taurus; native's father may not die. However, the native may trouble his father a lot; through his addictions, criminal activities, financial losses, professional failures and a number of other problems.

Looking at profession, the native may engage in profession if Mercury is strong in the horoscope. However, the success may not sustain and the native may end up in losses; a number of times. It means the native may lose his job many times in his life or he may face serious losses through business and he may go out of business; more than once in his life.

Though such malefic combination may trouble this native with a number of other problems; the horoscope may still be saved if strong benefic planets are placed appropriately. Taking an example, suppose benefic exalted Mercury forms Bhadra Yoga in the first house of this horoscope in Virgo and Saturn is placed in the fifth house in Capricorn. Benefic exalted Moon is placed in the ninth house in Taurus, benefic exalted Jupiter is placed in the eleventh house in Cancer and Mars is placed in the seventh house in Pisces in Uttarabhadrapada nakshatra. In this case, the native may do well related to profession, father, health, lifespan, reputation, marriage and a number of other spheres; though all these spheres may face ups and downs due to strong malefic combination in the twelfth house.

Similarly; the type and quantum of problems related to the other spheres may also be assessed by looking into the factors relevant to those spheres as well as by looking into the overall theme of the horoscope. Looking at the running times, when the planetary periods of benefic planets are in effect; the problems posed by such Pitra Dosh may reduce. On the other hand, the planetary periods of malefic planets other than the ones involved in the formation of Pitra Dosh may increase the quantum of such problems. When the planetary periods of malefic planets involved in the formation of Pitra Dosh are in effect, this defect may cause maximum possible damage.

Pitras and Shradh Karmas

Every year as Pitra Paksha approaches, many people start thinking about the meaning as well as relevance of Shradh. Some people may think that it is some kind of religious obligation and some may think it is some kind of good karma. Some may think the concept of Shradh is another religious superstition which has been imposed on them.

Then there are some people who may think it is their duty towards the senior members of their family line who are no longer present in this physical world but who need Shradh rituals to be conducted, in whichever worlds they are. Hence being the junior members of their families; it is their duty to give their ancestors what they need the most, as their ancestors have given them a lot, starting with the gift of human life.

Let's discuss the topic of Shradh and look into various aspects related to it. Hindu Shastras mention that Shradh karmas should be performed for at least 3 generations which include father, grandfather and great grandfather; and other family members in their generations. Whichever of the family members are dead in these generations, Shradh may be performed for them. It is considered compulsory to perform Shradh for father, grandfather, great grandfather and their respective wives, whichever of them are dead.

Some people believe that donating some goods and money to pandits in temples is Shradh. Some others think that arranging a Brahma Bhoj which includes inviting 1, 3, 5, 7, 9 or 11 pandits at their places of residence and offering food, fruits, clothes and money to these pandits is Shradh. Whereas all these acts are parts of the process of Shradh, they are not the complete process. There are more rituals that need to be performed in order to complete the process of Shradh.

According to Vedas, four specific types of karmas performed for the benefit of Pitras or ancestors are called Shradh or Shradh karmas. These specific karmas are called Havna, Pind Daan, Tarpan or Tarpana and Brahman Bhojan commonly called as Brahma Bhoj. Hence Brahma bhoj is a type of Shradh Karma and it is not the entire process of Shradh. The Vedas mention different benefits for all four kinds of Shradh karmas. Accordingly, it is believed that performing all these karmas ensures maximum benefits for Pitras.

The first type of Shradh karma called Havna is performed by getting a Pitra Gayatri Pooja or a Pitra Kalyaan Pooja or simply a Havna performed with Pitra Gayatri mantra, for the benefit of Pitras. The second type of Shradh karma called Pind Daan is somewhat technical. During this Karma, Pinds or bodies are made for each ancestor and these Pinds are made from mashed boiled rice, mixed with Desi Ghee. This mixture is converted into specific shapes and each one of such masses of this mixture is called a Pind which literally stands for Body. Hence it can be said that bodies are passed on to ancestors through the process of Pind Daan.

The next type of Shradh karma is Tarpan through which streams of water are offered to ancestors or Pitras with the chant of specific mantras and with the help of specific gestures of hands and fingers, which are guided by the pandits who help in performing Tarpana. After Tarpana, fourth type of Shradh karma is called Brahman bhoj which has already been explained.

Looking at the relevance of Shradh karmas, Atharva Veda mentions that the first type of Shradh karma called Havna may provide nourishment to the ancestors. Pind Daan may provide superior bodies to the ancestors so that they may go to better lokas (worlds) with such bodies. Tarpan may be passed on to the ancestors as the streams of nectar which means it may provide great relief or great pleasure to Pitras in their respective lokas. Brahman Bhojan may pass on pleasure equal to the pleasure obtained by the Brahmans eating the delicious foods. All these acts done together

may provide Punya (positive energy) to Pitras so that they may enjoy in good lokas or they may get rid of bad lokas.

Hence all four types of Shradh karmas are recommended to be performed by every native who can afford to do so, in order to pass on maximum benefit to his Pitras. The natives who can't afford to perform each one of these Shradh karmas, they are recommended to perform as many of them as many they can.

Benefic results of these karmas are said to increase many times when they are performed during the days of Pitra Paksha, which means the days of the ancestors; since any effort done towards the benefit of ancestors may bring maximum results during Pitra Paksha. The natives who perform Shradh Karmas are advised to abstain from consuming non vegetarian foods and alcohol during the days of Pitra Paksha.

Let's look at the relevance of Shradh karmas. As the present life is a payout of past life's karmas, it means that the next life will be a payout of this life's karmas. Human body is made of five essential elements of nature called Panch Tatvas which are Water, Earth, Fire, Air and Sky or Ether element. When a person dies, his soul leaves the body. After this, a new body is assigned to the soul during the next birth.

However, next birth is easier said than done, since there may be many transitory worlds which a soul may have to go through; after leaving a physical body and before getting a new body. To understand this concept in a better way, let us assume that a soul has left its physical body and it starts its journey to these transitory worlds. This soul is said to be first taken to Yama Loka where the accounts for good and bad karmas done by this soul are settled and accordingly the next paths for this soul are decided.

Let's assume that this soul has committed very bad karmas in its recent life. Let's suppose the punishment for such karmas is that it should spend 25 earth years in various types of Narakas (hells); and only after that it may be ready for next birth in human body. Let's suppose that this soul can take next birth in human body, only after 45 years. This is because all the people with whom its karmic accounts are meant to be settled in its next life, may be born again; only during a phase of time which starts after 45 years.

It means that this soul may first spend 25 years in various types of Narkas or hells, and then for the remaining 20 years, this soul may be sent to Pitra Loka (the transitory world for the ancestors). Pitra loka is said to be specifically meant for the souls which have completed their after death journeys to good or bad lokas, depending on the good or bad karmas done by them in their recent human lives; and which are waiting to take next births in human bodies.

This is the process by virtue of which; each and every soul is said to pass through good or bad after-death worlds. Such worlds may change depending on the good and bad karmas done by a soul in its recent human life. For example, if a soul has done very good karmas in its recent human life, it may be decided that this soul should spend 25 years in various types of heavens or Swarg lokas. After that, this soul should spend 20 years in Pitra loka and then this soul should be assigned a new human body.

Now that we know about the journey of a soul through various types of lokas after death, let's try to understand the need for Shradh karmas. Let's continue from the aforementioned example which says that a soul has been punished to spend 25 years in various types of hells due to the bad karmas done by it in its recent human life. No soul may wish to go through horrible experiences in various types of hells where it may have to bear many types of sufferings and tortures.

However, a soul sent to such lokas is absolutely helpless. Regardless of the fact that this soul may want to get out of such Narak Lokas as soon as possible, there may be nothing it may do to escape such hells or to minimize the duration of punishment so that it may go to Pitra Loka and wait there for the allotment of next human body. There is only one way out of such hells; which is that someone in a human body should do good karmas on behalf of this soul and those karmas should be transferred to this soul through due Vedic procedures.

These are the procedures by virtue of which; the punishment may be decreased in quantum as well as in duration. As benefic energy from Shradh karmas reaches this soul, such energy may balance out a part of the negative energy carried by the soul. As that happens; the quantum and/or duration of punishment may reduce. Such reduction is directly proportional to the amount of positive energy received by the soul in question. Hence more energy means more relief and less energy means less relief.

This process of sending positive energy to departed souls is called Shradh. In simple terms, it can be said that the good karmas which the Pitras need but they can't do them by themselves due to lack of physical bodies, can be done and sent to them through proper Vedic procedures, by someone else having a physical body. These good karmas go to the account of the soul for which they have been performed. As the karmic account of the soul in question shifts towards positivity, such soul is relieved from its miseries. Such reliefs depend on the intensity of miseries of such soul as well as on the quantum of good karmas done on behalf of such soul.

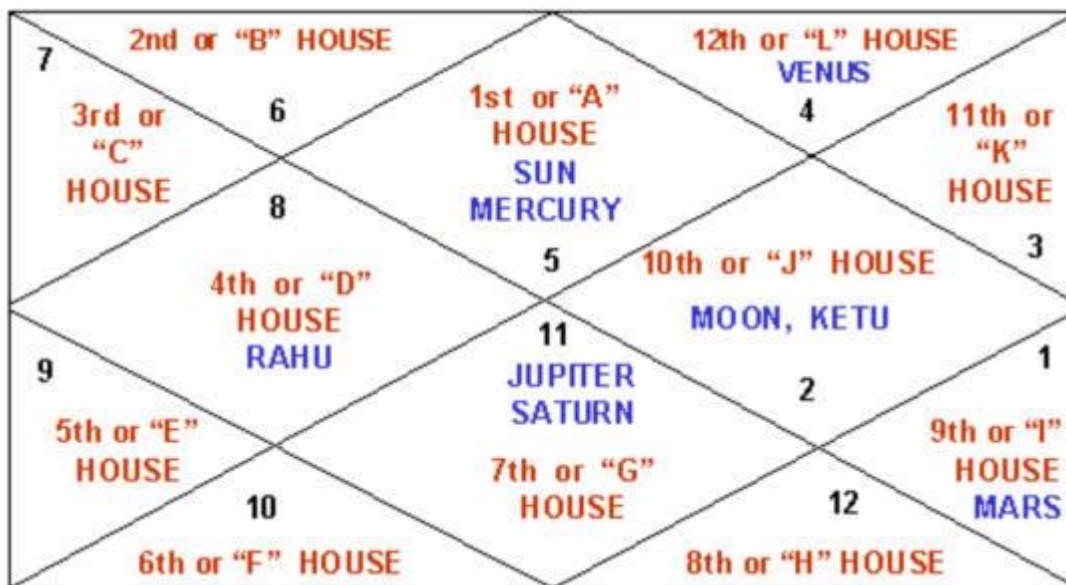
Looking at another probability, Shraadh karmas done for the souls which may have already done many good karmas in their recent human lives and which may be enjoying good times in heavens; may send more positive energy to them. This may increase their enjoyment and improve their fates in their next human lives. This way, positive energy sent to Pitras through proper Vedic procedures called Shradh, may benefit them whether they are in heaven, hell or Pitra loka.

The next question that may come to mind is that this way; anyone can do Shradh on behalf of any dead person. Then why should some specific people do this for a specific soul? People in the family line of a soul may be connected to that soul more closely than the people who had no relation to that soul in its latest human life. This closeness of connection may act as a strong factor when someone tries to send positive energy to a departed soul.

It means when it comes to send positive energy to a specific soul through Shradh, people who were closely attached to this soul in its latest human life may have far better chances than anyone else. That is why people directly related to the bloodline of a departed soul are asked to perform Shradh on behalf of such soul. Relatives who are not sons or grandsons of one such departed

soul, may have relatively weak chances of sending positive energy with the same speed and quantum. The people who are not connected at all to a soul in question, may have even weaker chances of doing so.

BIRTH CHART/HOROSCOPE/JANAM LAGAN KUNDLI



In the above illustrated birth chart the black colored numbers represent zodiac signs or rashis, in this illustration 5th

rashi or 5th sign is written i.e., 5th rashi or lagan was present at the time of birth and in your horoscope it may start from

any number between 1 to 12 but we won't consider these black colored numbers or you forget the numbers written in your birth chart.

Here we consider the red colored numbers or alphabet for that house. To see the effects of Planetary

positions of the above illustrated horoscope go through the steps given below:

Step 1	Sun is in 1st house or "A" house, and to see the effects of sun we will see the 1st or "A" house of Sun page.
Step 2	Mercury is also in 1st house or "A" house, and to see the effects of Mercury we will see the 1st or "A" house of Mercury page.

Step 3	Rahu is in 4th house or "D" house, and to see the effects of Rahu we will see the 4th or "D" of Rahu page.
Step 4	Jupiter is in 7th house or "G" house, and to see the effects of Jupiter we will see the 7th or "G" house of Jupiter page.
Step 5	Saturn is also in the 7th house or "G" house, and to see the effects of Saturn we will see the 7th or "G" house of Saturn page.
Step 6,7,8 and 9	Take accordingly to see the effects of Mars, Moon, Ketu and Venus.

To judge your Horoscope/Janam Lagan Partri/Birth Chart take the steps same as above

according to your Planetary positions.

The effects of Planetary Positions and Remedial Measures given in the

Planet wise details are very common and of general application.

If there is any slightest difference in the effects/significance of any

planet or you feel that it is not matching, please do not go for Upaya/Remedial measures.

Effects of SUN in different Houses

1st HOUSE	GOOD	Such person will be orthodox, religious, self made person, prosperous if earn honestly and helps others, take care of his father but does not expect same from his/her children, He will not get paternal property but leave property for his children.
	BAD	He may suffer from tuberculosis and the obstructions will emerge in every field of life whenever he is about to achieve/get

		something in his life.
	REMEDIES	HE SHOULD INSTALL A HANDPUMP AT HIS PARENTAL PLACE TO NEUTRALIZE THE MALEFIC EFFECT OF THE SUN.
2 nd HOUSE	GOOD	Good for maternal uncle, the in-laws of daughter will be good, prosperous if has faith in god, He will be skillful and self reliant, may be painter, technician, owns vehicles
	BAD	Sun of this house gives malefic effects to wife, mother, aunt and also bad for finance. He may suffer from any disease relating to rectum.
	REMEDIES	HE SHOULD GIVE COCONUT OIL AND ALMONDS AT ANY PLACE OF WORSHIP.

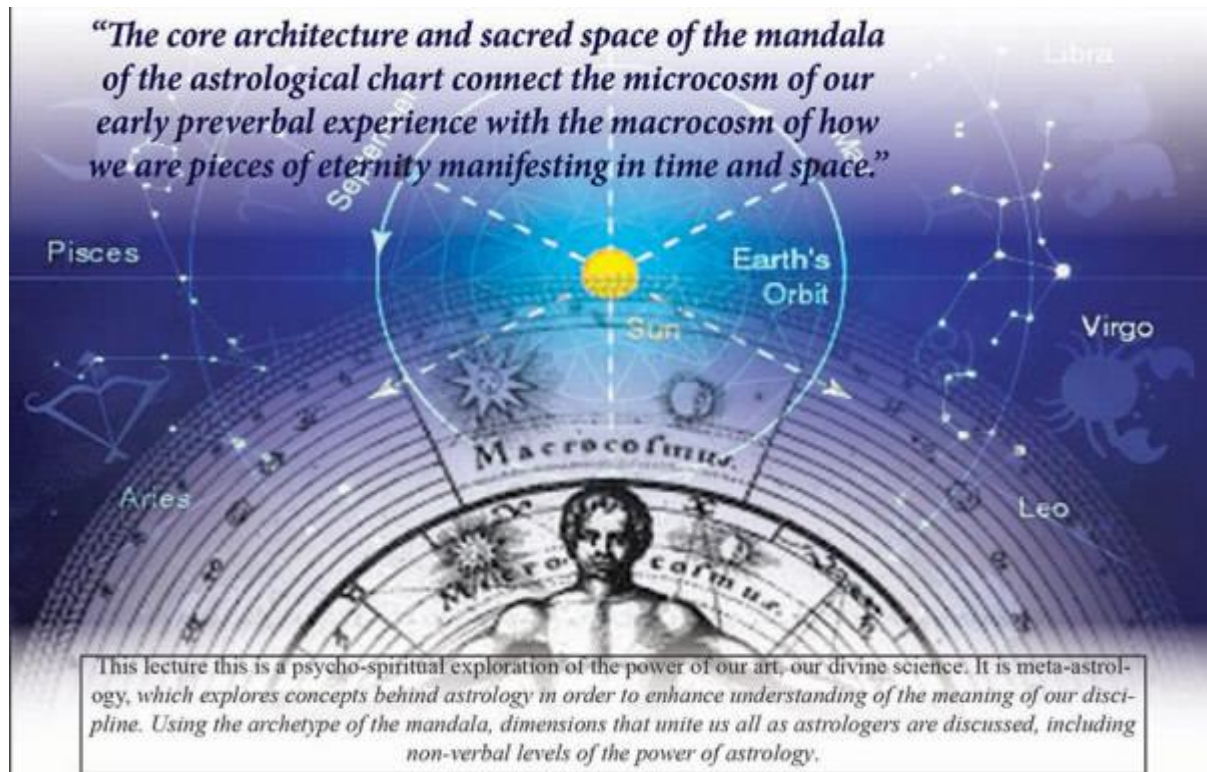
CHAPTER VII

The Inner Life of the Astrological Mandala: Macrocosm and Microcosm

by Claudia Bader
published by Constellation News, 2018

At the still point of the turning world. Neither flesh nor fleshless; Neither from nor towards; at the still point, there the dance is, But neither arrest nor movement. And do not call it fixity, Where past and future are gathered. Neither movement from nor towards, Neither ascent nor decline. Except for the point, the still point, There would be no dance, and there is only the dance.—

T.S.Eliot

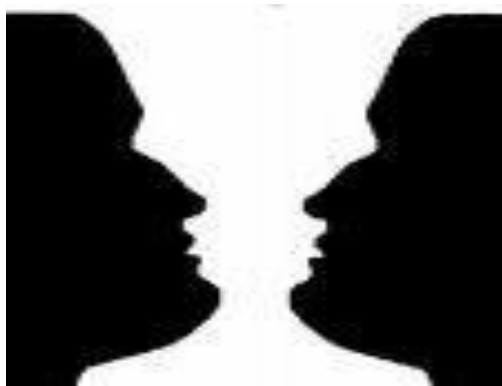


This excerpt from T.S. Eliot's poem, Four Quartets, to me speaks the experience of the mandala. The archetype of the mandala and the rich meanings connected to it encompass all of my themes today, thus the title of this lecture: The Inner Life Of The Astrological Mandala. Using the archetype of the mandala, I hope to speak

to dimensions that unite us all as astrologers; a psycho-spiritual exploration of the power of our art, our divine science. In particular, a non-verbal level of the power of astrology.

To do this I will be using a view of astrology informed by my other professions of psychoanalyst and art therapist. In the psychoanalytic world, the lens comes from the psychoanalyst C.G. Jung (1875-1961), who used mandalas in his work and life, and the British psychoanalyst D.W. Winnicott (1896-1971). Winnicott stated: “This is the place I have set out to examine, the separation that is a not a separation but a form of union.²”

Winnicott paid true and deep attention to the psychic space between mothers and babies, extending this into cultural experience in adult life. He named this space the transitional space, and negotiating this space in early life well is dependent upon “good enough” attunement by the “ordinary devoted mother.”



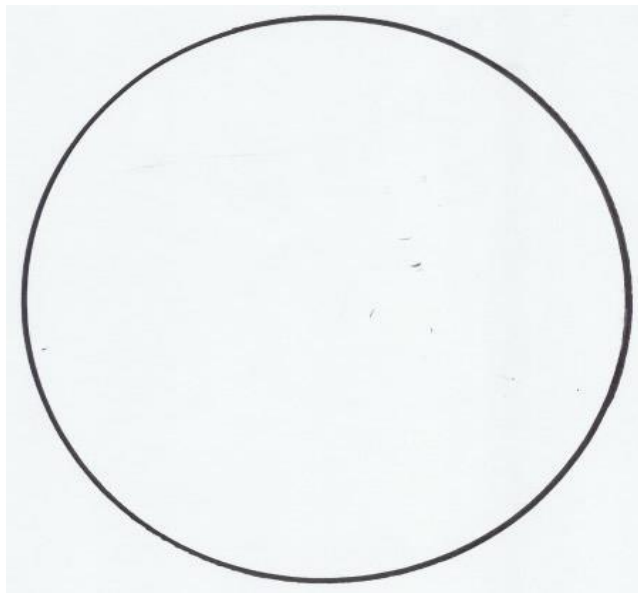
Also from the psychoanalytic world, I will use a lens taken from neurobiological research on what it is that allows us to feel known, and what heals. From art therapy, informed by psychoanalysis, I will be using a lens honed by my 30 years of teaching art diagnosis to art therapists and other clinicians, the art of interpreting symbolic meaning in art, and in particular, my work with mandalas³.

Are we looking at a cup, or are we looking at two faces facing each other? In this famous image from Gestalt psychology, there is a foreground and a background. Our more conscious focus is what we see in the foreground. Whichever you see first, I am identifying as our usual profound work with astrology, research and interpretation of charts of all kinds... the rich and endless study of meaning through astrology’s vivid symbolic language. However, when we use different eyes, the background comes into focus and we see that there is something there of equal importance. It is non-verbal; it has been less conscious, but nonetheless, always there in the background. The mandala of the chart itself as a graphic image, and the mandala of the rhythm of the wheel of the zodiac

and the solstices and equinoxes; and these connect to aspects of our art that heal. This is the area of our connection to astrology I will mine today.

Mandalas

In Western astrology Dane Rudyard was the first to call attention to the relationship between astrology and mandalas in his book, *The Astrological Mandala*. Many Western astrologers have expanded upon this since then: Tad Mann, Kelly Hunter, Jodie Forest, to name a few. Mandalas are forms that by their very presence in the world, remind the viewer of the sacred in the universe and in oneself. “Mandala” is a Sanskrit word for circle or disk shaped object. The basic structure of a mandala is extremely simple. It is a circle. This circle has special qualities, combining the ideas of circumference and center at the same time. The word mandala signifies a sacred enclosure and is at times is understood to mean a place created for the performance of a particular ritual or practice, or for the use of a great teacher or mystic.



A circle on a page creates an inner and an outer space; in art therapy this quality is used for reflection on the self, for seeing the relationship between the inner world and the outer world, as well as the centering and containing aspects of the form. It also resonates to the archetype of the center. A recent replication study reaffirmed that coloring in mandalas reduces anxiety, more than coloring on a plaid design (which is used because it is repetitive, and thought to be calming) or on a blank rectangular or square format paper (van der Venet and Serice, 2012). The coloring in the mandala circle need not have any particular pattern or design; any kind of coloring within a circle, whether it is abstract or realistic is more calming than coloring on a piece of paper without a circle drawn upon it. A study published in 2017 on the perception of safety found that, when asked to draw what it feels like to be safe, in the different imagery drawn, the mandala was significant, and the only abstract form used. The rest of the images depicted were things like gardens, or a person at rest⁵.

Whether we use Western or Eastern astrology, a round chart, rectangular, or diamond shaped chart, astrology has circularity created by its cyclicity. The circle and its divisions, the repeating circle of the zodiac, are the crux of astrology. Astrology charts of all kinds share the circle of the zodiac. As the center is prominent in all charts forms, they share the archetype of the center as the center as well.

The circle itself has many symbolic meanings for humankind; more than anything, it is an idea, since perfect circles seldom exist in nature⁶. But it is an idea and a symbol we humans have created from our observance of nature and development of science. In fact, the wheel, one of the most important inventions of all time, comes from it. Like a wheel, circles can turn and so also represents life and it's ongoing cycles, from birth to death. That's why the circle of the chart, and the circle of the signs are such potent archetypes. Because it has no parts the circle is completely self-contained, not needing anything from the outside. Based on this fact and that it has no beginning or end, it represents oneness, the whole, and eternity.

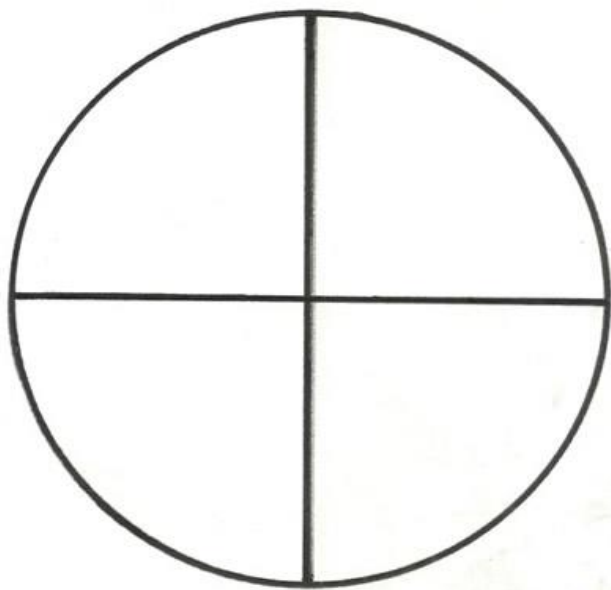
Jung described it as

“the premonition of a centre of the personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged, and which is itself a source of energy. The energy of the central point is manifested in the almost irresistible compulsion and urge to become what one is, just as every organism is driven to assume the form that is characteristic of its nature, no matter what the circumstances.”

He worked with mandalas in his private and professional life. Jung stated that the mandala is the archetype of wholeness, relating it to his concept of the “Self.”

This sacred circle is everywhere, in the sun, the moon, a flower, a face, and eye. Mandala images arise spontaneously in dreams and art as symbols of the center of the self, often occurring when people are in the healing process. Creating mandalas has been found to help the physical healing process as well when they are used in conjunction with meditation. In dreams, mandalas show up in many ways in imagery that shares its geometry or meaning, such as a flower, a well, a square in the middle of a village or town, a fountain. For instance, a dream may start: “I am in Grand Central Station,” or “I am standing at a well in the middle of a grove in the forest.” A dream like this establishes the dreamer firmly in the center of their psyche.

The circle is elaborated by making it concentric, or by combining it with a quadrated form, like a cross or square.



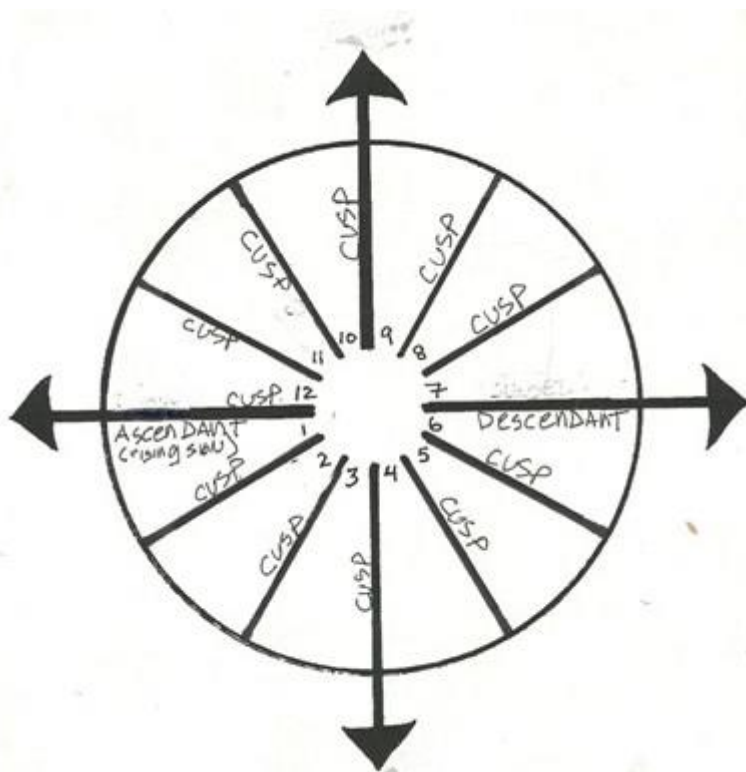
The circle combined with quadrated form, whether inside or outside the circle, is the classic form of the mandala. It sets up the relationship of opposites; the circle, beyond time and space in its never ending wholeness, is fixed in time and space by the quadration. In terms of time, there are the equinoxes and solstices, the four seasonal turning points in the year; in terms of space, the four directions. The four directions of the cross fix the endless movement of the circle, which has no beginning and no end. From this foundation, this sacred circle is then elaborated upon in multitudes of ways creating meditative devices the world over.

The cycle of existence—day and night, and the regular returns of the seasons; fixes the circular motif in our viscera. Juxtapose this with the linear experience of time and aging, or the quadrated experience of the equinoxes and solstices, the turning points in the day of dawn, noon, sunset, midnight as well as the four directions—and the circle with a cross becomes imbedded in our very bones.

An example of the archetypal power of the classic mandala form can be seen in the work of John Weir Perry, a Jungian analyst who worked with people suffering with schizophrenia. First, over a 12 year period, he worked with them in a hospital setting 3 times a week for 3 to 6 months with minimal medication. He then created an experimental residence facility in San Francisco in the 1970s that did not use medication. He found that as they reconstituted themselves an archetypal image sequence occurred in their hallucinatory content as they healed. The final image was a quadrated world; when presented in a visual format, it was a mandala⁸.

The profound organizing theme was renewal; the king is mythically sacrificed and then reborn in a drama through which the whole cosmos participates in regeneration. As kings are rulers, the archetype of the king can be understood as a metaphor for the ruler of the psyche. Initially the hallucination presents a negative self-image which is then

The classic mandala form is more obvious in the graphic of a Western chart, as our charts are round wheels; however, the fact that the cyclic circle of the signs and houses are punctuated with the quadrature of the Kendra houses creates a similar effect. Bernadette Brady, in her chapter, “Horoscope as Imago Mundi” in the book *Astrologies* discusses how profoundly chart space is sacred space; as stated above, mandalas are sacred enclosures; thus, entering the space of the chart is to enter a sacred space.



The Western astrological chart

level, the chart depicts how we come from one whole, symbolized by the endlessness of the archetype of the circle, individualized – symbolized by the horizontal and vertical axes, and then the elaboration of the houses. Thus, we inhabit a mandala of existence on earth, and to study an astrological chart is to contemplate a mandala.

That is the macrocosmic geometric mandala of the astrology chart. There is a microcosmic mandalic experience as well, which is the bulk of my original work. This level of the mandala is that of the experience of the holding environment of our mother's arms, the mirroring experience that occurs when we feel the rightness of the description of ourselves through the mandala of the chart, and how this resonates with the importance of the human face; in fact, I will show how the underlying geometry of the Western chart shares the underlying geometry of the human face. All of these factors contribute to the healing experience of working with astrology.

Dr. Allan Schore, a psychoanalytically oriented neurobiologist states that research shows that “the attunement to the patient in an empathically resonant field is what heals, not a specific technique ...(and that) ...affective processes appear to lie at the core of the self.”⁹ For him, it is a question of being, a quality of the implicit self, rather than doing, which is the explicit self.” These define what makes us human¹⁰. This is one of the gifts our work with astrology brings. I will now outline some deep levels of how this is an aspect of our work with astrology.

The Holding Environment And Mirroring

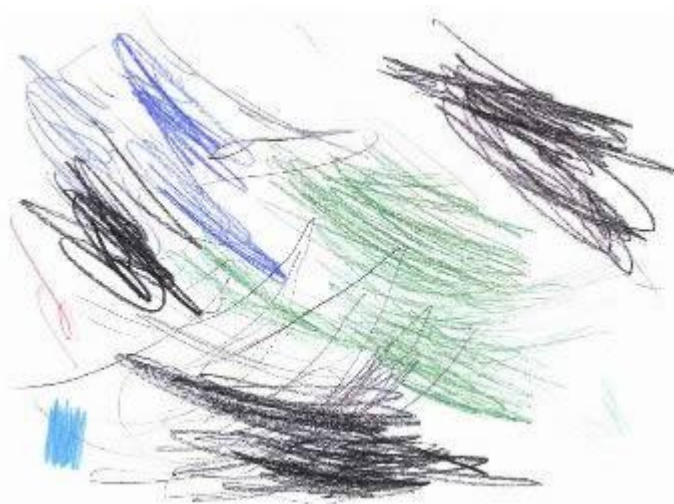
The holding environment is a psychical and physical space within which the infant is protected without knowing he is protected. Before we can crawl or walk, we are encircled in our mother's arms; and this extends to emotional space in the psyche. The term was created by the D.W. Winnicott. According to Winnicott, a newborn child exists in a stream of unintegrated, comfortably unconnected moments. This existence is pleasant and not terrifying for the child. It is a reverie. These early experiences are crucial to a proper development of personhood. The person responsible for providing this framework is the mother, and if this holding environment is not provided by her, the deficiencies will manifest themselves later in the child's life. This environment does not have to perfect-it simply needs to be “good enough.”¹¹ “the ordinary devoted mother,”

Seeing and being seen is a face to face encounter. Much of our waking time in early life is spent gazing into our mother's face; especially when we are held in her arms. D.W. Winnicott was acutely attuned to the importance of the face. Winnicott also recognized that there is mutual response between mother and baby, with the face the crux of the communication. He made the point that when the infant sees the mother's face, what he sees is himself¹³. Beebe citing Bower, states “Research using brain imaging suggests that faces enjoy special status in the brain...neural activity in the temporal lobes ...surges twice as much when adults watch faces vs. other objects.” She also makes the point that

“Facial communication operates... largely out of awareness. Dr. Allan Schore makes the point that research shows the infant brain develops in critical periods from the last trimester of pregnancy through the first year and half. Early experience is literally built into the brain¹⁵. Newborns will immediately seek out the mother’s eyes and face, and when presented with different images to look at, will fix on the picture of a human face¹⁶. The mystical psychoanalyst Michael Eigen discusses the human face, talking about it as the most significant “organizing principle in the field of meaning.”¹⁷”

The earliest communications are experienced from facial expressions and body reactions; these interactions, both good and bad (like love or disgust) are perceived in milliseconds, are “hidden,” in the sense that they are below conscious awareness but deeply registered. Significantly, all of this research completely supports the idea that there is an unconscious.

The Face, The Mandala, And The Chart¹⁸



The importance of the human face has long been observed. Karen Machover, a pioneer in “draw a person” projective tests, made a number of points about the significance of the face. Faces are the most individually identifiable part of our physical being and the most constantly visible. She stated that subjects, when asked to draw a person, no matter their age, often offer a face or head as the completed drawing. Body parts, such as torsos, legs, or arms are never drawn on their own to represent a person.¹⁹ (p.40)



In early developmental art, the mandala form and the face are interconnected. Mandala forms emerge very early on, in the scribbling stage which occurs from 18 months to 4 years old on average. These forms are one of the graphic precursors to the first drawn faces, and these earliest faces have a mandalic structure. Children start to draw around 18 months old. Before a child can draw a recognizable face, his or her drawings go through several stages: random marks like squiggles and scribbles.

Children practice combining shapes and squiggles; Rhoda Kellogg (1970) calls these combines. One of the earliest combines has a mandaloid form.

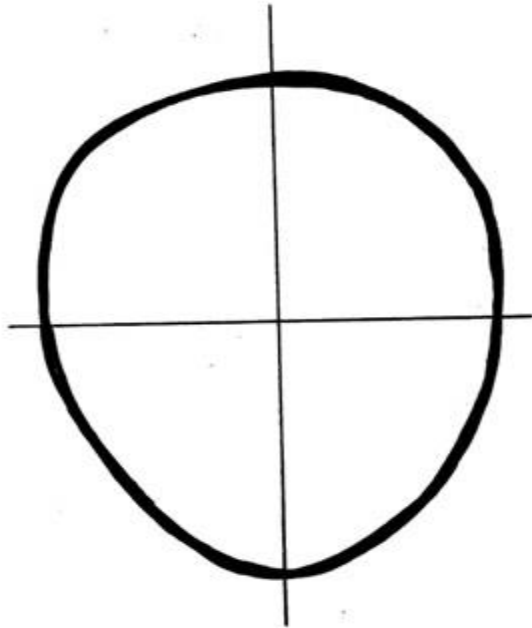


The earliest images of humans usually have a mandala formation, with a huge head with markings at the approximate place of the cross in a mandala (figure 5). They are also very cute.

Another aspect of the mandala's power may be connected to the geometry of the face, for the face has a mandalic structure. In learning to draw, artists are trained to see the underlying geometry in physical form. To draw a face with accurate proportions, you learn that the space from the top of the head to the eyes is approximately the same distance as the eyes to the chin. As far as a mandalic structure is concerned, the

horizontal axis is the eye line, and the vertical axis being the line created by the nose. This is similar to the basic structure of the mandala.

Psycho-Spiritual Aspects Of The Astrological Mandala



The levels of psychological resonance of the mandala may be thought of in this way: the circle of the mandala creates a symbolic holding environment like the circle of mother's arms. The experience of being held in a session and known through astrology taps into the recent neurobiological research that has found that the attunement to the patient in an empathically resonant field is what heals, not a specific technique.

To repeat "...affective processes appear to lie at the core of the self," and these define what makes us human. It is a question of being, a quality of the implicit self, rather than doing, which is the explicit self.²¹

The face has a loose circular form, and in the face are the eyes; concentric mandalic forms. Finally, the core facial architecture is similar to that of a mandala, the circle with a quadrated form. The mandala may evoke the face, our earliest mirror, the early holding environment of our mother's arms, as well as the experience throughout our lives of looking into faces, our most human aspect. The circle of the mandala and the circle of the chart create a symbolic holding environment which hearkens back to the experience of lying in the circle of the mothers' arms and looking into her face.

Astrology charts are objects, an image on a computer screen or a piece of paper; an image then held in the mind. They are literally images of an intersection of me and not-me.

In early childhood, the first not-me object Winnicott called the transitional object; an example of this is a Teddy Bear. Winnicott felt that in adult life transitional phenomena extends into art, and culture.

Christopher Bollas, an American psychoanalyst who worked with Winnicott, theorized that the transitional object evolves into the “transforming object.” He feels we search for transforming objects throughout our life. When we are in the presence of a transforming object, he describes the experience this way:

“Such moments feel familiar, uncanny, sacred, reverential, and outside cognitive coherence. They are registered through an experience of being, rather than mind... and speaks that part of us where the experience of rapport with the other was the essence of being²².

Michael Eigen Says This:

“D.W. Winnicott writes of essential aloneness made possible by unknown support. An aloneness that is supported by another one doesn’t know is there. A primary aloneness supported by an unknown boundless other. To think that aloneness has in its very core a sense of an unknown infinite other ...The very quality of our aloneness depends on it...there is something sacred in this core... Our lives tap into a sense of holiness connected with a background aura of infinite unknown support.”²³

Again, to quote Winnicott, who inspired Bollas and Eigen:

“This is the place I have set out to examine, the separation that is a not a separation but a form of union.”²⁴

Astrology is just such a place and encounter; we experience it through charts. This is something all astrologers share, no matter our orientation. The core architecture and sacred space of the mandala of the astrological chart connect the microcosm of our early preverbal experience with the macrocosm of how we are pieces of eternity manifesting in time and space.

Notes and references:

Sections of the above article appeared in the Encyclopedia of Psychology and Religion in the entries “Mandalas and Faces,” and “Astrology and Mandalas.”

1 The section of the poem is Burnt Norton, second stanza.

2 Winnicott, 1971, pp. 97-8

3 In particular, this paper is an outgrowth of my studies in a psychoanalytic institute, the Institute for Expressive Analysis in NYC, which inspired me to write an article published in 1993 for Glenn Perry’s Journal of AstroPsychology, as well as art therapy informed articles on Astrology and Mandalas and Mandalas and Faces (2010) for the Encyclopedia of Psychology and Religion and the NCGR Memberletter in 2015

4 Rudyar 1974

5 Gerge, 2017 pp.116.

6 For scientific explication of this phenomena, see <http://www.stufftoblowyourmind.com/blogs/do-perfect-circles-exist-in-our-universe.htm>

7 Jung , Mandala Symbolism, 1972, p. 73

8 Perry, 1962, 1999, pp.159-165.

9 Schore, 2007

10 Schore, 2012, “the emotional right hemisphere[of the brain] and not the linguistic left is dominant in the human experience, and that the fundamental problems of human experience cannot be understood without addressing this primal realm.”p.8 More recent research (Gainotti 2012) is showing that it is not only the right hemisphere, but the subcortical layer of the brain, right hemisphere.

11 Winnicott, 1965, p.145.

12 Winnicott,2002,p.11

13 Winnicott, 1971, p.112

14 Beebe, 2005. pp. 90-91

15 Schore 2007

16 Lamb and Sherrod, 1981 p.62

17 Eigen, 1993. pp.56

18 An earlier version of this material was published by me in the Encyclopedia of Psychology and Religion. Bader, 2010. Permission given by Springer Press.

19 Machover, 1971. pp. 40

20 Edwards,1989. pp.141-2

21 Schore, 2007.

22 Bollas, 1978. Pp.384-5

23 Eigen, 2009. pp.11,12

24 Winnicott, 1971. pp. 97-8.

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CHAPTER XI

Quadralectic Architecture

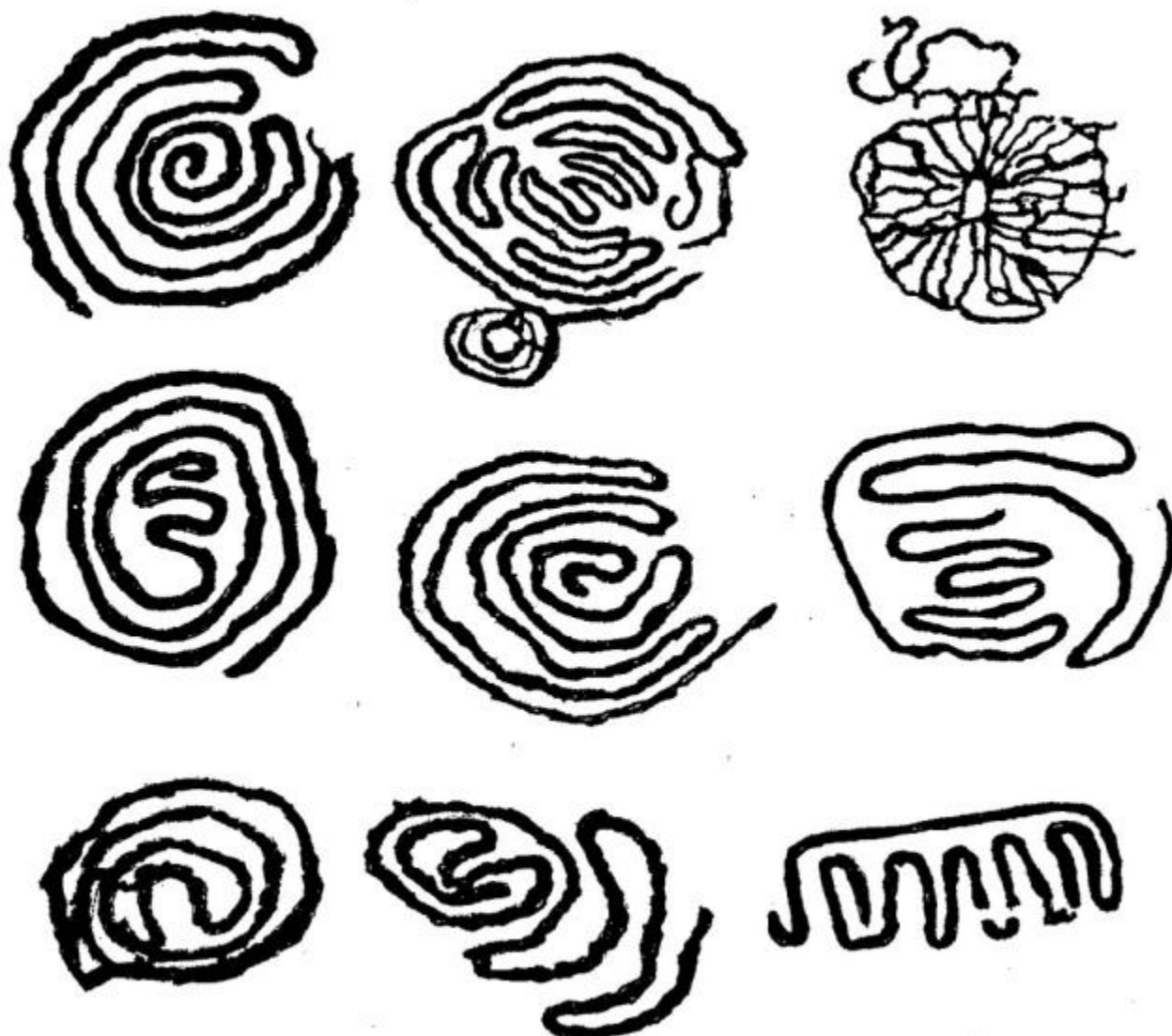
A Survey of Tetradic Testimonials in Architecture



4.1.3.1. The circular/radial model

The history of circular and radial-concentric design of building complexes goes back to the early days of mankind (fig. 518) The round architectural shape provided a natural sense of unity. It was also a practical form of defense against dangers coming in from all sides.

Fig. 518 – (See Below) These rock carvings on the Spanish island of La Palma might indicate circular living quarters – although a more universal expression of doodling cannot be excluded. This relation between unity and defense-in-general has an interesting psychological component, which can be explained in a quadralectic setting. The awareness of unity is found as a major (subjective) characteristic of the First and Third Quadrant. The invisible invisibility of the First Quadrant (I) is regarded as the ‘ultimate’ unity, a place where a division has not yet taken place and boundaries do not exist. The circle is one of the emblematic tools to express this type of oneness in a visible environment. It must be understood, for good measure, that the unique boundless unity is also lost in this particular graphic expression. The circle might reflect the infinite aspect of the First Quadrant, but its real place – as a psychological, pictorial sign – is in the Second, Third or Fourth Quadrant.



The visible visibility of the Third Quadrant (III) is of a different nature. The unity is confined by (human) boundaries and called a Part. The square (rectangle) is the emblematic representation in a tetradic setting. Corners break the non-hierarchy (of unity), but they are neutralized again in the square (or rectangle). The square represents the finite structure of the Third Quadrant, but this meaning can be transferred to other quadrants. The term 'unity' (either as circle or square) should be looked at in a four-pronged approach, depending on the position of the observer. This innate multiplicity of location must be kept in mind when some examples of circular (and radial) buildings are given.

During the 1970's the traces of a Bronze Age civilization (3000 – 1500 BC) were discovered in Bactria (North Afghanistan). This occurrence of highly developed human activity was contemporary with the civilizations of Egypt, China and the Indus Valley. The discovery of a tiny stone seal with geometric markings in Turkmenistan gave a hind towards the development of writing, which would qualify to mark the ancient people of this area as a previously unknown civilization. The Paleolithic people had occupied the area some hundred thousand years ago,

often living in caves (like the ones in Darra-i-Kur in Badakhstan). The caves near Aq Koprak had evidence of occupation during the early Neolithic times (c. 9000 – 6000 BC).

Nomads had roamed the steppes of central Asia for ages, but it seemed that some sort of proto-urban developments took place during the third millennium BC. The first real urbanization in the (Afghan) area took place around 2000 BC. Precious stones (*Lapis lazuli*) and minerals from the mines of Badakhstan and the Chagai Hills of Baluchistan were major export products to Mesopotamia and Egypt. There were also links to the Harappan civilization in the Indus Valley, as was shown in the excavations at Shortugai near the Amu River (Oxus), northeast of Konduz.

The Dashly oasis in Iranian Bactria, containing a large rectangular area (the ‘palace’) and a circular building (the ‘temple’) is most important from an architectural point of view (fig. 519). The fortified palace at Dashly-3 has three concentric walls (*tripura*). The inner circle is not fully developed. The excavated buildings belong to the first Bactria-Margiana Archaeological Complex (BMAC I). This time span lasted from 1900 to 1700 BC. The researchers HIEBERT and LAMBERG-KARLOVSKY (1992) gave a bracket of 2100 to 1750 B.C.

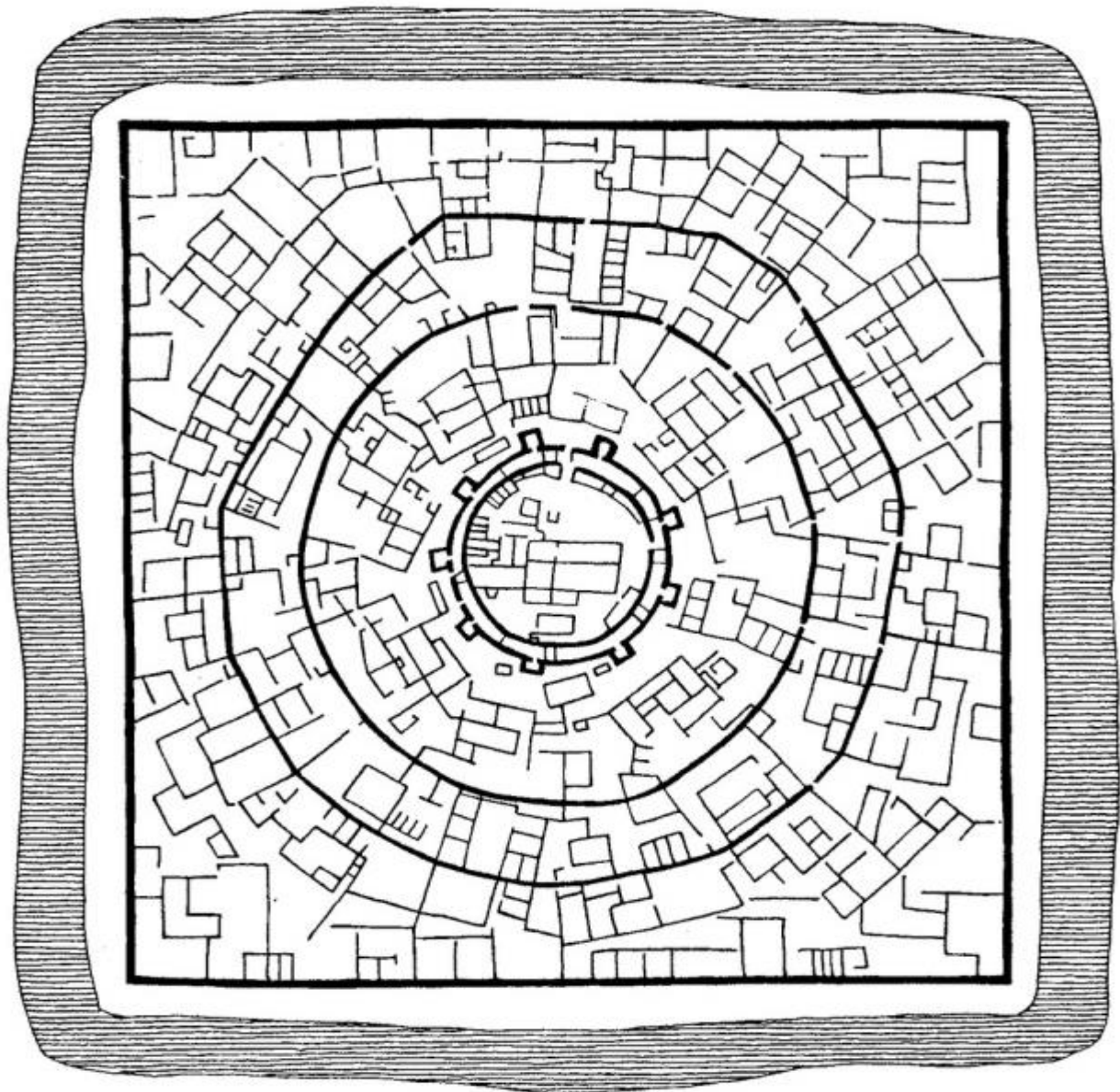


Fig. 519 – The rectangular plan of the complex Dashly-3 in Central Asia contained a circular building (after Viktor Sarianidi, 1986). The quadratic ‘temple’ city was situated on a large hill and had a rectangular wall (from 130 to 150 meters) around three concentric inner walls. A deep ditch enclosed the whole complex. The innermost part had a decorative interior and consisted of two characteristic levels, with a height difference of about fifty centimeters. The remains of a charcoal pit with the bones of animals, found in another part of the central building, could point to the use of the area as a ritual place. Furthermore, the occurrence of other fireplaces enhances the possibility of the (central) complex as a fire temple and offering place. The age is estimated as the third to second millennium BC.

A small wave of Aryan-speaking nomads from the northern steppes must have settled in a local non-Aryan culture (PARPOLA, 2003). The presence of the horse and the practice of chariot warfare are further evidence of an Indo-European origin of the new settlers (Dasa-Aryans). A second wave of settlers swept over the region in about 1700 BC (known as BMAC II).

The southern Bactrian civilization (Shortugai, Dashly) had satellites in northern places such as Sapallitepa, Djarkutan, Boustan and Mollali. The (four) fire temples of Togolok (1300 – 1000 BC) in the country Margush (Merve) were Proto-Zoroastrian and seemed to be a direct successor of the Mesopotamian civilization in Iraq. Viktor SARIANIDI (1986; p. 64) noted the strong resemblances between the cult buildings of Baktria, Mesopotamia and Iran.

Edwin BRYANT (2001) elaborated further on the historic movement of people in these areas and the role of the Aryans in either migration towards Europe or into the Indus Valley and the Indian subcontinent. In particular the German scholars of the nineteenth century – in search of a national identity – favored an Aryan parentage. The vague term of ‘Indo-German’ was introduced in the scientific world. It pointed to a ‘homeland’ somewhere in the Caspian Sea region. The German philologist L. Geiger suggested (in 1878) that the Indo-Germanic people were blond and blue-eyed, which were subsequently ‘diluted’ with foreign genes.

The British researchers, in the light of a colonial presence in India, were also keen on drawing ethnological lines to the Aryans. The discovery of Sanskrit (in Europe) and the birth of comparative philology (linguistics) by scholars of the eighteenth and early nineteenth century put the idea of an ‘Indian homeland’ in the picture.

The scientific bickering about the ‘Aryan invasion’ in India continued in the later half of the twentieth century. In particular the conclusions drawn by certain researchers from archaeological findings (like seals, swords, pottery and copper hoards, etc.) are denied by others. Similarities of objects, sometimes found some four thousands kilometers away from each other, are used to propose migration patterns. These suggestions are then ridiculed by others (LAL, 2007).

Another remarkable building in the confines of the Dashly-3 complex is a ‘palace’ with a square building plan of 88 x 84 meters. The inner square measured 40 x 38 meters. The adjacent rooms/housings make up (in a plan) a pattern with typical tetradic connotations (fig. 520). Later additions have partly filled up the space within the central square.

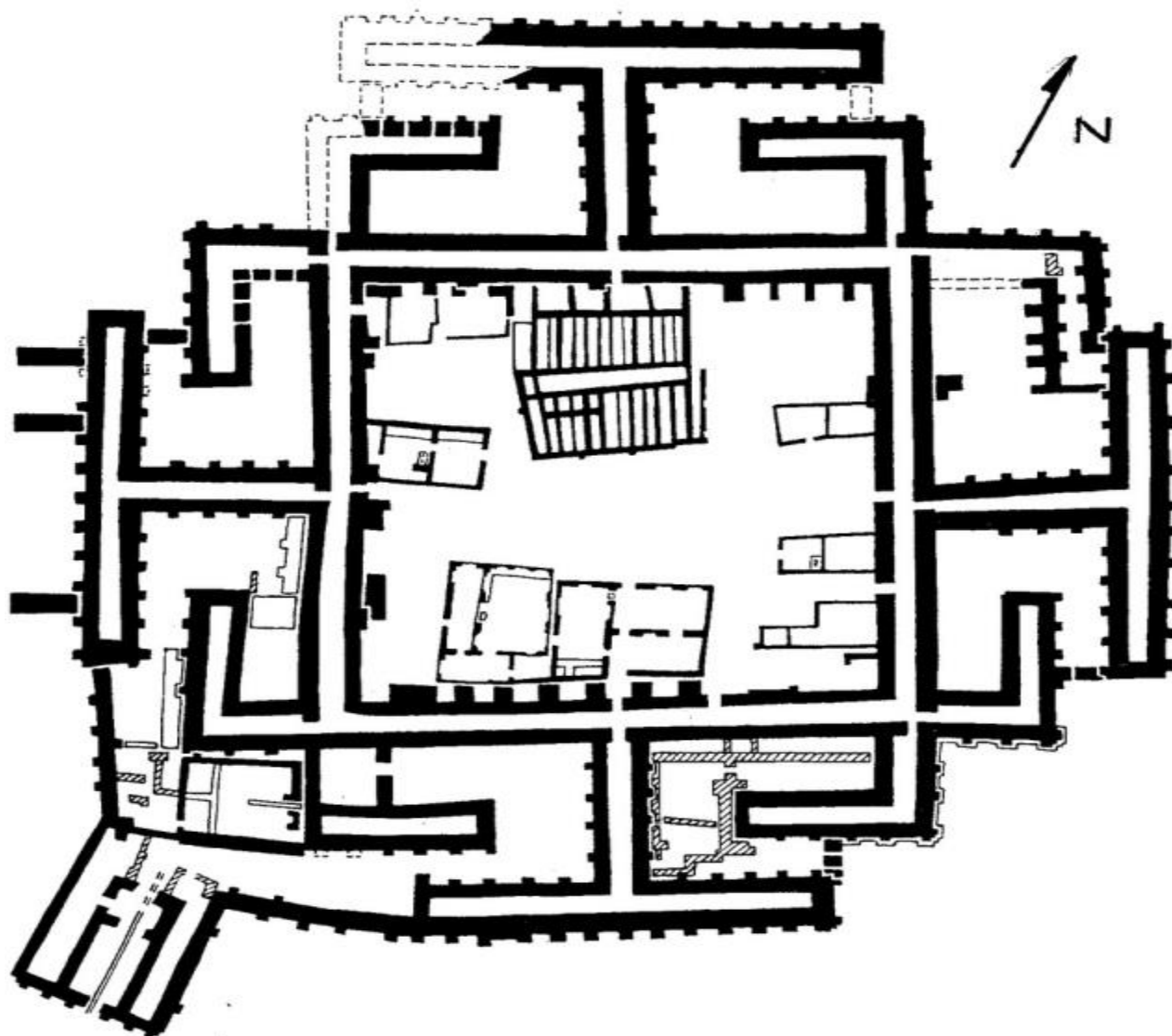
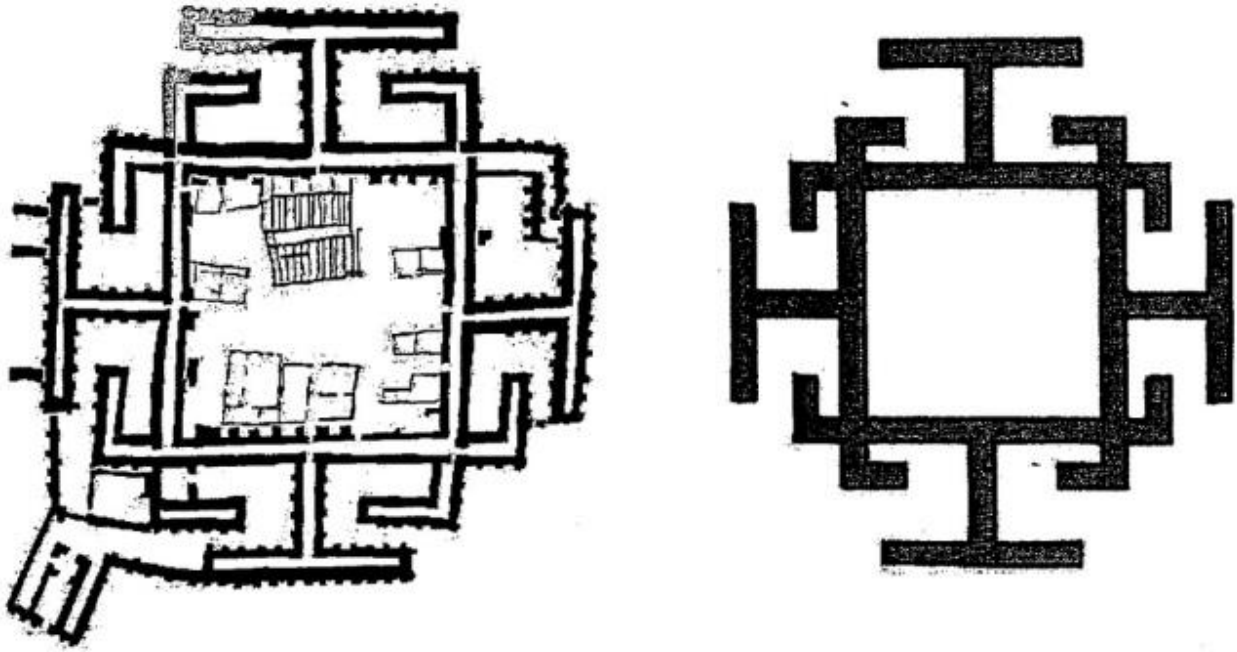


Fig. 520 – The ground plan and reconstruction of the ‘palace’ of Daschly-3, a tetradic building complex from the Bronze Age in Bactria.

The ground plan is datable from c. 2000 BC and Aso Parpola sees in it ‘the prototype of the later Tantric mandalas/yantra’. This suggestion was firmly criticized by LAL (2007): ‘Must we really indulge in such a kite-flying just to support our preconceived notions?’ There are other observers (like Steve Price, 2000), who compare the floor plan of the Dashly palace with certain motifs found in textiles (fig. 521). This analogy is not too far fetched if the creativity of the people in Middle Asia is taken as a whole. The *mandala* and swastika (ideas) are part of a mental framework, which belong to these people in the given reality of place and time.

Fig. 521 – A comparison between the floor plan of the Dashly Palace (left) and a tetradic motif found in textiles throughout central and western Asia (right) was pointed out by Steve PRICE (2000).



kelims read like books. The ‘language’ and message depend on the region. General motifs are the ‘*muska*’ (amulet), bird, burdock (a plant which sticks to clothing), chest, dragon, eagle and earrings. Furthermore, the garden and panel designs are well-known for the carpets of Isfahan, Qum and Tabriz, while an overall geometric design is commonly found in the ‘*Bokara*’ motif (from the trading town of Bukhara (see fig. 405 for location).

Geometric patterns can also be found as illustrations on the tapestries of tribes in north-eastern Iran, Turkmenistan and along the Uzbekistan and Afghanistan border. These motifs are often derived from carpentry and are indirectly related to architecture. The so-called (Turkoman) *guls* (meaning ‘flower’ in Persian) always have a tetradic base and an octagonal appearance. Each tribe had its own symbolic version of a *gul*, although the motifs of the defeated tribes might have been used by their conquerors.

The circular complex near Kutlug-Tepe in Bactria (Northern Afghanistan) was occupied during the reign of the Achemeniden in Persia (558 – 330 BC) (fig. 522). An outer wall was built from earth blocks with spare openings of 50 x 25 cm, letting a filtered light into the first gallery. The inner gallery probably had a roof and the only light came from the outside through the checkered ‘windows’. The central part of the complex, within a circular perimeter, was occupied by a square building. This housing was (later) divided in smaller (later) compartments. The northern side showed a room with a whitewashed floor and the remains of a four-cornered (fire) altar. Viktor SARIANIDI (1986) reckoned that the complex probably had some sort of cult significance, rather than a worldly purpose.

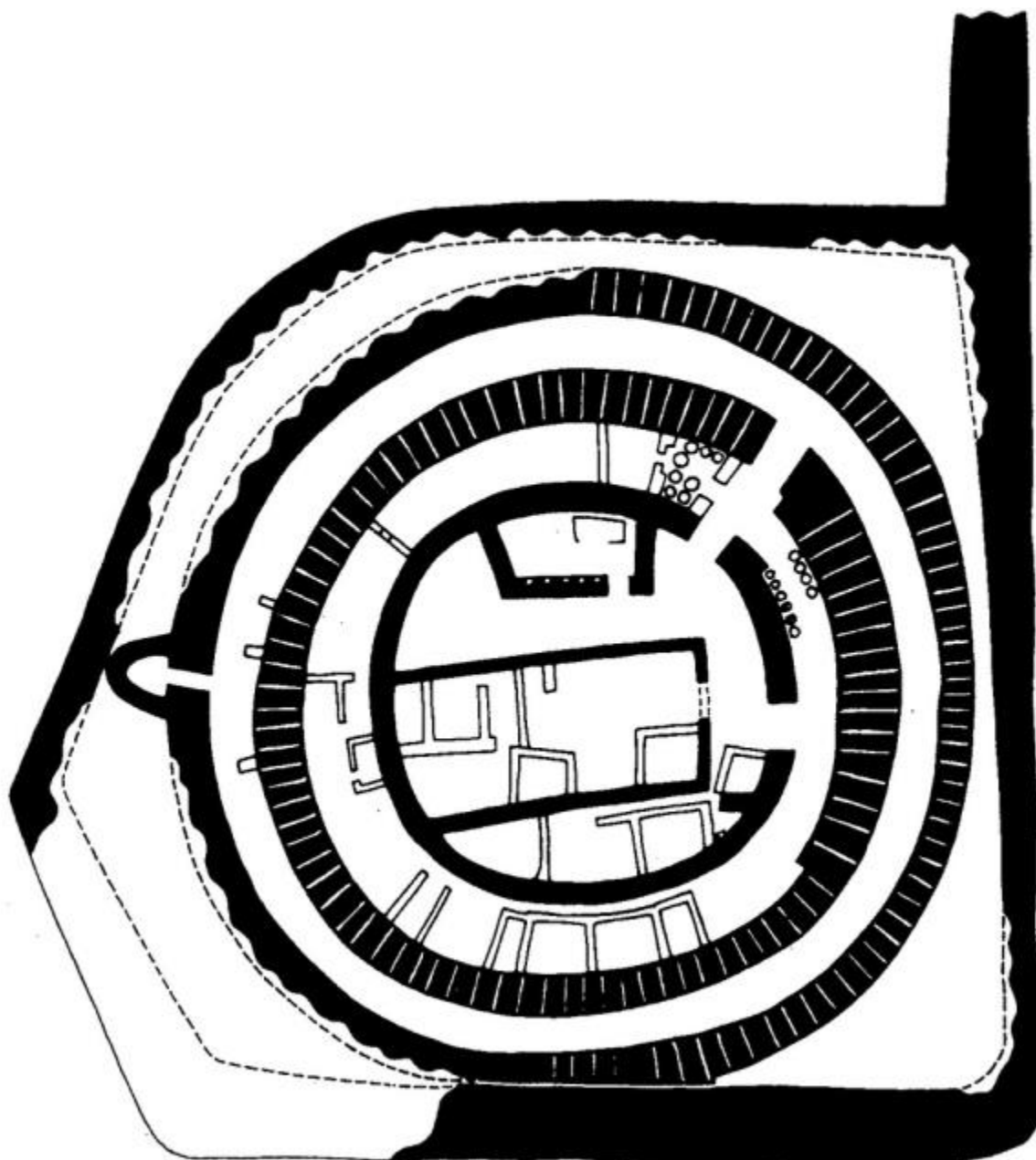


Fig. 522 – Kutlug-Tepe is a monumental complex in Bactria (Afghanistan) dating from the first millennium BC. Sarianidi (1986) does not give the actual orientation, but it follows from his description and reconstruction that the plan, as given above, is oriented towards the north. Sarianidi's original illustration (on page 73) was oriented towards the south and should be turned 180°.

The findings in the Bactrian-Iranian area, which can also be seen as the geographical heartland of oppositional thinking, indicate that the historical cities and buildings have a reference to the tetradic frame of mind. It might be more than a coincidence that a concentration of architectural features, which have a 'quadralectic' affinity, occur in this particular part of the world where the forces of opposition are so well developed.

Sarianidi's conclusion (p. 62) is particularly relevant for the present survey of tetradic testimonials in architectural history: 'a relation between the circle (sun cult) and the altar (fire cosmology)

can be noted in the given area (Bactria-Iran) with the Indo-European images as presented in the *Rig Veda* and the *Avesta*. There is also a higher connection between the square (as symbol of the four directions) and the circle (sun symbolism) in the plans of the cult buildings, which are understood as a ritual diagram and a representation of the universe and human being in all its aspects.'

This statement presents the Persian culture as an immense important focus point of the adjacent cultures, not only at the times of their highlights, but as a constant source of germination of ideas about division thinking. Maybe the 'evolution' of the two-fold to the four-fold can be followed clearly in this cultural presence, because the extremes (of the two-fold) are so explicitly experienced.

The geographical position of the Iranian-Afghanistan area – which is deeply continental – and its climatological characteristics might have contributed to such a cognitive setting. People living in moderate climates not far away from the sea are hardly ever prone to extreme circumstances. However, people, who are land-locked and have to face the consequences of a harsh climate, with great differences of heat and cold, will have permanent difficulties to make their lives more comfortable – which is again reflected in their psychological state of mind.

It will come to no surprise after the previous remarks, that the circle and the square are also the most basic architectonic elements in the history of the Persian culture (fig. 523). These geometrical forms are particular prominent in the places of worship (the holy fire) of the '*chahar taq*' (four pillars). The concept has been mentioned early (fig. 406) in relation to the Mausoleum of Ismail Samani in Bukhara. Klaus SCHIPPMANN (1971; 1972) pointed to the rich field of research, which had been done, and indicated the characteristics of the fire temples in various epochs.

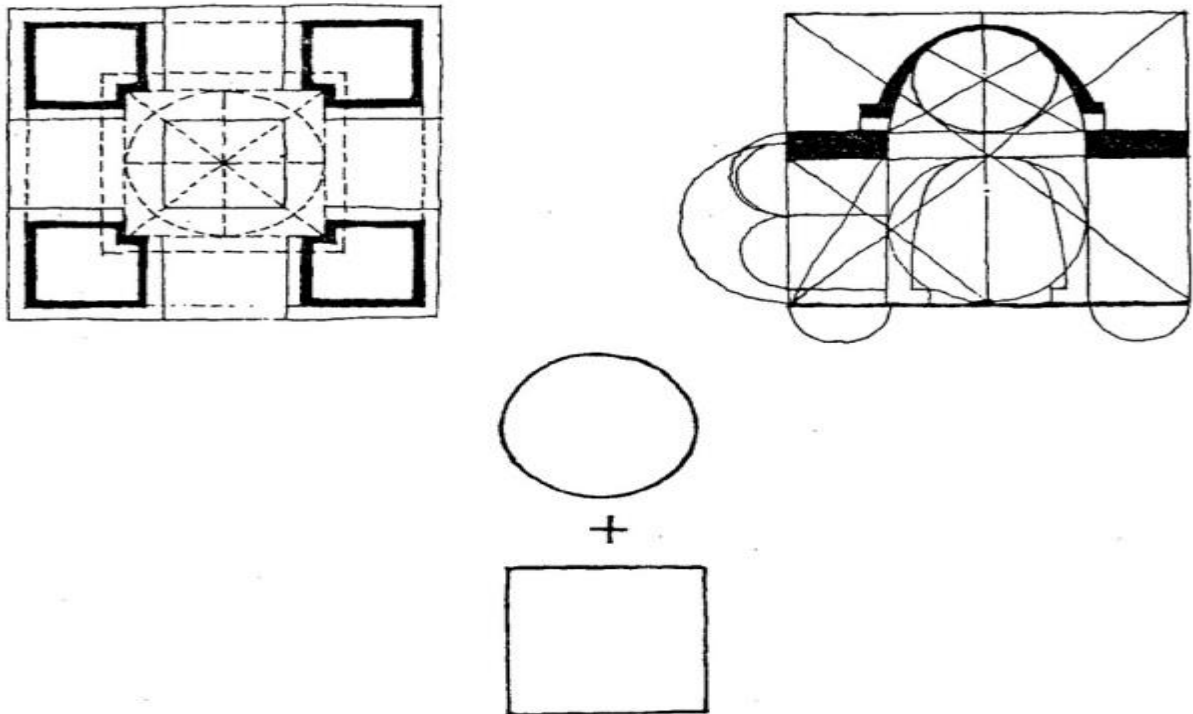


Fig. 523 – The circle and the square are the basic elements in (Persian) architecture are used for the building of places of worship of the sacred fire (*chahar taq*). The geometric figures represent two structural unities in the architectural field. The circle – leading to the dome – represents the

approach to the universe and its religious connotations. The square – leading to the altar – is the limitation on earth, created in the oppositional encounter of two crossing lines.

The basic structure consists of a dome, which is placed on a square of four arches. ‘As a traditional concept of great profundity, the *‘chahar taq’* was incorporated into the world of Islamic forms where it assumed its former preeminence. Viewed through Islamic esotericism, it becomes and remains today the architectural manifestation of reintegration and of creation itself. In its forms, it embodies the most basic resolution of the square and the circle’ (ARDALAN & BAKHTIAR, 1973).

The Roman historian Herodotus, living in the fifth century BC, gave already a description of the Median capital of Ecbatana – the present Iranian town of Hamadan. The circular place was built in 715 BC. Concentric cities have been periodically encountered throughout the regions of the world and particularly on the Iranian plateau.

The circular city of Firuzabad (Iran), for instance, was built in the first half of the third century AD. The present town of Firuzabad, which means literary ‘the abode of Firuz’, is situated about hundred-and-ten kilometers south of Shiraz in the province of Fars. Five to seven kilometers to the northwest of the town are the ruins of the ancient city of ‘Ardeshir Khurra’ (‘Glory of Ardashir’ also formerly known as Gur) with a large building in the center. This rectangular building is considered to be a palace, which belonged to Ardashir I (224 – 241 AD), the first Sassanian monarch. However, the Muslim Iranian historian Ibn Istakhri described the building as the fire-temple of Ardashir. A huge stone tower now stands like an *omphalos* in the middle of the ruins of the town and might have been a fire tower or a commemorative structure.

The ancient city of Gur had a circular boundary, consisting of a (double) mud wall and a thirty-five meters wide ditch. The diameter of the circle was 1950 meters and the plan was divided into twenty sectors with radial concentric streets. The palace of Ardeshir over-looked a small lake and a Persian style garden enclosed the palace and its lake. The *iwan* or arched entry was a main building innovation during the Sassanian period, putting an emphasis on the circle and the whole in the same way as a dome.

The town of Irbil (Arbela) in Mesopotamia is another example of a concentric city. The most famous round city in the area is probably Baghdad, build by Al-Mansur in the eighth century (fig. 524A-C). Al-Mansur constructed a huge round city with concentric defense walls, because the Abbasid caliphs were distancing themselves from the general populace for security reasons (RUGGLES, 2000).

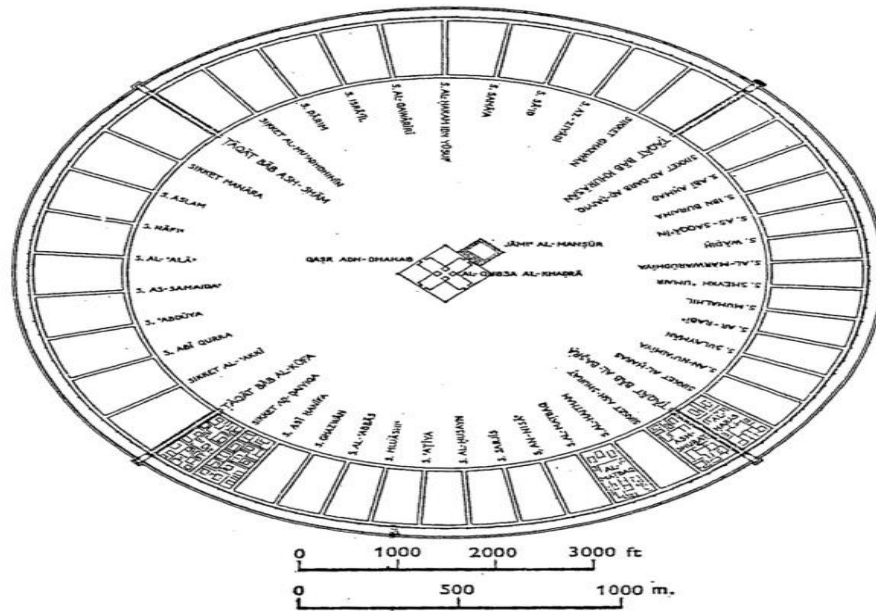


Fig. 524A – A plan of the Round City of Baghdad around 800 – 1000 AD. The city has concentric defense walls that enclosed rings of residential quarters. The palace and the mosque were right in the center point.

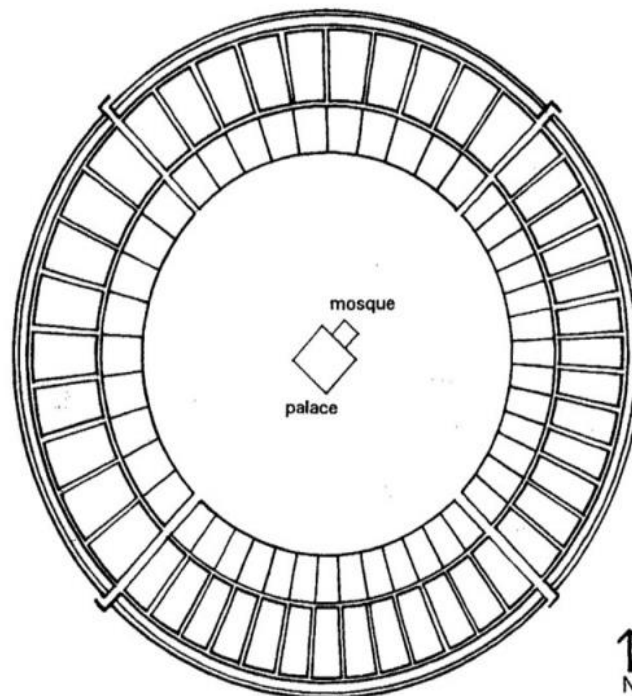


Fig. 524B – Baghdad – After K.A.C. Creswell. Fig. 34 in: RUGGLES, D. Fairchild (2000). Gardens, landscape, and vision in the palaces of Islamic Spain. The Pennsylvania State University Press, University Park. ISBN 0-271-01851-8

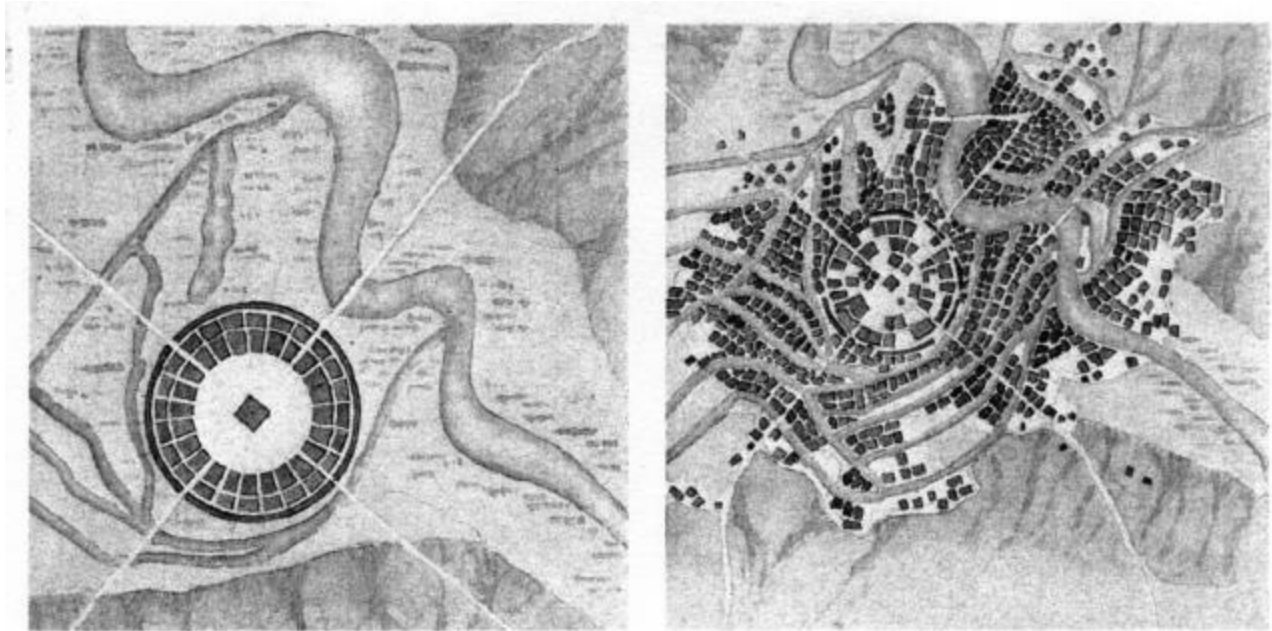


Fig. 524C – The round city of Baghdad – Fig. 9/10 in: KOSTOF, Spiro (1991). *The City Shaped. Urban Patterns and Meanings Through History*. A Bullfinch Press Book/Little, Brown and Company. Boston, Toronto, London. ISBN 0-8212-1867-0

The city of Takt-i-Taqdis (Throne of Arches), or Takt-I-Suleiman (see also Ch. 4.2.2.) in northwestern Iran, has reached fame as the birthplace of Zarathoustra. The palace and castle were built in the seventh century AD on the holy mountain Shiz by the Persian king Chosroes II. The city had a round shape and ‘numerous arches laid out in a particular order’.

The relation of this city to the *Grail Legend* is an interesting note. One legend brings the story of King Chosroes II, who conquered Jerusalem and brought many treasures with him, including Christ’s cross and the Grail. Subsequently, the Byzantine emperor Heraclius destroyed Takt-i-Taqdis in 629 AD and took the reliquaries back to Constantinople. The Crusaders in turn captured and looted Constantinople (or Istanbul) in the Fourth Crusade in 1203/1204 and took the Grail with them to the West.

Another story tells us that Christ, after he used the Grail during the Last Supper, gave it to Joseph of Arimathea, who brought the cup to England. During the reign of King Arthur in the sixth century AD the Grail was kept in Avelon (Glastonbury).

A further round form of settlement in Europe – one of many examples – can be found in Denmark near Slagelse on the isle of Seeland. It was called the Trelleborg, and can now be visited as a reconstruction of a Viking camp between 1000 and 1050 AD (fig. 525) – which is more or less contemporary with the concentric city of Baghdad. It is unlikely that the Vikings had any contact with or knowledge of the Iranian round cities, but they must have been inspired by the same idea of circular enclosure and its practical advantages.

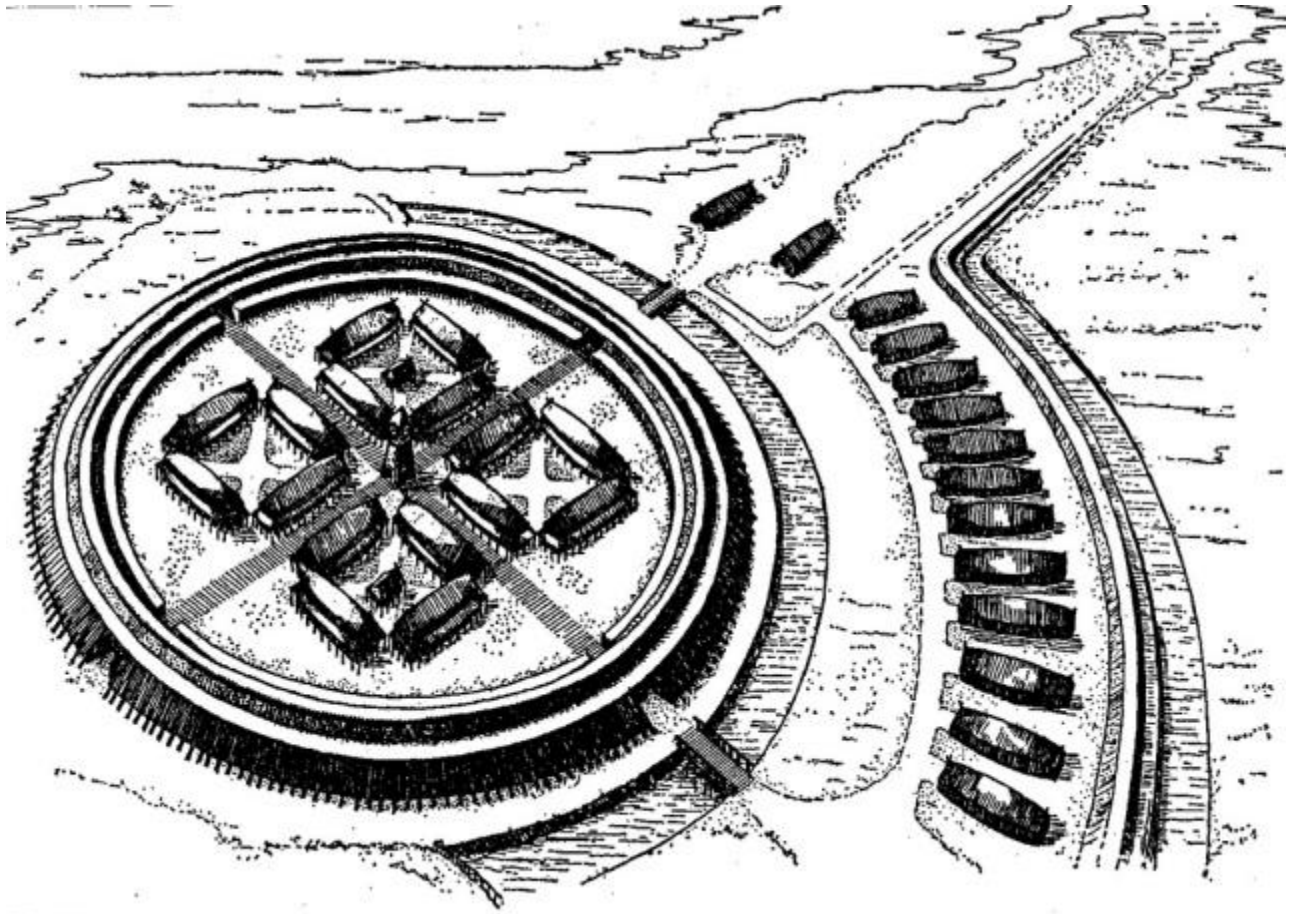


Fig. 525 – A reconstruction of a Viking settlement Trelleborg near Slagelse on the Isle of Seeland (Denmark) as it existed between 1000 and 1050 AD. The circular form has been used to provide the ultimate protection against attacks from all sides.

The round city of Citadella (Italy) was founded in 1220 as a military outpost of the city of Padua (Padova). The function of the town was to safeguard its territory against the Commune of Treviso, which was defended by the fortified town of Castelfranco. The latter (Castelfranco Veneto) is a square town, founded in 1195. Both planned towns, the circular and the square, have a 'military' background (fig. 526). The connection between central planning (searching for unity of the First Quadrant kind) and a defense function (dealing with a Third Quadrant unity) is clear in these two towns.



Fig. 526 – An aerial photograph of two planned towns in the northern Italian plain of the River Po. Left: the round town of Cittadella. Right: the fortified town of Castelfranco Veneto with a square form. The former was built as a military outpost of the city of Padua (Padova) in 1220. The latter was a stronghold from the Commune of Treviso, founded in 1195.



Cittadella – City gate (Photo: Marten Kuilman, 2011)

The choice, at virtually the same place and time in history, for a square and circular shape, is curious and interesting in the light of the change in division thinking, which took place in Europe around the year 1200 AD (from the Second to the Third Quadrant). It is an indication that the spirit of geometry of the later (Italian) ‘Renaissance’ had its roots at the very beginning of this new period in the European cultural history, which started in what HASKINS (1927) called the ‘Renaissance of the twelfth century’. It seems that the attention to geometry is a way to deal with a change in division thinking in general and its (sign) language is a means to understand and visualize the dynamic process.

More recent examples of (semi)circular cities can be found in Amsterdam (Holland) and Cabourg (France) (fig. 527). Both cities were subject to planning and a kind of geometric vision, which resulted in a concentric configuration. Geographical restriction – like a water- or seafront – meant that the circular plan was ‘cut in half’. The city of Amsterdam got its particular lay-out in the seventeenth century, when wealthy merchants built their houses along consecutive rings of canals. Often the narrow residences also served as businesses with storage in attics and cellars.

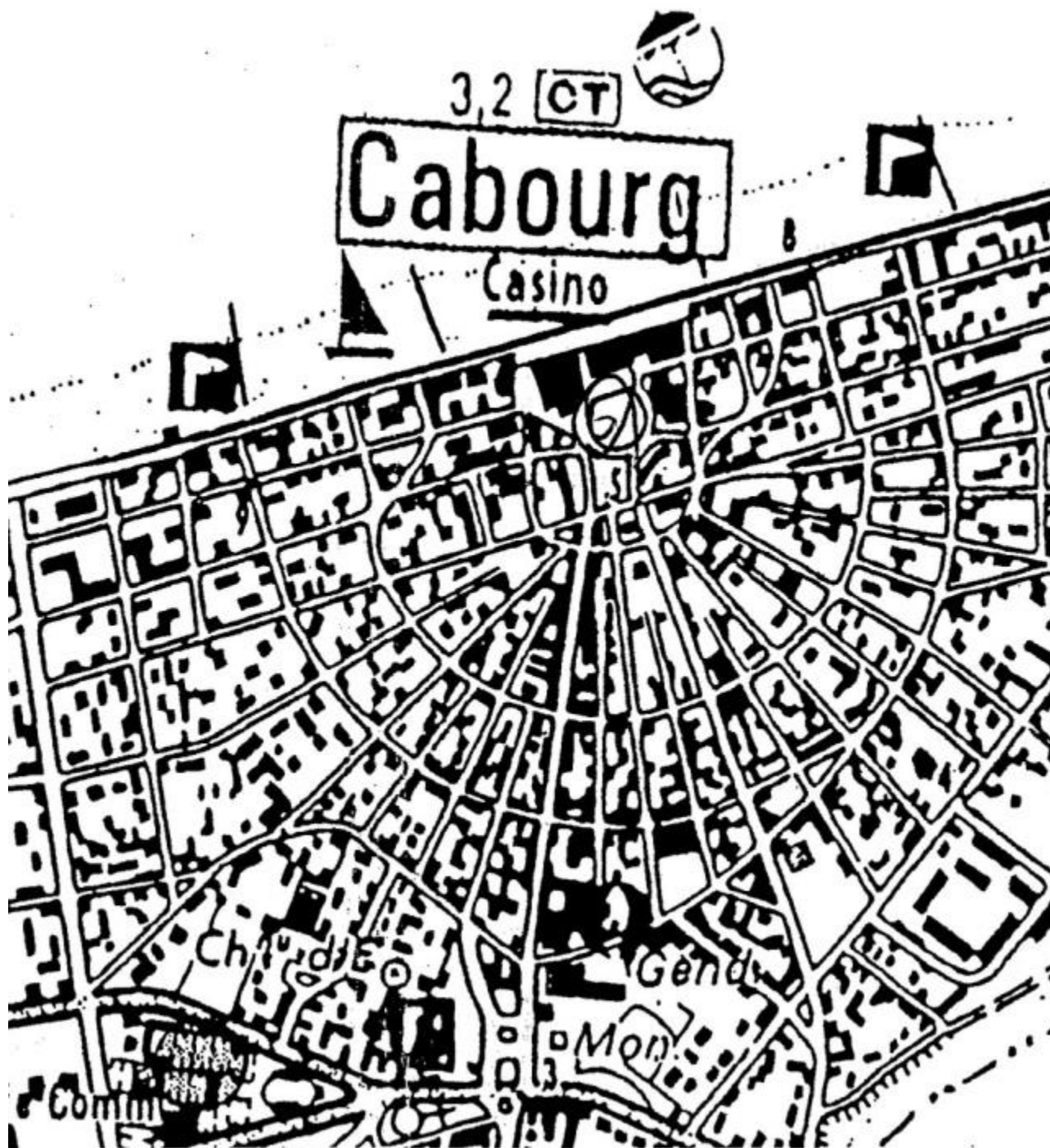


Fig. 527 – The sea side resort of Cabourg (France) is an example of a planned, half-circular town. Most of the places along the French coast had a linear lay-out along the beach.

The city of Cabourg, situated at the coast of Normandy in France, reached importance in 1853 when the Parisian solicitor Henri Durand-Morimbau started to develop the place as a spa and make it '*la reine des plages*' (the queen of beaches). The young architect Paul Leroux drafted the fan-shaped, semi-concentric network in the winter of 1854-55. Marcel Proust (1871 – 1922), the French writer, made the place famous and was a visitor during the summer between 1907 and 1914. Here he got his inspiration for his best known book '*A la recherche du temps perdu*',

published in seven books from 1913 to 1927. The Grand Hotel with the Casino is the main buildings in the inner circle. Cabourg was part of some seven-hundred-and-fifty '*ville balnéaire*', which were (re)developed along the French coast in the nineteenth century (TOULIER, 2009). A typical example of a round village in modern times is the small *Isla Mexcaltitan* in the Nayarit province of Mexico (fig. 528). Mexcaltitan, the name meaning 'in the house of the moon', is the cradle of the Mexican nation. The mythical Aztlán, the origin of the Aztec people, might have originated at this location (*Casa de los Mexicanos*). Legend tells us that the pilgrimage to the capital Tenochtitlan (Mexico City) started from this island village. Its round shape and division with a double lined cross might have a traditional significance – which is hard to prove – but it certainly provides the present-day visitor with a unique type of village design.

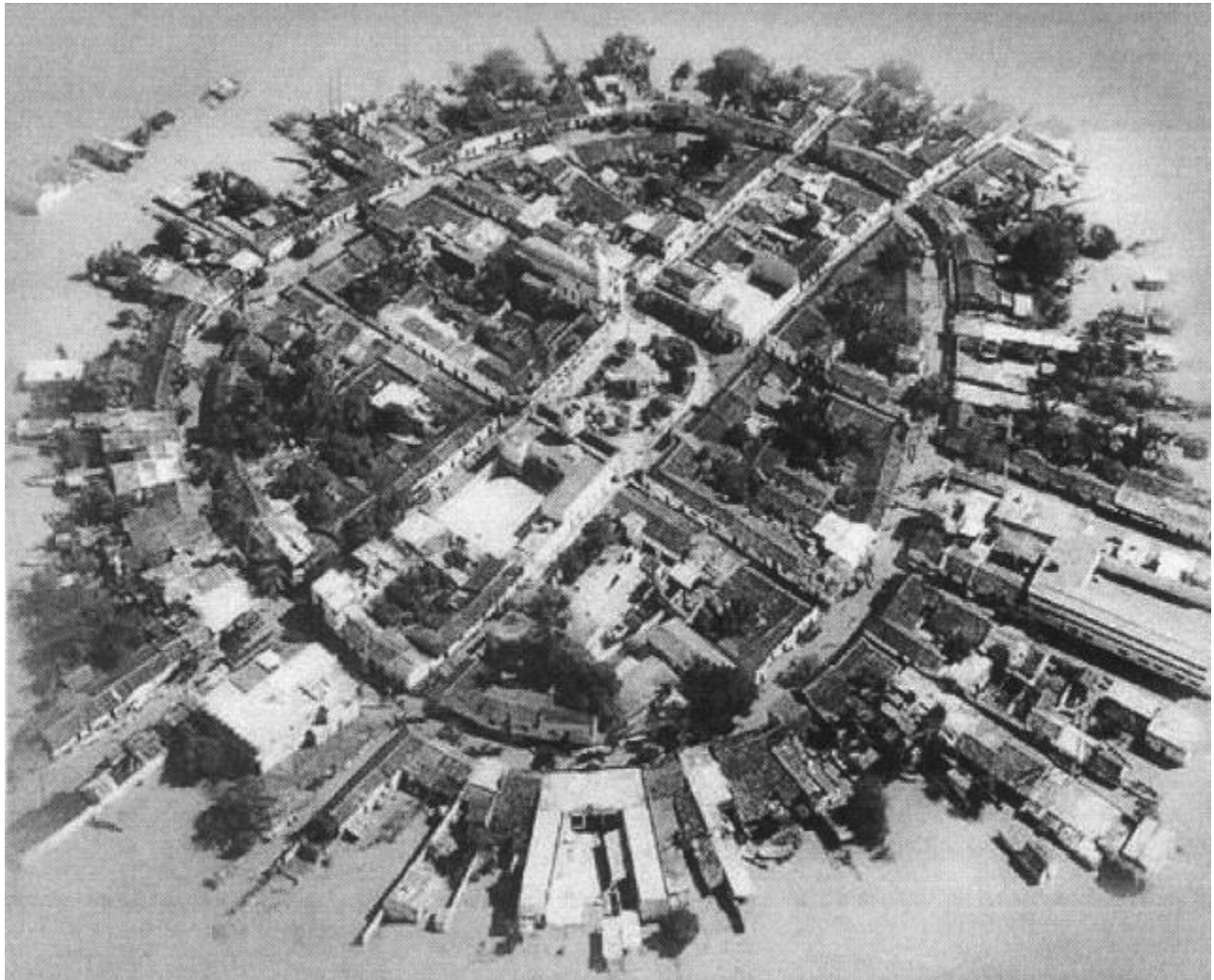


Fig. 528 – The round village of Mexcaltitan (in Mexico) is an example of a circular and cross-shaped structure in Middle America. The place is situated in a shallow lake. Another example of round communities is provided by the so-called *tulou* building of the Hakka and other people in the mountainous areas of southwestern China. The Hakka people were migrants from North China, who moved southwards in the later part of the Song Dynasty (961 – 1276 AD) and were content with remoter areas. In general, they were not welcomed, and they

had to build their houses in a protective way. They lived in families and clans together and developed a particular concentric form of living (fig. 529).

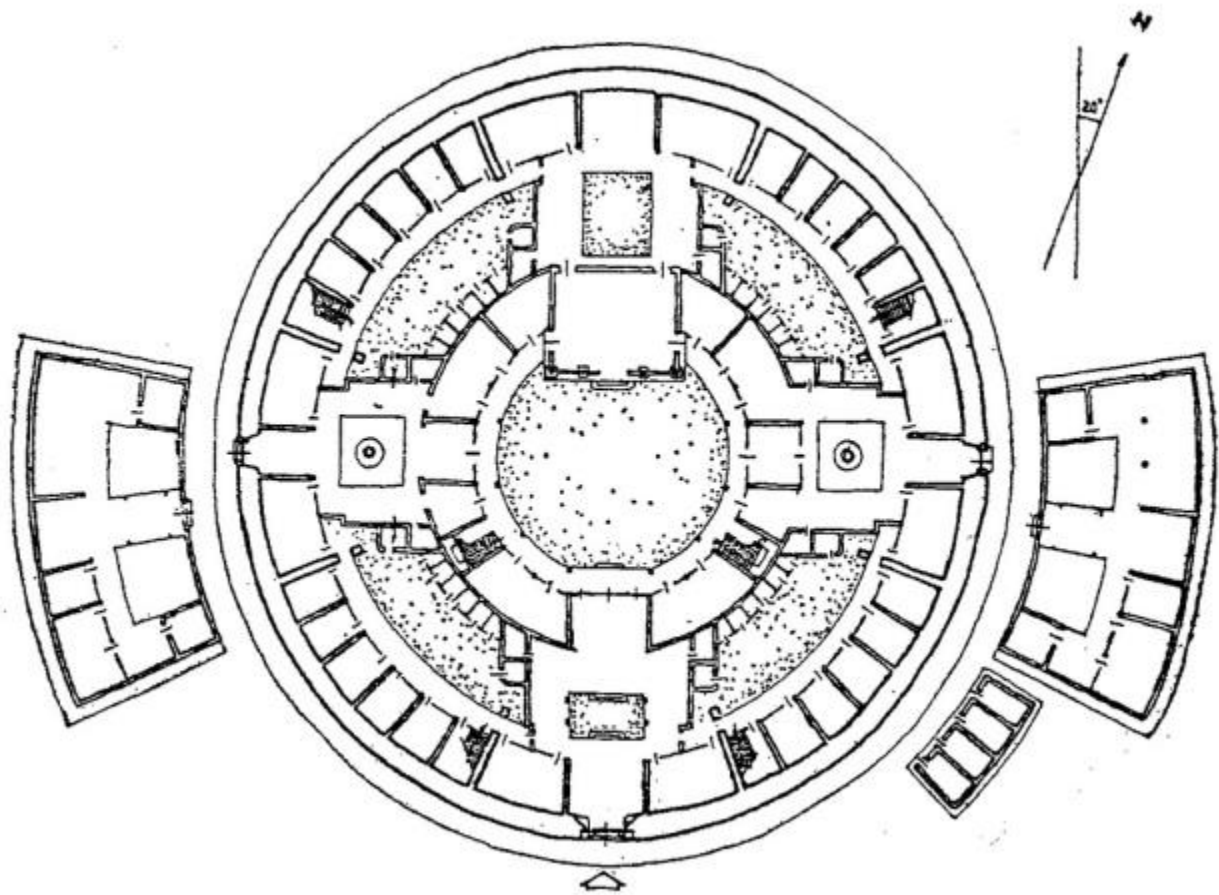


Fig. 529 – The circular ground plan of a larger Hakka dwelling with the ancestral hall in the centre of the north side.

There are several *tulou* clusters, in particular in the area north of Hongkong (in Guangzhou) and in the East-Region. The ‘*Fujian Tulou*’ in Yongding county in the Fujian province is the most famous and consists of large multi story housing complexes. The ‘king of *tulou*’ is Chengqi lou at Gaotou village, which was built in 1709. It has four concentric rings surrounding an ancestral hall at the center. The outer ring is sixty-two meters in diameter and the four story’s have 288 rooms – 72 rooms on each level (fig. 530). Other clusters are at Chuxi (Xiayang Township) – with the oldest rotunda dating from 1419 in the Ming Dynasty – Zhengcheg lou (Hongkeng village), Tianluokeng, Yuchang lou and Eryi lou (Dadi Village). The latter has an outer ring of seventy-one meters with forty-eight rooms on each level.

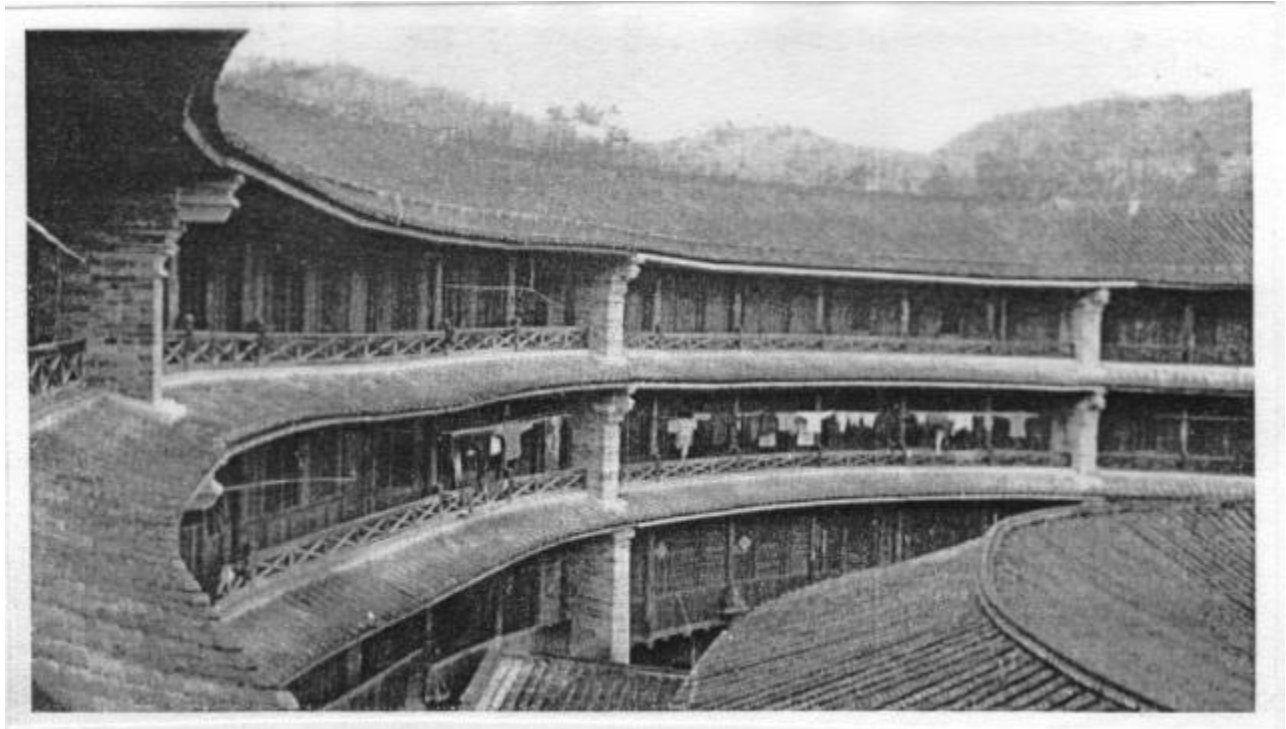
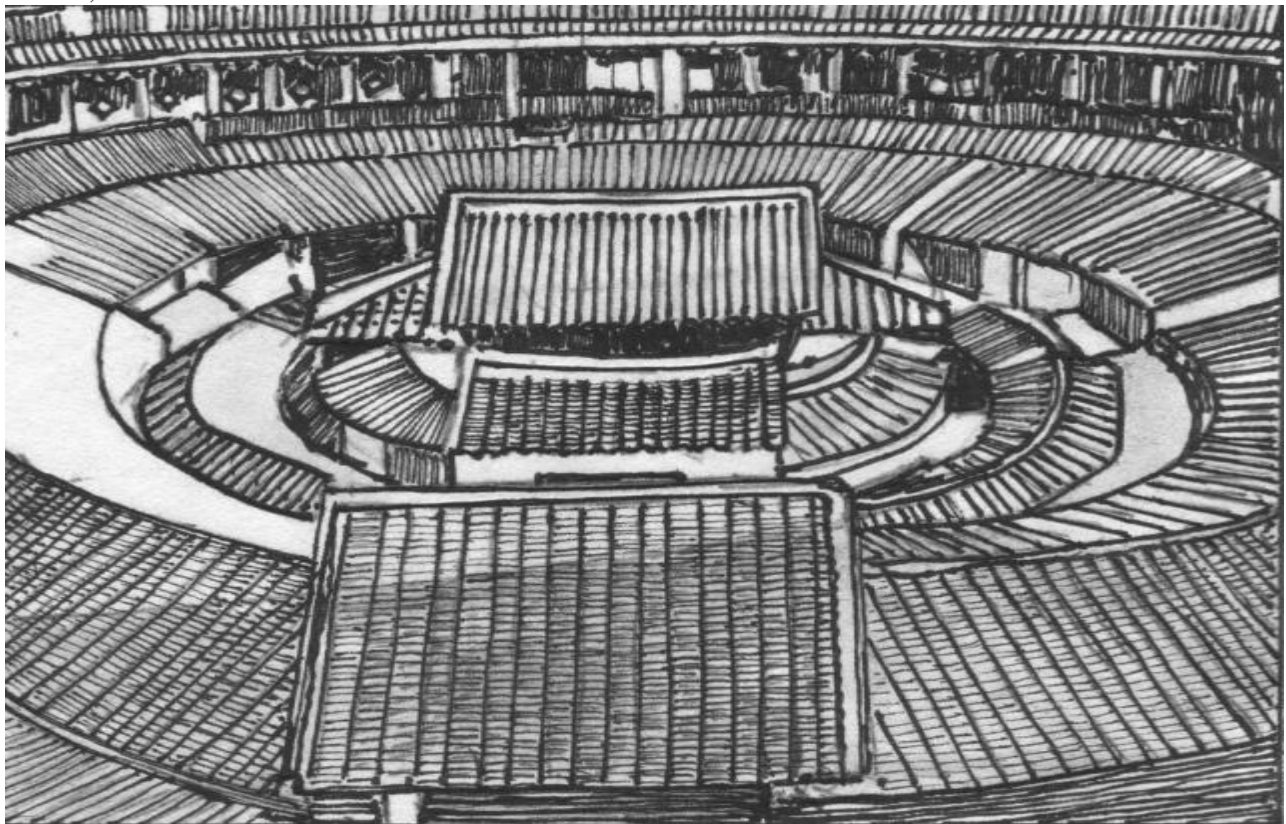
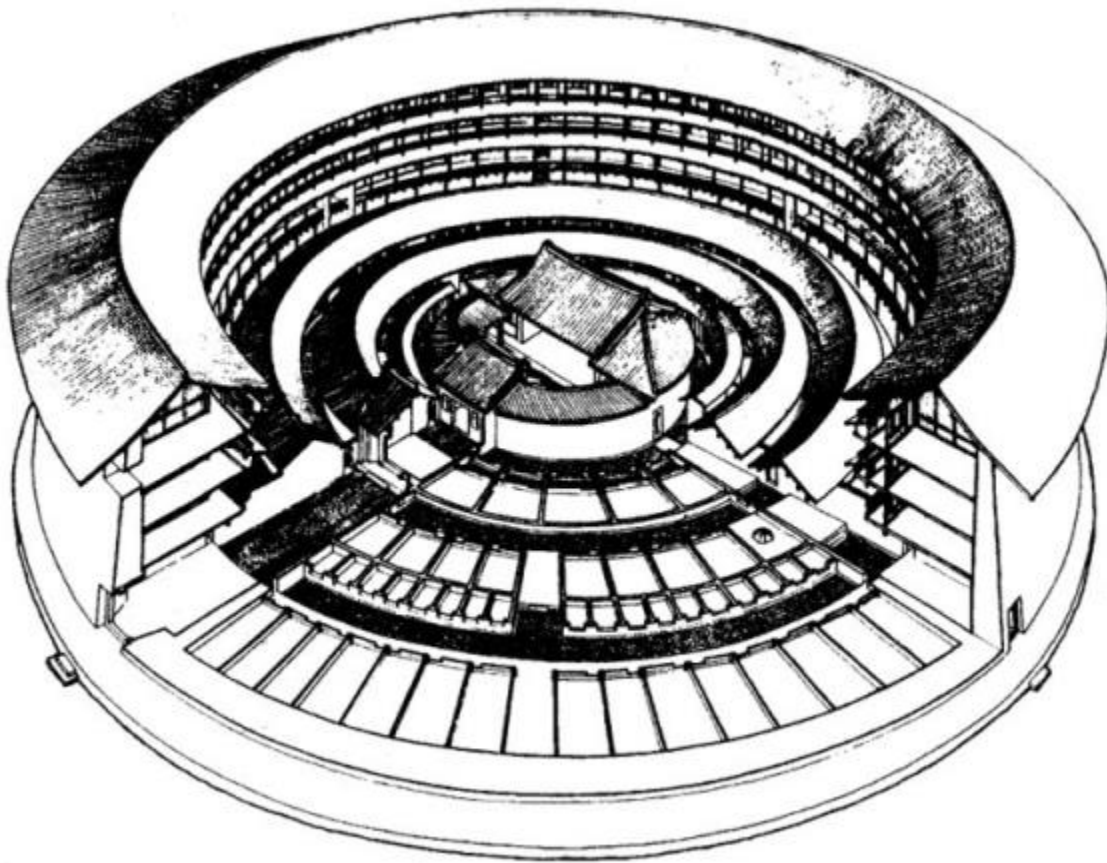


Fig. 530 – A Hakka settlement in Yongding County of the Fujian province shows circular rows of houses enclosed by a wall. The shrine of the family clan is in the middle. Photo 132 in: BOYD, Andre (1962). *Chinese Architecture and Town Planning*. 1500 B.C. – A.D. 1911. Alec Tiranti, London.



Drawing by Marten Kuilman.



Scheme of a Hakka dwelling. Fig. 7.52 in: STEINHARDT, Nancy (2002). *Chinese Architecture*. Yale University Press, New Haven and London/New World Press, Beijing. ISBN 0-300-09559-7 The Hakkas had an agricultural lifestyle and their unique architecture was based on defense and communal living. A Hakka fort could withstand a protracted siege, since its grain supply and internal water and sewage systems made them self-supporting. The origins of Hakka architecture have been traced to older forms of fortifications in southern China, as seen in the Han Dynasty and the Three Kingdoms tombs unearthed in Guangzhou, Guangdong and Ezhou in Hubei Province.

The original home ground of the Hakka people in the northern part of China exhibits – even nowadays – a particular kind of dwelling, which is called the *yurt* (fig. 531). Maybe this Mongolian type of (portable) building did remain in the collective memory of the Hakka people when they moved southwards in the thirteenth century. The circular idea came to good use as a defense mechanism – this time not as a protection against the harsh climate, but against the threatening behavior of fellow men.

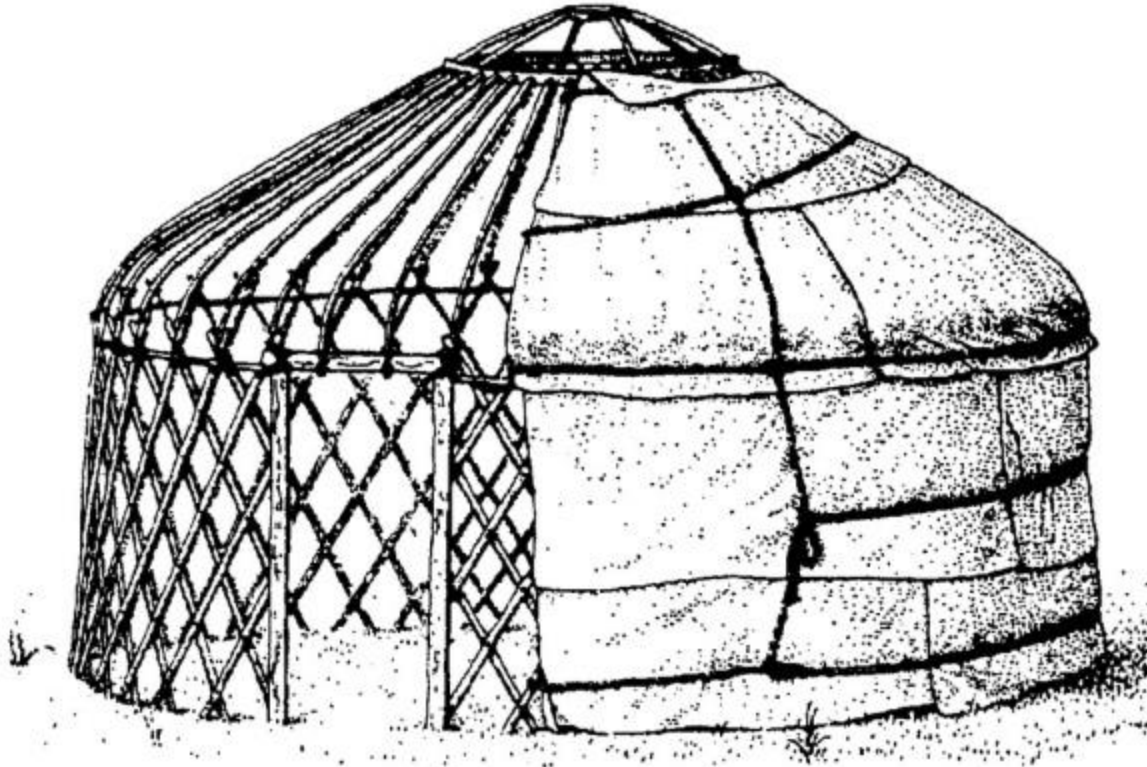


Fig. 531 – The concentric nomadic tent, called the *yurt*, is a reflection of the universe. The traditional type of tent of the Mongolian nomads consisted of a circular wooden frame, which was covered by a felt cover. The word *yurt* in Turkic means ‘dwelling place’ (or homeland) and its construction was steeped in symbolism. The family’s length of ownership of the tent could be measured by the number of stains accumulated on the *shangrak* (or central ring). The *shangrak* is the most crucial part of the yurt’s structure and represents the universe. The supporting woodwork of the opening is often constructed in a tetradic way. The cooking place in the middle of the tent is the ‘square of the earth’.



Shangrak in a yurt near Tash Rabat (Photo Marten Kuilman, 2008)

Alfred SCHINZ (1989; p. 372) described in his book on Chinese urbanism the gradual change from a Mongolian yurt towards a Chinese farmhouse (fig. 532). This shift from the circular to the square, as presented in this figure, looks like a reconstruction, and it is highly likely that the 'end members' and the intermediate forms existed together throughout time. There is, no doubt, a move in history from mobility to the sedentary type of living (of the Hakka people), which is reflected in their housing. A further study to find out how this change took place in time has to be more scientifically documented to be convincing.

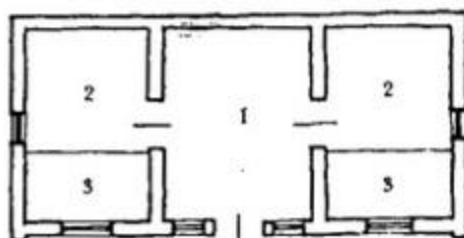
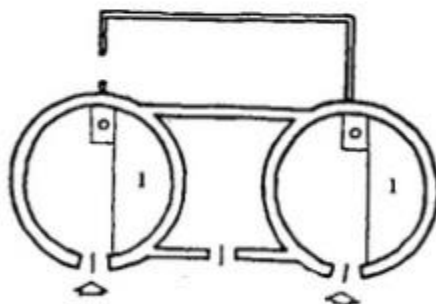
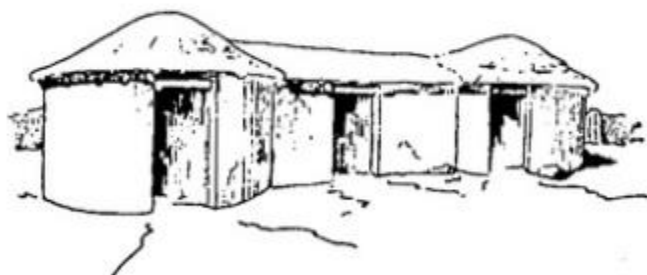
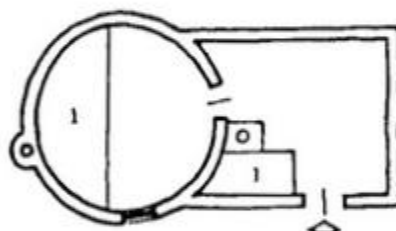
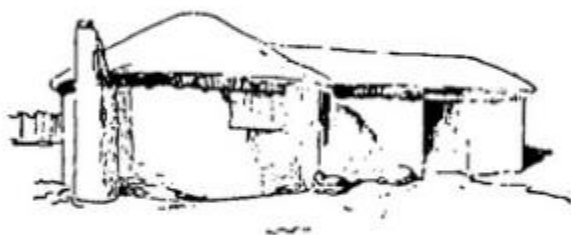
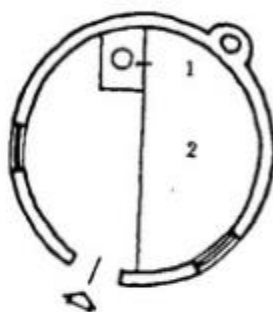
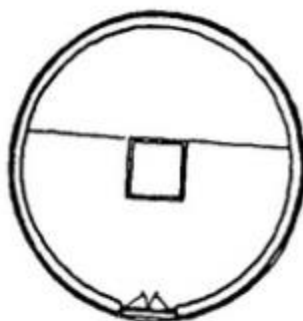
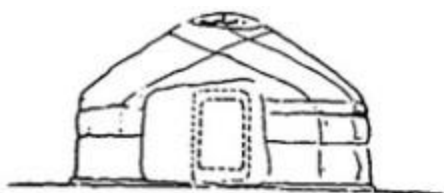


Fig. 532 – Alfred SCHINZ (1989; p. 372) proposed this change from the Mongolian *yurt* to a Chinese farmhouse in Inner Mongolia.

The change from the circular to the square is, in quadralectic terms, a move from the First to the Third Quadrant, from unity (I) to part (III). These settings would be regarded as ‘end members’ in an oppositional context, but not so in the cyclic context of quadralectic thinking. The latter is aware of four stages of equal importance: the unity (I), the manity (*muun*) (II), the part (III) and the many (IV). Any evaluation of a building structure has to take place in the sphere of these four definitions of boundaries. The *yurt* reflects the circularity and points to unity (I), but its awareness can ‘travel’ through the different stages in much the same way as a ‘square’ building. The *yurt* is also, as was mentioned earlier, embedded in symbolism and ideas (II). In its practical presence, it is just a tent (III) and, finally, it can be part of a ‘world view’, bringing the previous stages together (IV). The change from a mobile (Mongolian) *yurt* to a defensive (Fujian) *tulou* is, for that very reason, not as great as one would expect.

The story of Circleville, Ohio (USA) is the tale of a round city, which got the sack. The place, is situated some fifty kilometers south of the state capital Columbus and hundred and fifty kilometers east of Cincinnati. It has a population of 13485 people (2000). The city was established in 1810 under the direction of town director Daniel Dresbach to become the County seat of Pickaway County. He used the circular portion of a large earthwork, dating from the Hopewell era, to integrate the town plan into the existing prehistoric setting. An octagonal courthouse was positioned in the center of the town (fig. 533).

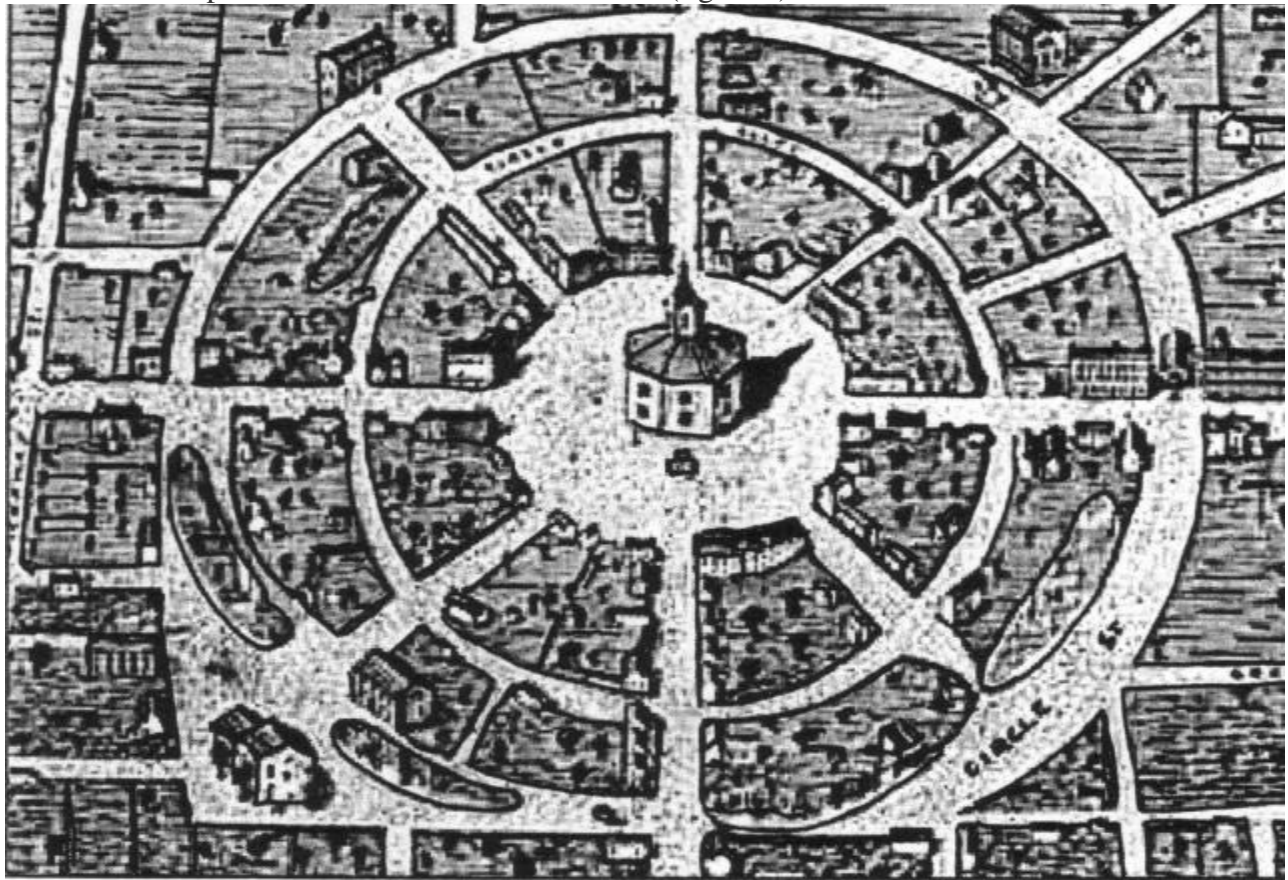


Fig. 533 – The outlay of the community of Circleville (Ohio) after it was founded along the Scioto River in 1810. The octagonal courthouse is situated in the center. This situation only

lasted for some twenty-seven years, when a change in the mood of city planning began to favor the more traditional grid pattern.

The Hopewell Indians lived in the first centuries of the Christian era (Middle Woodland, 300 – 500 AD). These indigenous people probably originated from Illinois and spread through southern Indiana to Ohio, where its culture ‘found its purest expression and its most intense apotheosis’ (Olaf Prufer). Mound building and earthworks pointed to an advanced culture (or cultural complex), which grew in complexity and refinement during the Late Woodland era (500 – 1620). The earthwork, on which the later Circleville was positioned, had a diameter of 350 meters.

The circular city with its radial streets was out of fashion in the mid-thirties of the nineteenth century and the Circleville Squaring Company was established to obliterate the traces of any round planning (fig. 534). They succeeded in 1856, marking one of the earlier examples of urban re-development in the United States. This distinct change in public sympathy from the circular (I) to the square (III) in city development stands out as a rare historical event, which has to be noted in the dynamism of division thinking, which takes place in the modern American cultural presence.

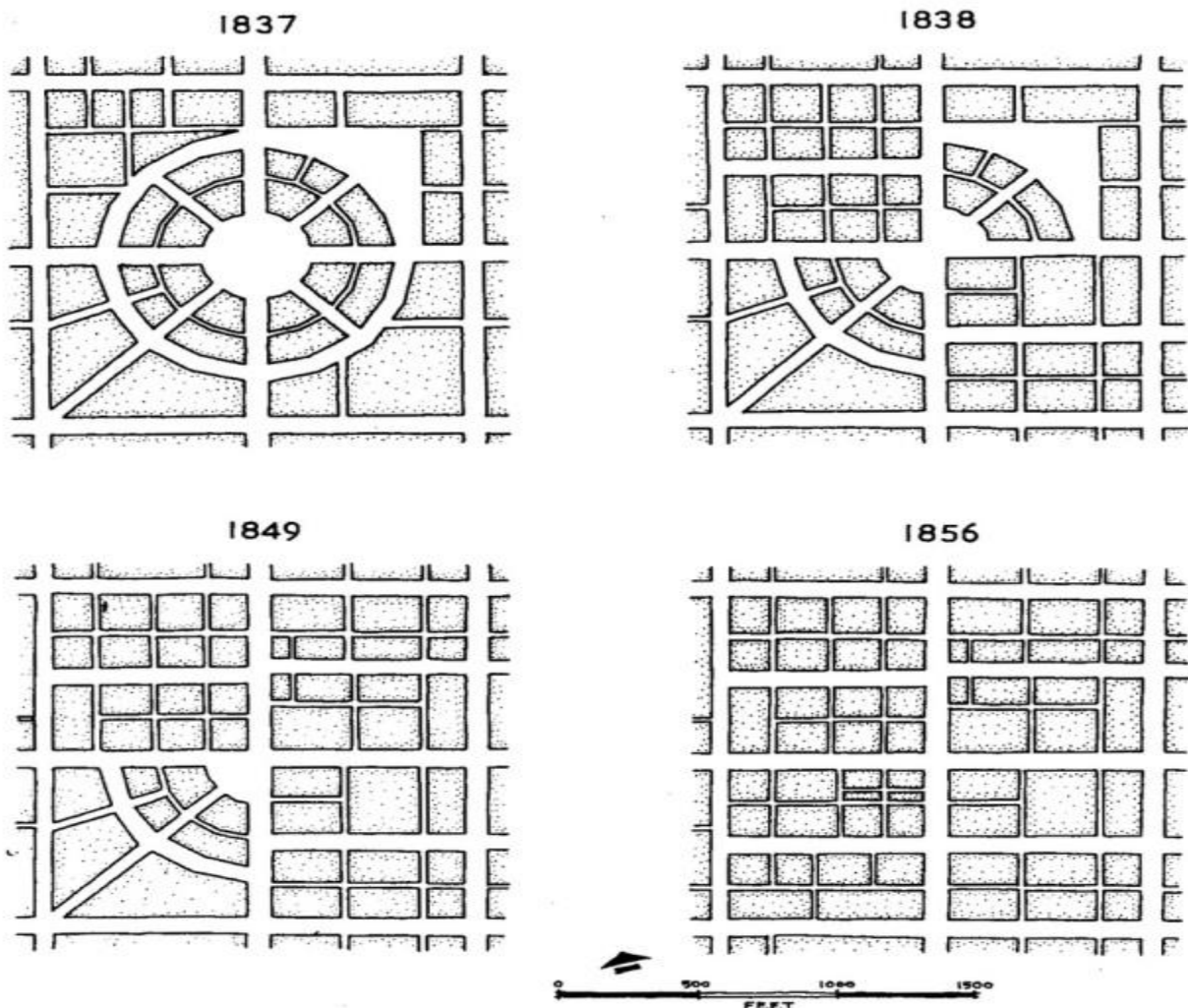


Fig. 534 – The redevelopment of Circleville, Ohio 1837 – 1856 displays the gradual abandoning of the circular in favor of a square (grid) design.



A mural in Circleville (OH). Photo: Marten Kuilman, 2014.

A more recent example of a (re)development plan with a circular component can be found in the Armenian town of Yerivan (or Erevan) (fig. 535). This design dated from 1924 and reflects a remarkable openness and search for unity. The Communist era in Armenia started in 1922 when the country was combined with Azerbaijan and Georgia to form the Trans-Caucasian Soviet Federated Socialist Republic (TSFSR). Yerivan became the center of the new Soviet government. The occupation government promoted Armenian culture and education and a short period of optimism followed after the miseries of the Armenian people in the First World War and its aftermath.



Fig. 535 – An overview of the development plan for the Armenian capital of Yerevan, as it was proposed in 1924 by the architect Alexander Tamanyan (1878 – 1936).

The architect and town planner Alexander Tamanyan (1878 – 1936) proposed a new development plan for the urban city and his work had a considerable influence on the development of the town at that time. It earned him a statue in front of the “*Kaskad*” (cascades) and a burial place at the Pantheon in Yerevan. The rule of Joseph Stalin (in power 1926 – 1953) changed this short post-war period of progress and replaced it by Communist political ideas, leading to a stagnant society. The building of densely populated inner cities was part of this social ideology.

The average density within the built-up area in Yerevan is 168 persons per hectare, which is more than the normal range for Western-European cities (Berlin 36; London 62, Paris 88) (BERTAUD, 2002). The higher numbers in (former) communist cities (like Moscow: 182) were the result of a particular, government-planned housing policy. This historical fact poses specific problems in the modern redevelopment programs.

The transfer of historical buildings to a corner of the city called ‘*Hin Yerivan*’ (Old Yerevan) are seen as an artificial effort by the new planners. These actions will not bring back the intellectual and creative life of the professionals and the artists. Instead, a familiar westernized, business-orientated architecture emerges, with its dependence on novel technologies and fashionable materials. The bankers in their pinstriped suits, which inhabit these buildings, might contribute to the financial wealth of the country, but they are not known to produce a ‘culture’. The latter is the general term for a common intellectual and spiritual identity brought about by the creative part of the population.



Tamanian's circular design for Yerivan was predated by one year (1923) by the German architect Ernst Gloeden. He proposed nuclear towns with a circular plan (fig. 536).

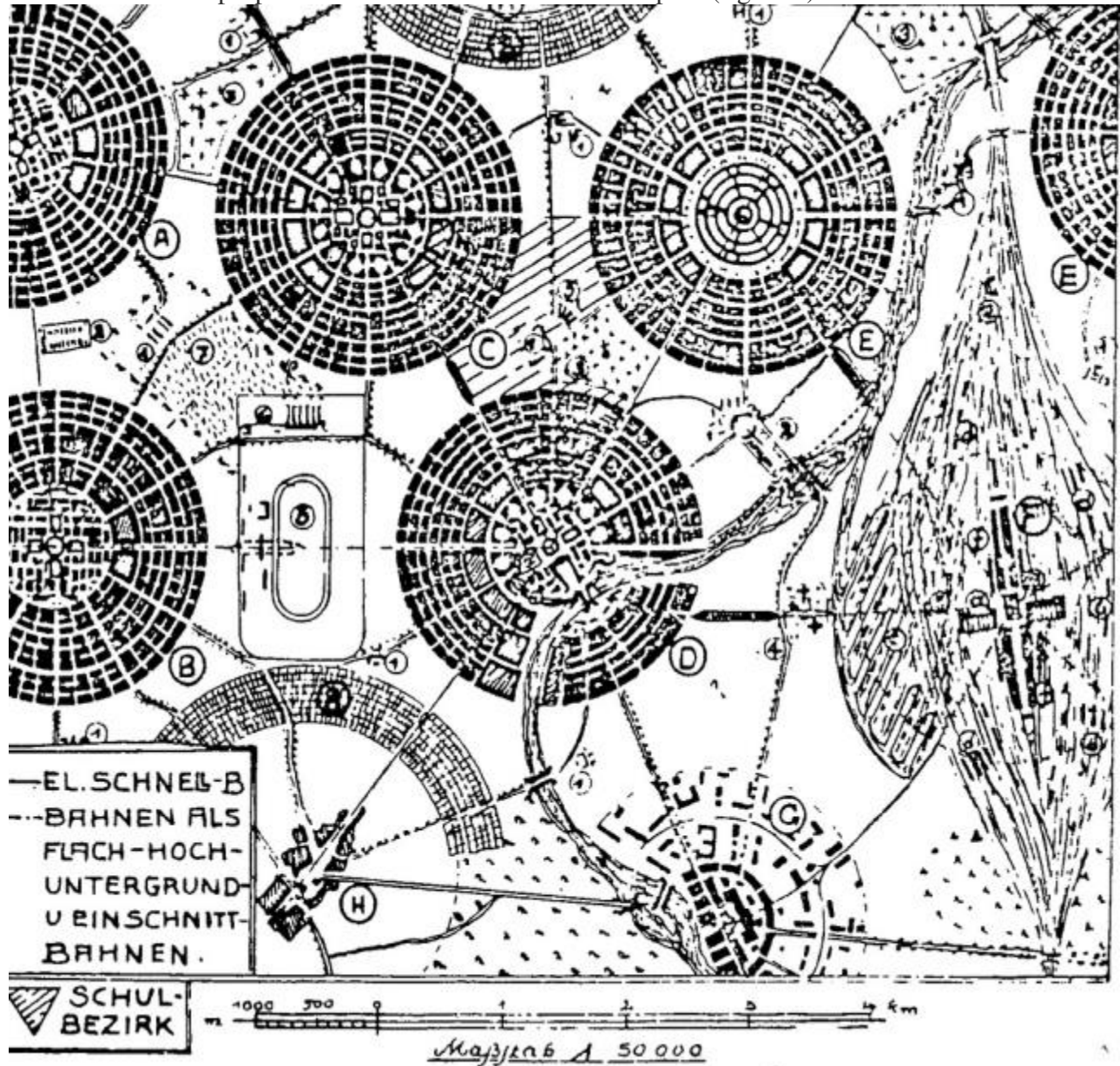


Fig. 536 – This design of nuclear towns was given by the German architect Ernst Gloeden, 1923. Yantai, a natural harbor on the northern coast of Shandong, developed in much the same way after a planning proposal from 1928 – 1930 (SCHINZ, 1989, fig. 83). It is likely that German influences played a role by the development in Yantai, since the Germans controlled the Shandong Province in the early twentieth century (1897 – 1918). Recently, China Central Television (CCTV) recognized the place as the most ‘Charming City of China’, but the round city unfortunately never materialized.

The conclusion of this short survey can be that the circular and/or radial-concentric design of larger settlements or cities is rare, in its pure form. Individual round structures, on the one hand, are well known, but extended forms of domestication along concentric plans are, on the other

hand, uncommon, except for some centers in the Middle East, China and a single case in Mexico. This relative scarcity of circular cities can probably be explained by considering two causes.

The first prerequisite for a circular city is a suitable geography (the natural factor) and a deliberate plan to continue city development along concentric lines (the human factor). Ideally, the round city is situated on a plane (like those on the Iranian Plateau) without natural obstructions. These areas are common all over the world, but there are, nevertheless, very few circular cities that are built in those ideal geographical circumstances.

The absence of circular cities on a wider scale must have another reason, which has to be found in the human factor. It seems that people in power are not interested in the philosophical idea of circularity and its inherent neutrality. The combination of a strong government, which can implement ideas by force versus a non-hierarchical message of the circle-in-general is an unhappy one. Powerful governments, based on a vigorous application of law and order, are hardly ever the keepers of peaceful ideas. The main reason is, that otherwise they would not be in command.

The growth of most cities is the result of *ad-hoc* political decisions in a favorable economic climate. The concentric design is apparently not the first idea, which comes to mind. It needs a deliberate philosophy in a fairly unprejudiced setting. Rapid urban developments have no time for the relative luxury of philosophical considerations. Fanciful types of city layouts only come into being under special circumstances. They have their pedigree in the world of follies – a subject discussed in Chapter 3.9.4. One of the observations was the illogical element in a folly and its affinity with the Fourth Quadrant.

The quadralectic approach to architecture can explain why circularity is not directly considered in building plans. The four-fold setting gives rise to a normal progression from intentions (First Quadrant), creative ideas (Second Quadrant) to visible building (Third Quadrant). The symbolic language of architecture becomes an important tool in the ‘last stage’ of the quadralectic communication (Fourth Quadrant) when the importance of the division environment is understood.

Dualistic city developers and builders do not grasp this advancement and remain in the rigid chains of opposition. The visible presence (in the Third Quadrant) aims at distinction, if not might. Like the Abbasid caliph Al-Mutawakkil said: ‘*Now I know that I am indeed a king, for I have built myself a city and live in it*’ (CRESWELL, 1989). The caliph made this statement after he moved into the city of al-Jafariya, north of Samarra. He only lived there some nine months before he was assassinated in 861 AD. (RUGGLES, 2000).

Higher division thinkers are able to see a direction away from limitations imposed by conditions in a lower division. Squareness (III) can move into a Fourth Quadrant (IV) to become part of a set of dynamic relations. A different position of duality will give the oppositional forces a fresh meaning. They can even reach into the realm of a consecutive First Quadrant – and disappear in circularity. Many options, forwards and backward, are open. It is even possible – in an oppositional setting – that *the preference of the circle as an architectural feature is the result of a resistance and opposition against squareness*. However, the circle is also – in a non-oppositional ambiance – the beginning (or end) of a path of insight.

These different elements might have played a role in the concentration of circular cities on the Iranian Plateau and Mesopotamia. The psychological hallmark of the people in this area is a distinct oppositional mind. Their dedication to carpet weaving has earlier been mentioned as a proof of a rift in time consciousness between the extremely short (the act of weaving) and very long (the consciousness of beauty).

This very condition produced, in the long cultural history of this geographical area, a frame of mind, which has similarities with the quadralectic way of thinking. The feelings of static opposition (two-fold thinking) can expand into dynamic interactions. The visible invisibility of the Fourth Quadrant loses its expression in the invisible invisibility or eternal disposition of the First Quadrant. The symbol of the former (IV, water) evaporates by the expression of the latter (I, fire), captured in a circle, a ring of fire.

A rather bizarre development within the history of architecture is the project of Himmler in Wewelsberg near Paderborn (Westphalia). Heinrich Himmler, the right-hand of Adolf Hitler and organizer of the 'final solution' for the Jews, transformed the old castle into an Ideological Centre of the Waffen SS. Himmler purchased the ruined castle, which was originally built between 1603 – 1609 by Herman Baumhauer, in 1934. A concentric plan was used in the subsequent development of the area around the castle (fig. 537).



Fig. 537 – The Nazi SS chief Heinrich Himmler developed, between 1941 and 1944, a cult centre for the SS party in the Wewelsberg Castle near Paderborn (Germany).

The neo-paganism of the Nazi Party and the ensuing regime influenced the thinking of the German people during their years in power. In particular certain 'Aryan' ideas – concerned with oppositional thinking and identity – were incorporated in the Nazi philosophy. The relation with the earth ('Blood and Soil'), rural life and a 'back-to-nature' spirit led to a fierce nationalism. Secret societies, like the '*Germanenorden*' and the Thule Society, were playgrounds to practice the mechanisms of power. The extermination of the Jews in later years can, in hindsight, be seen as an (European) obsession with identity.

The SS (Schützstaffel) was modeled on the Teutonic Knights, an offshoot of the Knights Templar, known of the Holy Grail. A whole fictional framework was designed to replace Christianity and rewrite history. The old sun-sign of the *swastika* – which is the acknowledged symbol of a dynamic four-division – got an ill reputation from which the cultural conscience of Europe is still not completely recovered. The focal point of the Wewelsberg Castle was a huge round oak table with twelve chairs. Beneath this room was a crypt, where a holy fire kept on burning all the time. This place was seen as the midpoint of the earth.

Another major Nazi cult center, also founded in 1934 (Stiftung Externsteine), was the natural exposure of the *Externsteine* near Horn/Bad Meinburg, in the Teutoburger Wald (fig. 538). Here, four spectacular columns of sandstone rock are said to include the famous sacred pillar of the Saxons, *Irmingsul*. However, this link could not be supported by archaeological evidence, because only some pottery from the seventh century was found and the majority of artifacts dated from the eleventh to fourteenth centuries.



Fig. 538 – The prominent rock formation of the ‘*Externsteine*’ near Horn/Bad Meinburg and the city of Paderborn (Germany) were seen by the Nazi party as a cult center, including the *Irmisul*, the sacred pillar of the Saxons. Archaeological research in the years before the Second World War did not confirm these speculations.



The *Externsteine* near Paderborn (Germany) – Photo: Marten Kuilman (2006).

So, in the end, the circular city might be a form of representation of the (first part of the) Fourth Quadrant spirit, but it is also haunted by a mirage of ideas, which find their base in oppositional thinking. The circular, when used to enhance the feelings of identity, is heading for muddy waters. This same situation occurs, as a matter of fact, with a celebration of the sign of the cross – which is still encouraged by the Roman Catholic Church and other creeds. Any misuse of the circular (or cross) – as a reaction against something else or to enhance a particular form of (visible) visibility – is missing the point of genuine quadralectic thinking.

Therefore, the interpretation of the cyclic-in-general – including the layout of a city – has to be treated with caution. Not all cyclic phenomena are born in a true quadralectic spirit. They might as well be the result of consequent oppositional (Third Quadrant) thinking, without ever reaching the realm of higher division thinking. The (circular) Iranian cities, in the heartland of dualism, may not be so ‘quadralectic’ after all. And Himmler’s concentric extensions of the Wewelsberg Castle certainly do not qualify to be created in the setting of equality and wholeness of the Fourth Quadrant.

CHAPTER XII

Jung and Mandala

Mandala is a graphical representation of the center (the Self at Jung). It can appear in dreams and visions or it can be created spontaneously as by drawing. It is present in the cultural and religious representations.

Examples of mandala can be found in all the ancient cultures. We find it in Christianity under the form of frescos with animal images representing apostles (and the zodiac). The astrologic zodiac and its versions are examples of mandala. Also, in the Indian spiritual practices we find fascinating examples of mandala, with symbols of the local pantheon.



In yoga practices, mandala can be a support for meditation or an image that must be internalized through mental absorption. This image organizes the inner energies and forces of the practitioner and puts them in relationship with his ego-consciousness. *Christian Mandala (click the picture to enlarge)*

Generally speaking a mandala is a geometrical form - a square or a circle - abstract and static, or a vivid image formed of objects and/or beings.

In our dreams, the mandala indicates the phenomenon of centering of the ego in relation with the psychic wholeness. It is part of the individuation process as described by Jung in his works.

In modern dreams mandala can be a sophisticated electronic device: an electronic watch or a sophisticated circular machinery. Often the UFOs seen in the sky or in dreams are also mandalas.

Other mandala images can be circular fountains, parks and their radial alleys, square market places, obelisks, buildings with a circular or square shape, lakes, rivers (radial water networks).



In the Jungian therapy, which includes the recognition and the conscious integration of the contents of the collective unconscious, the spontaneous drawing of mandalas is required.

There are a lot of illustrations that testify this technique practiced by Jung himself.

Jungian Mandala (click the picture to enlarge)

Carl Jung about mandalas:

In 1938, I had the opportunity, in the monastery of Bhutia Busty, near Darjeeling, of talking with a Lamaic rimpoché, Lingdam Gomchen by name, about the khilkor or mandala. He explained it as a dmigs-pa (pronounced "migpa"), a mental

image which can be built up only by a fully instructed lama through the power of imagination. He said that no mandala is like any other, they are all individually different. Also, he said, the mandalas to be found in monasteries and temples were of no particular significance because they were external representations only. The true mandala is always an inner image, which is gradually built up through (active) imagination, at such times when psychic equilibrium is disturbed or when a thought cannot be found and must be sought for, because it is not contained in holy doctrine. (Psychology and Alchemy, Princeton University Press, 1993, paragraph 123.)

It seems to me beyond question that these Eastern symbols originated in dreams and visions, and were not invented by some Mahayana church father. (Psychology and Alchemy, Paragraph 124.)

It is not without importance for us to appreciate the high value set upon the mandala, for it accords very well with the paramount significance of individual mandala symbols which are characterized by the same qualities of a - so to speak - "metaphysical" nature. Unless everything deceives us, they signify nothing less than a specific centre of the personality not to be identified with the ego. (Psychology and Alchemy, Paragraph 126.)

"I sketched every morning in a notebook a small circular drawing, a mandala, which seemed to correspond to my inner situation at the time... Only gradually did I discover what the mandala really is: ... the Self, the wholeness of the personality, which if all goes well, is harmonious."
– C.G. Jung

Carl Jung used the Sanskrit word *mandala*, meaning "magic circle," to describe the circular drawings he and his patients created. While mandalas have been used throughout many ancient traditions, including Buddhism and Hinduism, Jung is credited with introducing these images to the Western world. Jung studied mandalas extensively, finding a great deal of potential symbolic meaning in them. He intimately associated them with psychological and spiritual health.

An Archetype of Wholeness

Jung created his first mandala in 1916, before learning about the Eastern tradition. And he used mandalas as an important component of his work with patients, as well as in his own personal development. Believing that mandalas were archetypal forms representing the Self, or total personality, he referred to them as "archetypes of wholeness." Jung discovered that dreaming of or creating mandalas is a natural part of the individuation process, and he encouraged his patients to create them spontaneously. When a mandala image appeared in a patient's artwork or dreams, he found it usually indicated progress toward new self-knowledge.

"The severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state—namely through the construction of a central point to which everything is related," Jung stated. He believed that the circle invites conflicting parts of our nature to appear and allows for the unification of opposites in order to represent the sum of who we are. He found this sense of wholeness was reflected in the lives of his patients, as he was able to trace the

progression of an individual's psychological recovery by correlating it with the coherence of the mandalas they drew.

Jung's patients created mandalas intuitively, and he observed that patients with no prior knowledge of mandalas repeatedly created very similar images throughout the course of their progress. This enabled him to identify emotional disorders and work towards wholeness in personality.

Some of the common symbols Jung encountered as he interpreted mandalas included circular or egg-shaped formations, flowers or wheels, circles within a square or the reverse, which Jung was particularly interested in. He frequently saw the number four or its multiples in mandalas, which was often represented by squares, crosses or suns or stars with four or eight rays. Discovering what these symbols meant to patients gave Jung insight into their personalities, challenges and more.

A Sacred Space for the Self

Jung believed that creating mandalas offered a "safe refuge of inner reconciliation and wholeness", providing a sacred space into which we can invite the Self. He also noticed that creating mandalas had a calming, focusing effect on his patients' psychological states. I've personally observed this to be true as I've drawn and colored my own mandalas.

When we create mandalas, we are making a personal symbol that represents who we are at the moment. Would you like to see a reflection of your Self?

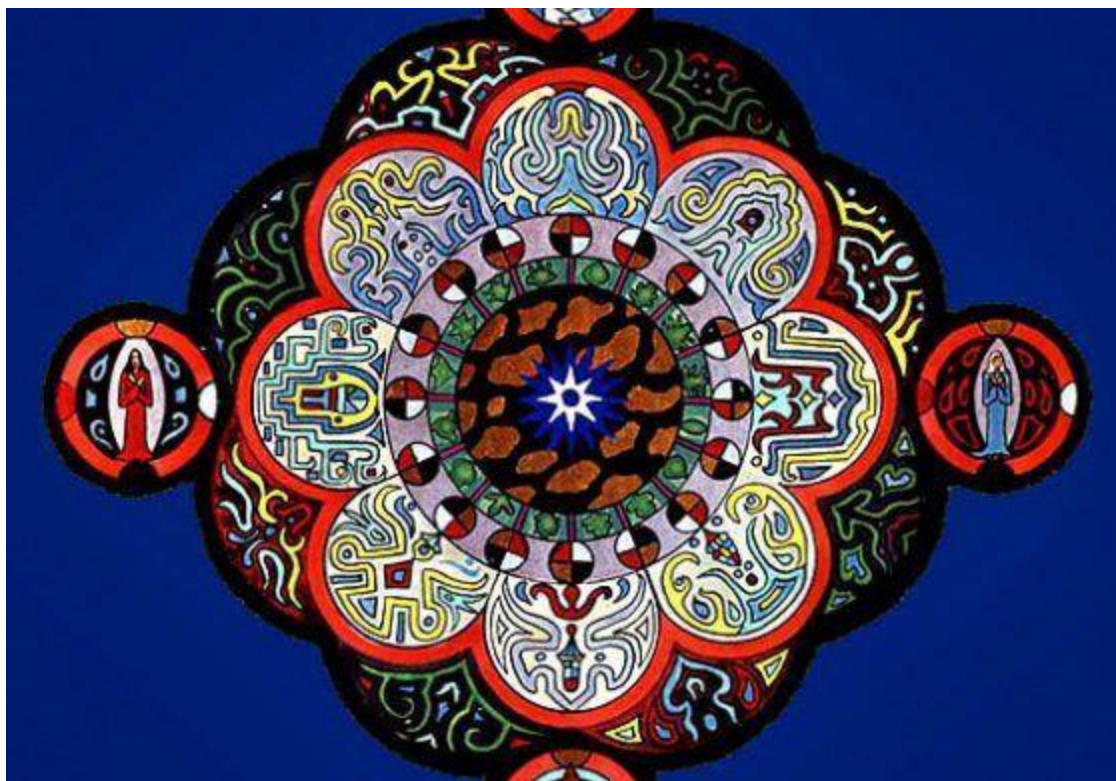
Literally speaking, mandala is a geometrical form – a square or a circle – abstract and static, or a vivid image formed of objects and/or beings. It's a cosmic diagram that reminds us of our connection with the infinite.



Carl Jung refers to the mandala as "the psychological expression of the totality of the self."

Interestingly, the Swiss psychiatrist, explored the psychological effects of mandalas, while studying Eastern religion. He is credited with introducing the Eastern concept of the mandala to Western thought and believed its symbolic of the inner process by which individuals grow toward fulfilling their potential for wholeness.

According to Jung, “In such cases it is easy to see how the severe pattern imposed by a circular image of this kind compensates the disorder of the psychic state— namely through the construction of a central point to which everything is related, or by a concentric arrangement of the disordered multiplicity and of contradictory and irreconcilable elements. This is evidently an attempt at self-healing on the part of Nature, which does not spring from conscious reflection but from an instinctive impulse.”



Mandalas represent connection with the infinite

Jung used mandalas in his psychotherapy by getting patients, who had no knowledge of it, to create individual mandalas. This enabled him to identify emotional disorders and work towards wholeness in personality.

He realised there was a great deal of similarity in the images they created. “In view of the fact that all the mandalas shown here were new and uninfluenced products, we are driven to the conclusion that there must be a transconscious disposition in every individual which is able to produce the same or very similar symbols at all times and in all places. Since this disposition is

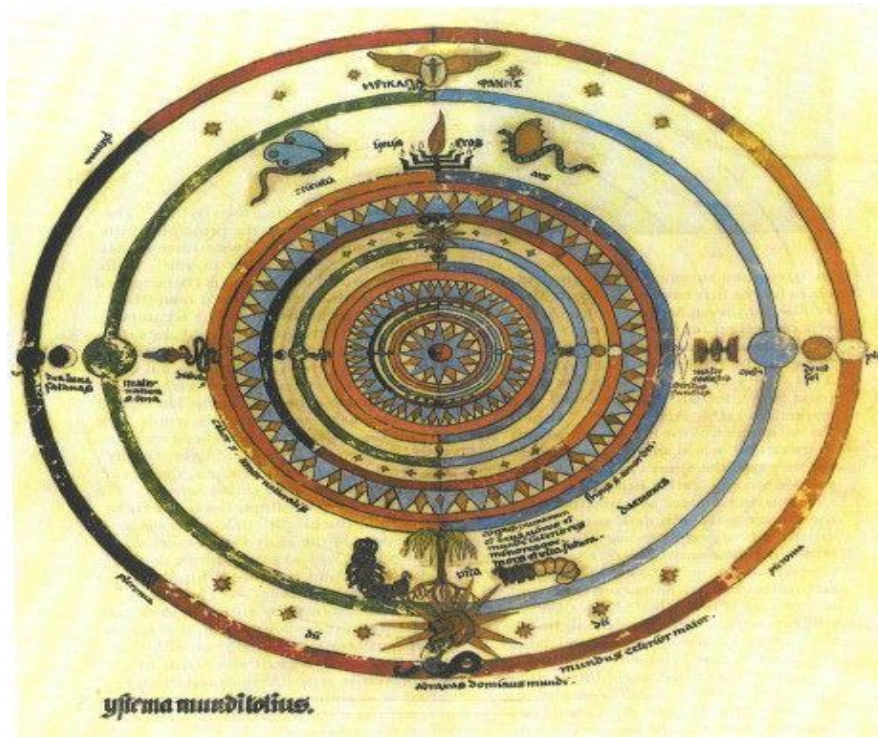
usually not a conscious possession of the individual I have called it the collective unconscious, and, as the basis of its symbolical products, I postulate the existence of primordial images, the archetypes.”

BIBLIOGRAPHY

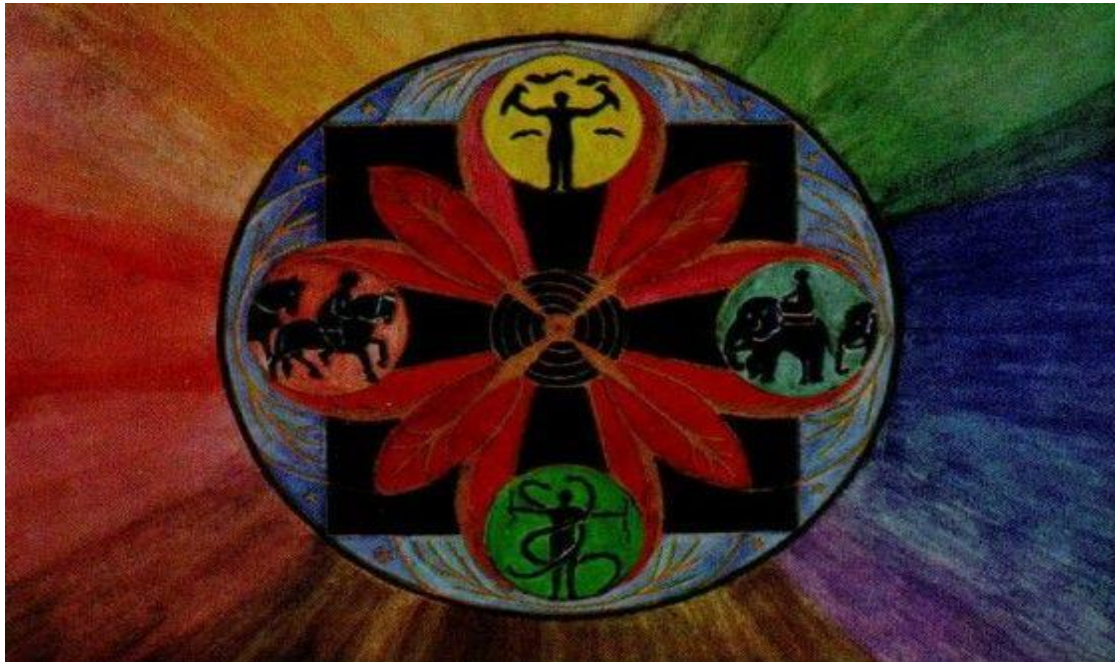
[http://jungutah.com/blog/mandalas-symbols-of-the-self-2/#:~:text=Jung%20believed%20that%20creating%20mandalas,on%20his%20patients'%20psychological%20states.~Amanda Butler, M.S.,Blog Manager and Newsletter Manager,Jung Society of Utah](http://jungutah.com/blog/mandalas-symbols-of-the-self-2/#:~:text=Jung%20believed%20that%20creating%20mandalas,on%20his%20patients'%20psychological%20states.~Amanda%20Butler,M.S.,Blog%20Manager%20and%20Newsletter%20Manager,Jung%20Society%20of%20Utah)
Mandalas have been used in many ancient cultures like Buddhism, Hinduism, Native American, Australian Aboriginal as a symbol of the universe and wholeness.

Mandalas: Symbols of the Self-MACHIEL KLERK,2015

CHAPTER XII ENJOYING MANDALAS



Carl Jung's first Mandala



A great deal of Jung's psychotherapy dealt with the interpretation of individual mandalas created by his patients.

Mandala is like a design that triggers something within us, a sacred geometry in which we recognise our self and our place in the cosmos.

It is an ancient and fundamental relationship from which we have strayed and the mandala is the key that can help us return to it. Especially, when the inner self is challenged by the ego, harmony has to be restored.

During such times, mandalas can guide you to listen to the inner voice and find yourself.

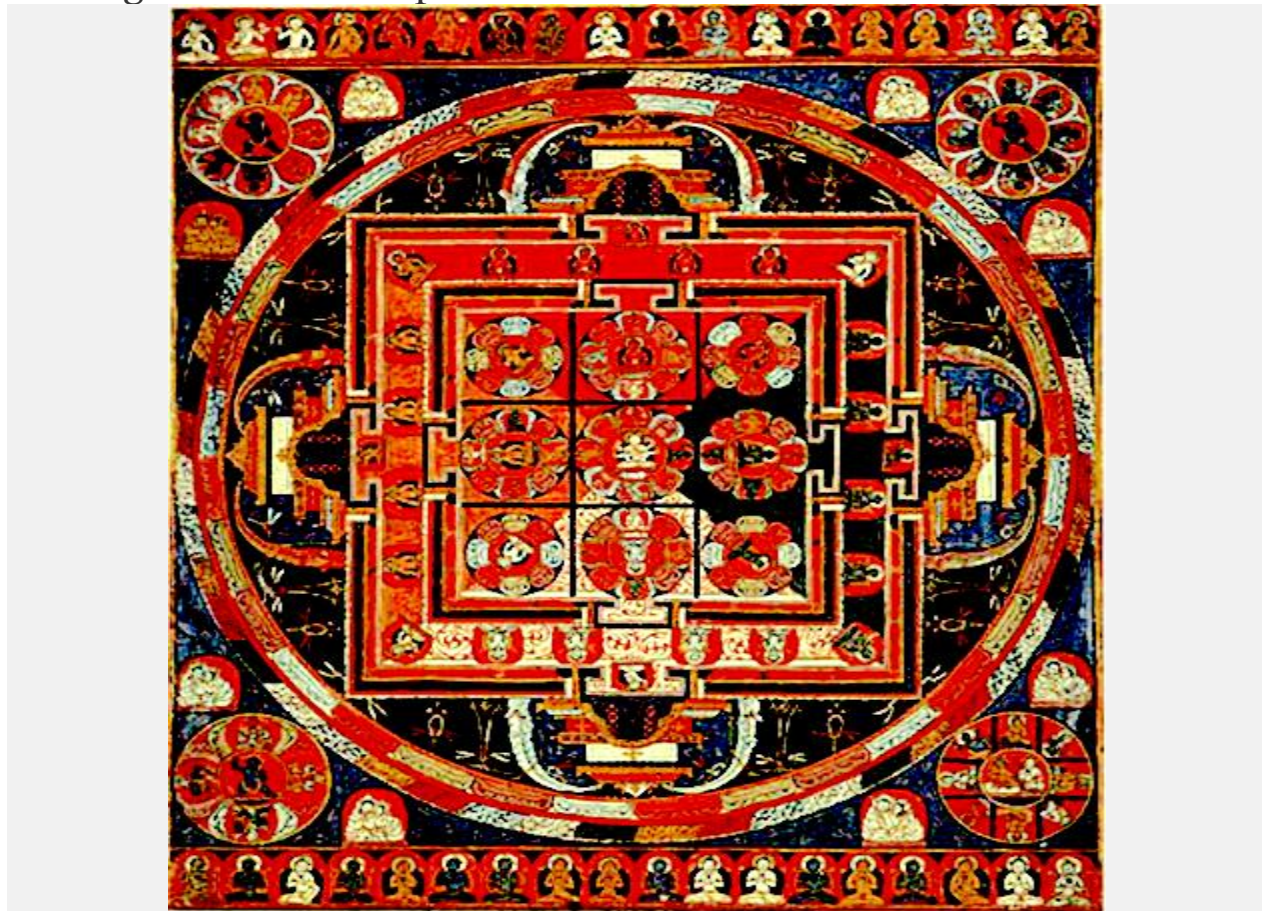
Like Jung stated, “It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation.”

A mandala can also be used to guide us into a hypnotic or a higher state of consciousness. With its aesthetically pleasing designs, an irritating thought will not be able to wiggle itself into the person’s consciousness as they are solely focused on the hypnotic beauty of the mandala’s designs.





Soundwave is a festival of cutting-edge art & music experiences. Each 2-year festival season investigates a new idea through sound. Renowned for its thoughtful curation & unique programming in diverse spaces & places, Soundwave brings together creators from across the sonic spectrum to discover new connections through sound-making & the sound experience.

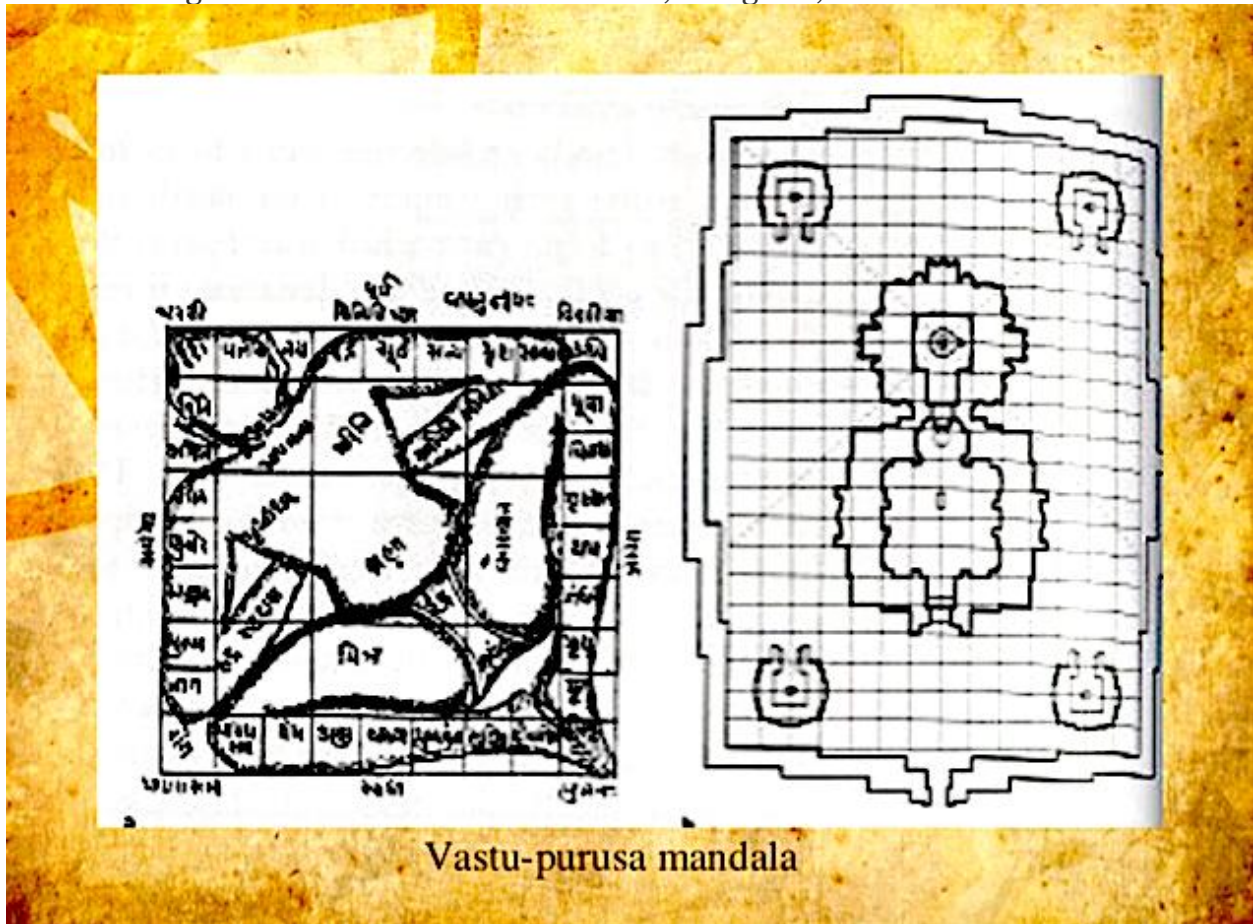


9-square **Vajradhātu (Diamond Energy World) Mandala** (Tib. རྩེད་ཀྱི་མཁའ་ལྷ་ཁྱེད་ཀྱི་མཁའ་ལྷ་ཁྱེད་, Skt. वज्रधातु मण्डल) showing architectural elements at East, West, North, & South, Central Tibet, ca. 14th-C



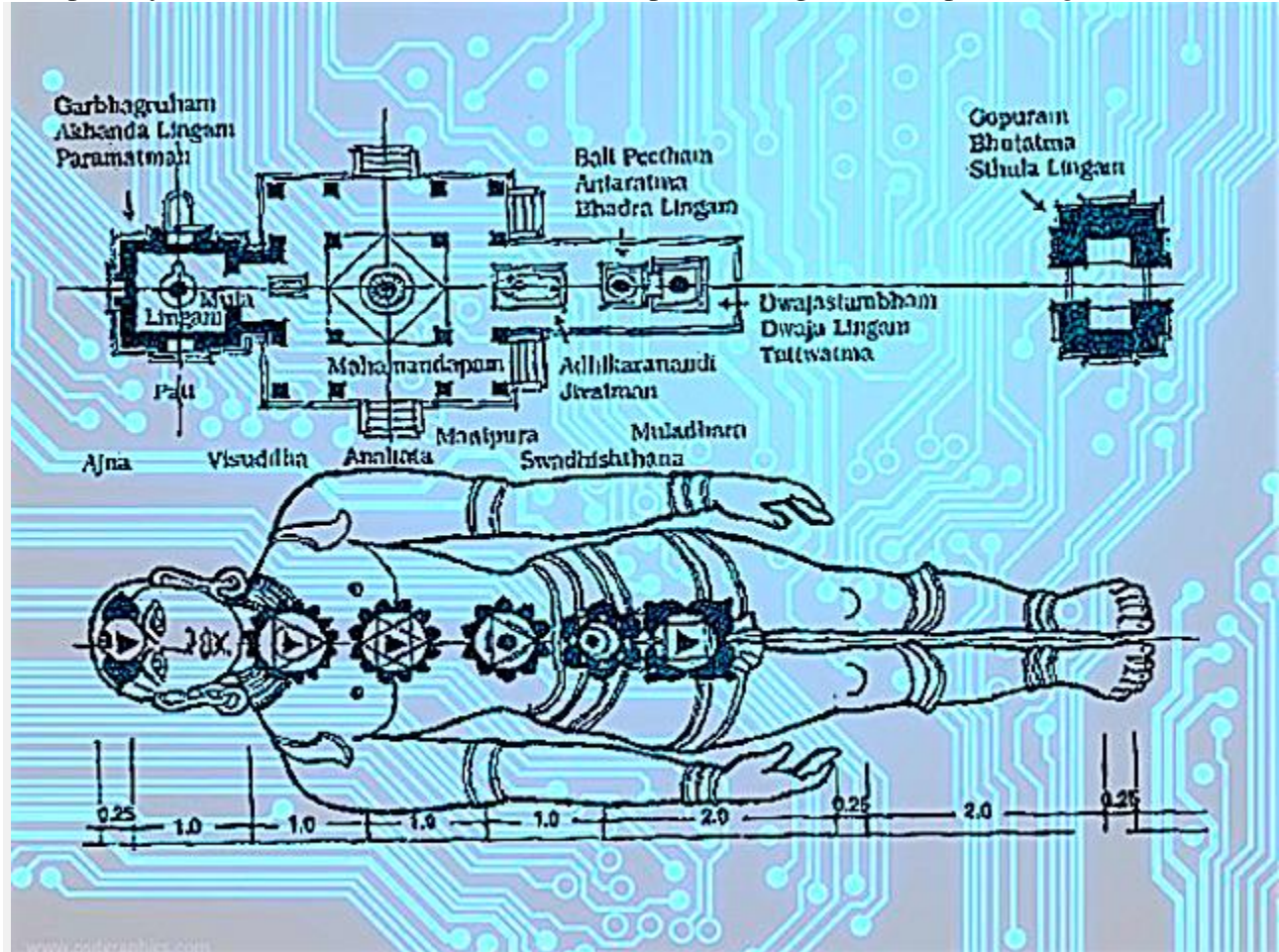
VĀSTU VIDYĀ (वास्तु विद्या) 2.0

Architectural theme offer a unique opportunity to explore the interpenetration of diverse modes of being and sentience in the context of the ancient Indian **Vāstu (वास्तु)** system for organizing the multiple spatial energy flows of the natural site, its life, humans, and deities, by using a mandala-based plan to balance and connect different levels of being and consciousness in a resonant, energized, architectural whole.



Expressing the spirit of the site as a Vastu-Puruṣa Mandala (वास्तु-पुरुष मण्डल). Slide 10 of 70, Dravidian & Nagara Temples Architecture, by Aamod Kumar Karmaksh, Arun Kumar, Naveen Sonkaria.

The principles of **Vāstu (वास्तु)** equate architectural elements to parts of a human body, to create a “living structure” in a sacralized space (the mandala). The symbol of the energy correspondences between the site and its ecosystem, the human body, the divine, and the resulting built structure, is a divine person, the **Vāstu Puruṣa (वास्तु-पुरुष)**. It’s interesting to note that the Romans, whose pre-Christian religion was part of an interrelated polytheistic Indo-European system with Hinduism, had a somewhat parallel religious concept called *genius loci*.



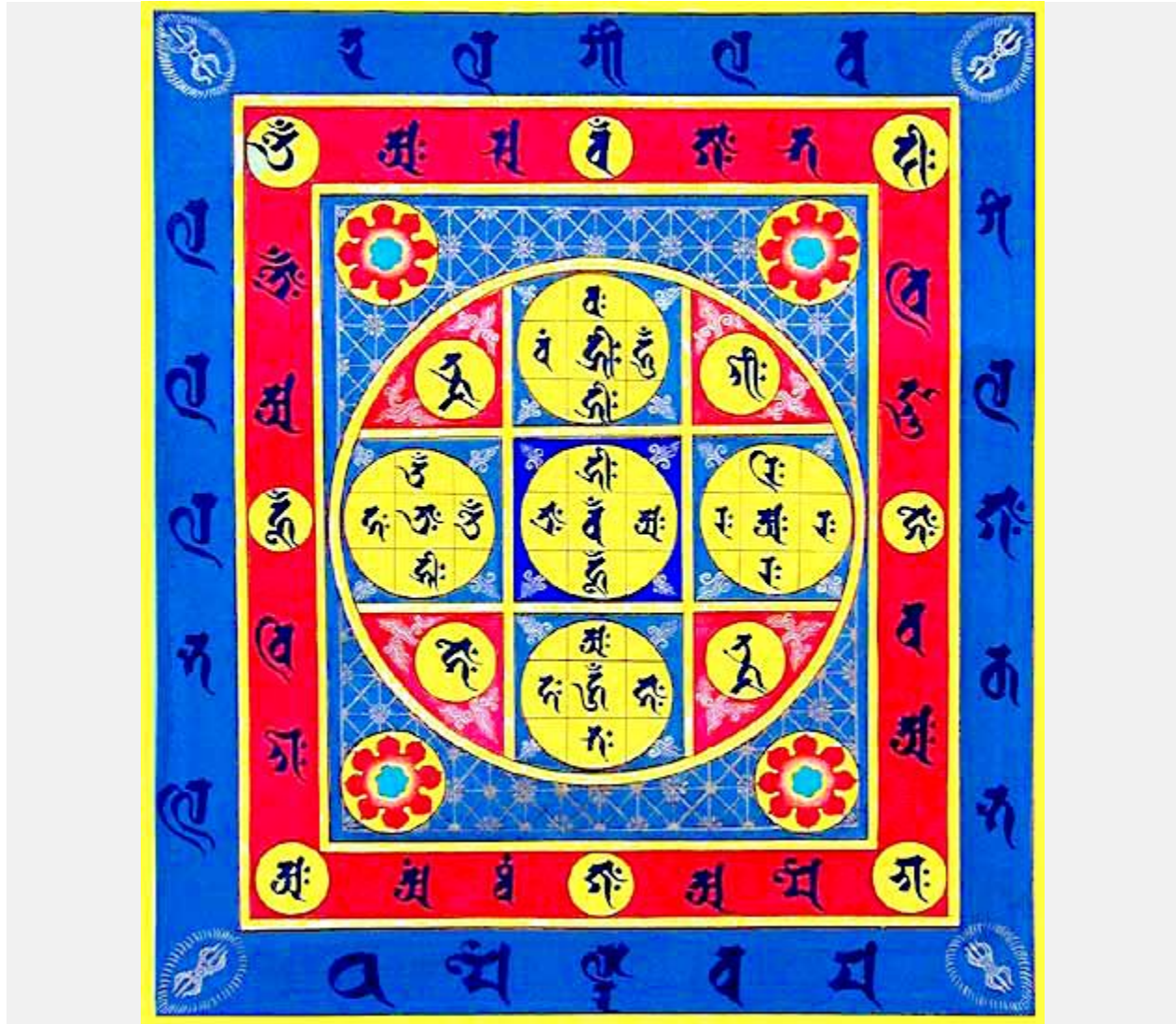
I Sing The Body Electric....Vāstu establishes a complex system of proportional concordance between bodies, buildings, and systems

Updating the concepts of *vāstu vidyā* (spatial sciences) to now incorporate the AIs and systems that are pervasive elements of our modern built environment, we present a new expression of such a system, **VĀSTU VIDYĀ (वास्तु विद्या) 2.0**.



The **Borobudur** complex in Java is a 3D mandala laid out according to Vāstu principles. The *Vāstu* system organizes spatial energy correspondences by means of different types of mandalas containing different numbers of subdivisions and layouts, whose variety encompasses some of the most beautiful and spiritually powerful monuments of Asian civilization.

Angkor Wat (អង្គរវត្ត) in Kampuchea (Cambodia), is also designed according to principles of Vāstu (वास्तु).



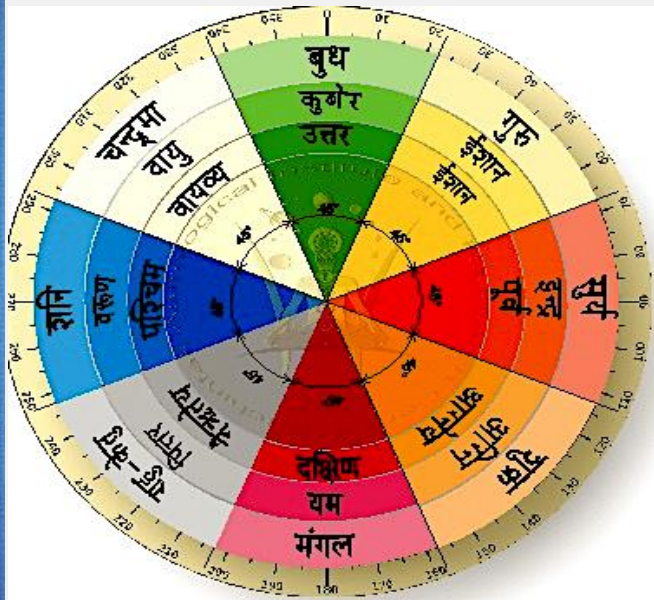
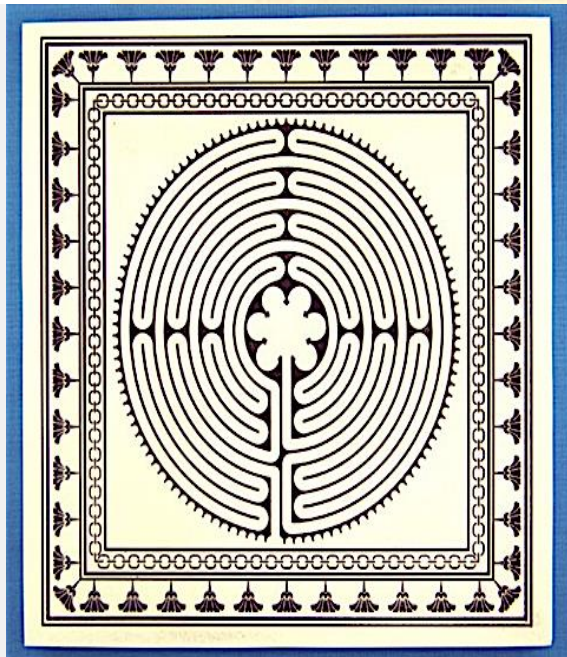
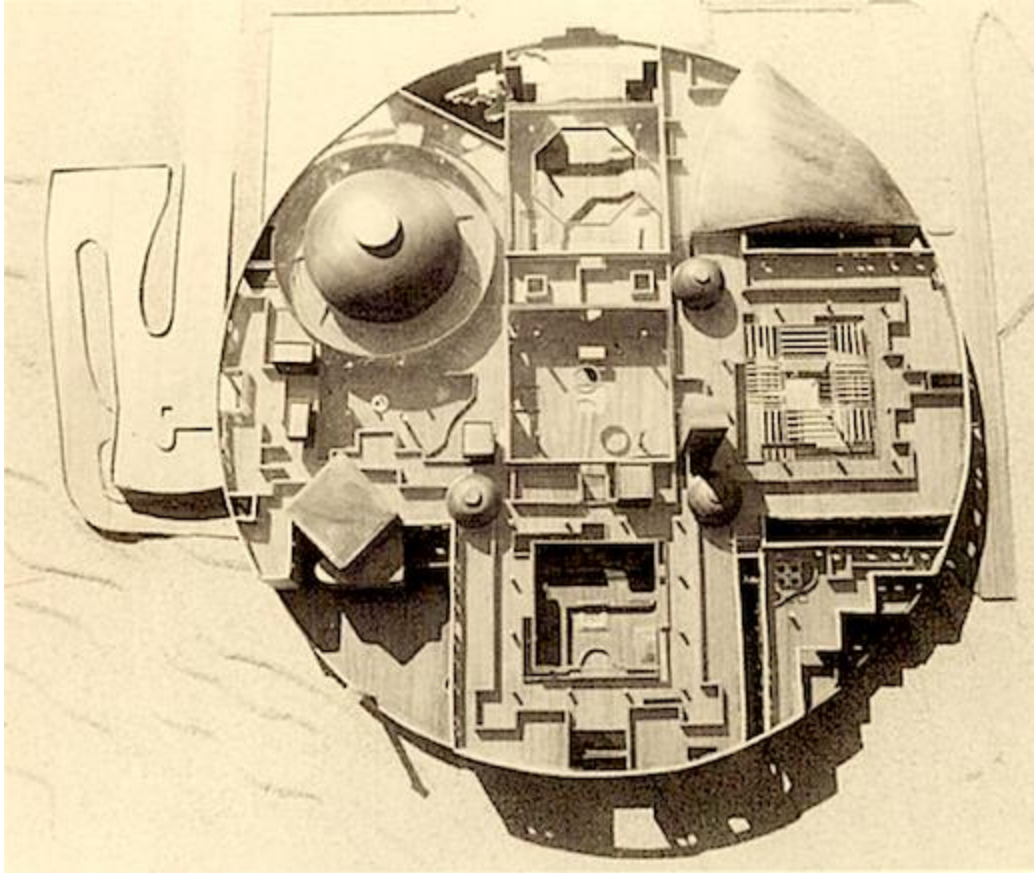
9-square **Vajradhātu (Diamond Energy World) Mandala** (Tib. རྩེ་དབྱིངས་ཀྱི་དཀྱིལ་འཁོར།, Skt. वज्रधातु मण्डल) of esoteric Buddhism, similar to the 9-square **Pitha-mandala** (पिठ मण्डल) we're using a 9-square form of *Vāstu* mandala called **Pitha** (पिठ), which in ancient times became the basis of the **Vajradhātu (Diamond Energy World) Mandala** (Tib. རྩེ་དབྱིངས་ཀྱི་དཀྱིལ་འཁོར།, Skt. वज्रधातु मण्डल) in Tantric Buddhism.



Correa's **Jawahar Kala Kendra Center Of The Arts** (जवाहर कला केन्द्र) aerial view, showing the 9 squares of its mandala, with empty central courtyard, and opening on the Northeast

It has also enjoyed a strong revival in the modern constructions of Indian architects such as Charles Correa.

The **Legislative Assembly of the State of Madhya Pradesh** (मध्य प्रदेश विधानसभा), another of Charles Correa's designs, is also on a 9-square mandala



Labyrinth at Grace Cathedral, art tile available at Cathedral gift shop/ Directional colors of the Vāstu mandala

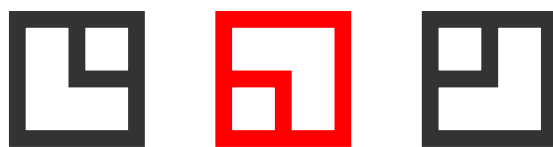
A sacred mandala which has been powerfully activated by the meditative circumambulations of countless pilgrims. Circumambulation is an integral part of Hindu and Buddhist devotional practice, known in Sanskrit as *pradakṣiṇa* (प्रदक्षिणा), as well as in mystical Christian practice.

The first step will be the projection of the directional colors of the *Vāstu* mandala onto the Cathedral labyrinth.



Frame from architectural video generated by Bill Thibault

Algorithmically generated dynamic visual elements relating to real-world architectural equivalents contrast with Tibetan temples housing Mandalas



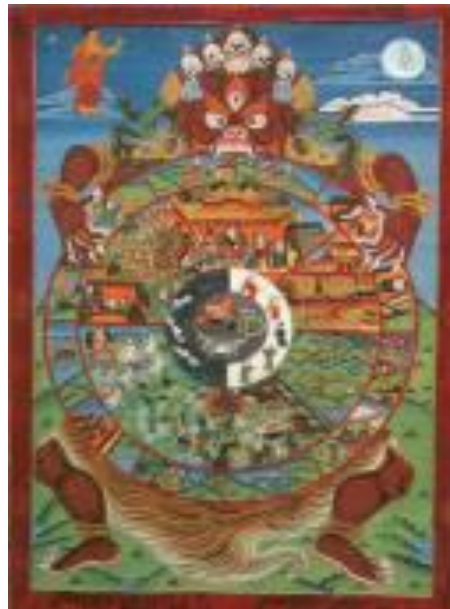
ANNEXURE

UNIVERSAL ASTROLOGICAL MANDALA

[HTTPS://CHARMVIRGO.WORDPRESS.COM/MANDALA/?UNAPPROVED=1652&MODERATION-HASH=F665CFC21B245495744DD00BF4A3A516#COMMENT-1652](https://charmvirgo.wordpress.com/mandala/?unapproved=1652&moderation-hash=f665cfc21b245495744dd00bf4a3a516#comment-1652)

In Tantric Hinduism and Buddhism, a mandala is a diagram representing the universe, used in sacred rites and as an instrument of meditation. The mandala serves as a collection point for universal forces. By mentally “entering” the mandala and moving toward its centre, one is guided through the cosmic processes of disintegration and reintegration. Two types of mandalas represent different aspects of the universe: the garbha-dhatu (“womb world”), in which the movement is from one to the many, and the vajra-dhatu (“diamond world”), from the many into one.)

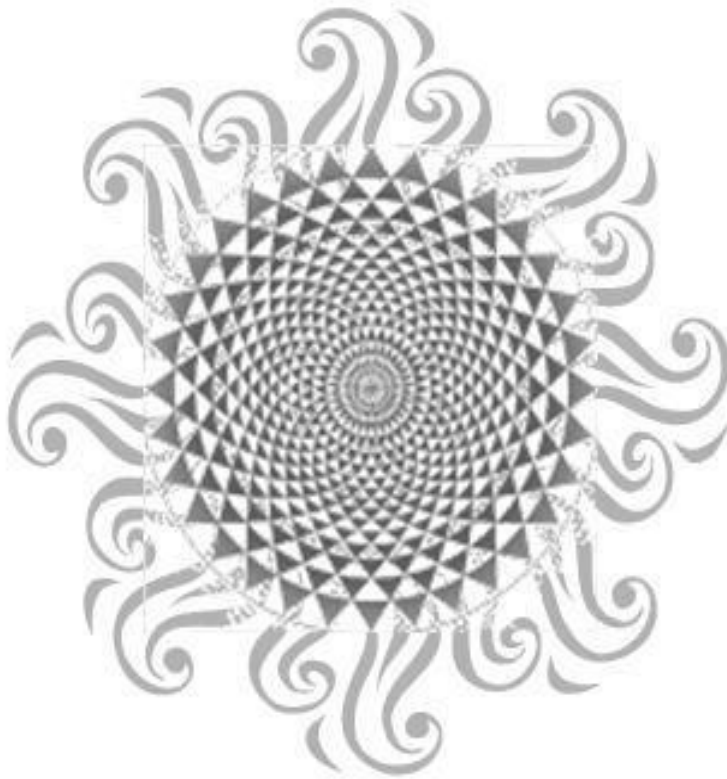
The chart is reversible left to right and the energies could flow either way, forwards or backwards around the wheel. The left side is also a mirror image of the right and vice versa. Above and below the wheel are polar opposites and not reversible, the wheel in



between is where they combine their energies.

The Universal Astrological Mandala has some similarities to the Tibetan Wheel of Life (illustration on the right) – a depiction of the body of the universe, with a head, a tail, arms and legs, and in the middle the white half ascends while the black half descends, representing the seasons. The various pictures within the wheel show a journey around the wheel. Above is sky

which light shines through, and below is solid earth which light cannot shine through



BLACK AND WHITE



The Sun is always opposite the Earth. The Sun and the Earth are both outside the wheel, like the thousand petal crown chakra at the top of the head, and the eight petal brama chakra below the feet.

The Sun at the top represents the number 1, it is the crown chakra of **clear pure white light** at the top of the chart.

The Earth represents the number 0, and **dense pure solid black** at the bottom. Halfway between white and black is grey, which is both and yet neither.

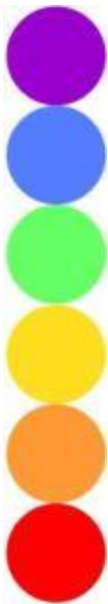


THE UNIVERSAL ASTROLOGICAL MANDALA

one universal pattern can say more than an infinite number of words ~

THE BODY OF THE UNIVERSE

The Universal Astrological Mandala – the illustration above (created by Charm Virgo) – represents the body of the universe and how the balance of energies are distributed therein.



SIX COLOURS

The six colours of the rainbow when all mixed together make either white (the 6 light colours of the Sun), or black (the 6 opaque dense colours of the Earth). The chakra energy colours are created from the spiritual light of the Sun, as though split through a prism. The Earth is the physical manifestation of these colours.

The top three colours are cool and the bottom three colours are warm. In light colours, cool colours advance and warm colours recede. In solid colours, cool colours recede and warm colours advance.

THE SPINE AND THE CHAKRAS



Down the centre of the mandala is the spine, along which the six colour chakras line up – one chakra for each planet inside the body – 1/Saturn/red,

2/Jupiter/orange, 3/Mars/yellow, 4/Venus/green, 5/Mercury/Blue, 6/Moon/purple. The top level chakra 7/Sun/white is outside the body above the top of the head, as indicated by the wings the energy ascends.

The caduceus is a representation of the spine. The twin snakes which intertwine it carry the chakra energy of the Planets and their Signs up and down the spine. They intersect six times creating the six energy centres. **One snake travels up and the other down through the six colours, but when enlightenment is achieved both travel upwards along the spine, so that the top level white crown chakra is activated. The caduceus is a symbol of enlightenment.**

CENTRE OF WHEEL

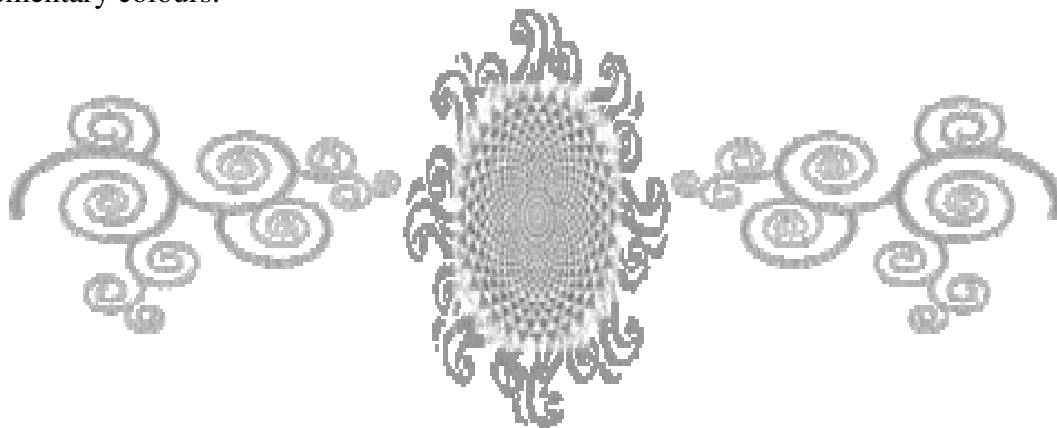
The twin snakes eating their tails in the centre of the mandala represent eternity. They are also the twin snakes of the caduceus.

LEFT AND RIGHT

Inside the wheel, each one of the six chakras corresponds to two Signs sharing the same ruling Planet, colour, and gender – the two Signs are interrelated as the passive and active sides of each other, one on the left and one on the right. The two halves are like two sides of the same brain. The left side of the chart is a mirror image of the right, and vice versa.

ABOVE AND BELOW

Inside the wheel the top half contains two female planets – Moon (Old Yin) and Venus (Young Yin), and one neutral planet – Mercury which is turning to Yin in both directions. The lower half of the wheel contains two male planets – Mars (Young Yang) and Saturn (Old Yang), and one neutral planet – Jupiter which is turning to Yang in both directions. Venus and Mars balance each other as the Young Yin and Yang. Moon and Saturn balance each other as the Old Yin and Yang. Mercury and Jupiter balance each other as the neutral Mutable Planets one converting to Yin and one converting to Yang. These three pairs of Planets complement each other as they are complementary colours.



Outside the wheel the four Elements are represented –



Above is weightless air and fire, and below is heavy water and earth.

THE FOUR CORNERS



At the four corners of the chart are the hands and feet, represented by the four neutral Mutable Signs that are ruled by two neutral Mutable Planets – Mercury (Virgo and Gemini) the hands, and Jupiter (Sagittarius and Pisces) the feet.

SIGNS

On the halfway border of the top half of the chart, Taurus and Libra are in mirror image of each other as the active and passive sides of young yin planet Venus, and as the alternately spinning energies of the green heart chakra. (Venus or Persephone, brings the spring and ends the summer, spending six months above and six months below the ground as in mythology).

In the earth trinity, Taurus is the physical growth and richness of spring, Capricorn is the physical decline and lack of winter, and half way between them Virgo reaches the balance and peak of physical perfection (the perfect unpicked fruit of the Garden of Eden). The mutability of Virgo cannot remain perfect. At the end of Virgo's span, the harvest marks the onset of physical decline that will eventually materialise into Capricorn.

Libra is the beginning of the end when the once perfect fruit of Virgo turns to seed, but these seeds hold the blueprint of new generations of fruit, and by the end of Libra's span the seed is ripe. The seed is passive, waiting to be brought into life by outside energies.

Then Scorpio fertilises the seed, bringing rebirth from the ashes. (Next in Sagittarius the cells divide to become multiplied). On the halfway border of the bottom half of the chart, Aries and Scorpio are in mirror image of each other as the active and passive sides of Mars, and as the alternate energies of the yellow solar plexus chakra.

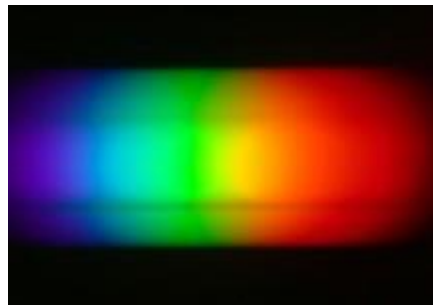
ACTIVE HEXAGRAM



PASSIVE HEXAGRAM



COLOUR



COLOUR RELATIONSHIPS



When two Primary (Red, Green, or Blue - RGB) light colours overlap they create the Secondary light colours (Magenta, Cyan, Yellow - MCY). The correct mix of the Primary light colours Red, Green, Blue produces White light in the centre. The correct mix of three Secondary light colours produces zero light, or Black in the centre. Other light colours are produced from Red, Green, Blue mixed in various combinations.

Mixing Primary RGB colour lights is additive – it increases light reflected.

Mixing Secondary MCY colour lights is subtractive - it lessens the amount of light reflected.

Mixing pigments is subtractive and uses either RYB painter's Primaries, or MCY printer's Primaries.

The Primary colours for transparent pigments such as Printers' Ink are MCY - Magenta, Cyan, Yellow (same as Secondaries for light). Where two overlap it produces the Secondary transparent pigment colours Red, Green, Blue (same as the Primaries for light). Mixing Primary transparent pigments is subtractive and when its Primaries overlap the correct mix of MCY creates Black K (MCYK). Colour printing does not rely on colour mixing, but on very small dots which are so close to each other that the eye sees them as a continuous colour. (The dots may be seen through a small magnifying glass.)



Mixing Transparent Pigments ▲



RGB Triangle ▲
(A TV set uses RGB)



Printer's Ink Triangle ▲



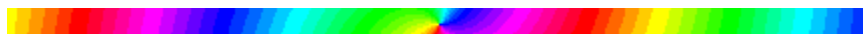
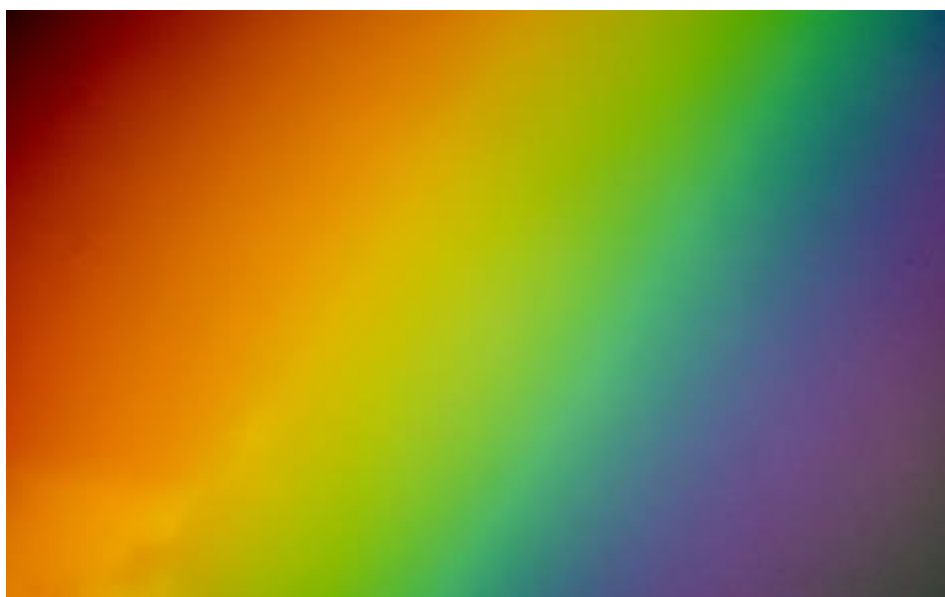
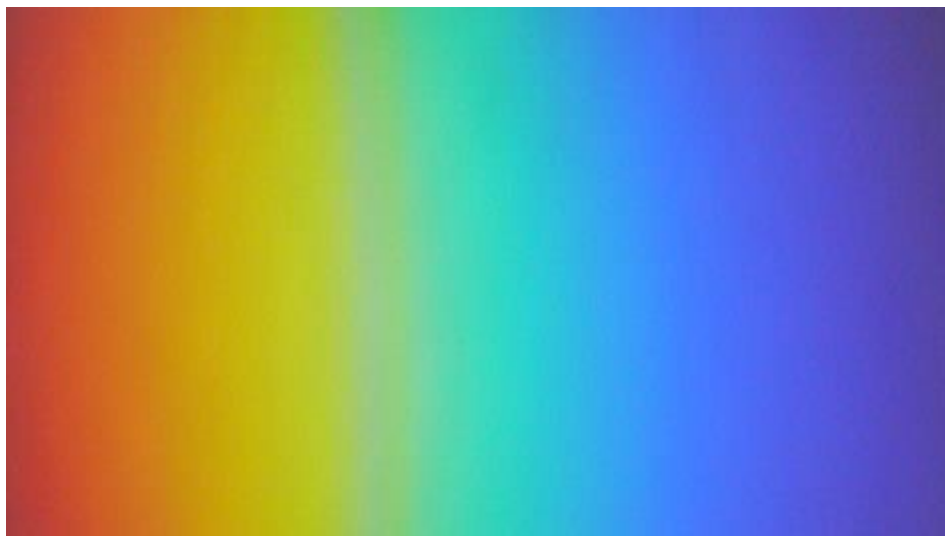
Mixing of Opaque Pigments ►

◀ Mixing of Light



Painters Triangle ▲

- For opaque pigments, such as Painter's Ink, Primary colours are Red, Yellow, Blue.
- Black is made from the correct balance of the three Primary colours.
- Other opaque colours can be made from various combinations of Red, Yellow, Blue.
- Mixing dense opaque pigments is subtractive – it absorbs light.
- Red paint is Red because it absorbs most Green and Blue light and so reflects mostly Red. Blue paint is Blue because it absorbs most Red and Green. A mix of Red and Blue results in Violet, which absorbs almost all Green and the reflected light will be a mixture of Red and Blue.
- The complement of a colour is its opposite in the diagrams.
- The complement of a Primary colour will be a mix of the two other Primaries: the additive complement of Red is Cyan, the subtractive complement is Green.
- The complement of a Secondary will be the Primary not involved in its composition.
- Mixing complementary lights makes White, as all three Primaries will be present.
- A mixture of complementary pigments will produce something approaching Black, or either of the neutral colours, Grey or Brown.
- If you stare at a bright colour and then look at a White surface, you will see an after-image, which is the subtractive complement.
- A rainbow is made up of six colours – red, orange, yellow, green, blue, violet.
- Isaac Newton named seven colours for his spectrum – red, orange, yellow, green, blue, indigo, violet. Indigo is not seen as a separate colour, but in Newton's culture, certain numbers were regarded as having mystical significance, so he added indigo to make the magic number seven.

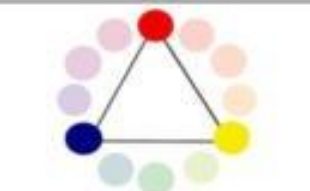


MIXING OPAQUE PAINT PIGMENT COLOURS

Complementary Colours—Opposite



Analogous Colours—Close Together



3 PRIMARY COLOURS: COLOUR VALUE 1



Other pigment colours are made from mixing the three Primary pigment colours in various combinations.

The three Primary colours are at their basic essence. Because of their purity, they cannot be made by mixing any other colours.

When the three exact Primary pigment colours are mixed, **PURE BLACK** is created (but dark Grey is seen due to impurities in pigments or dilution).

$$(1 \text{ Red} + 1 \text{ Yellow} + 1 \text{ Blue} = \text{BLACK})$$



3 SECONDARY COLOURS: COLOUR VALUE 2



Each of the three Secondary pigment colours are made from equal mixed parts of two Primary pigment colours.

Secondary colours on the colour wheel are placed halfway between the two Primary colours used to create them.

3 Secondaries together make Black, as there are 2 times 3 Primary colours total.

$$(2 \text{ Red} + 2 \text{ Yellow} + 2 \text{ Blue} = \text{BLACK})$$



6 TERTIARY COLOURS: COLOUR VALUE 3

One Primary colour added to one analogous Secondary pigment colour, results in a Tertiary colour - when you mix a Primary colour with a Secondary colour in equal proportions, there will be twice as much concentration of that Primary as in the Secondary colour. (which contains two Primaries).



6 Tertiaries added together make Black, as there are 6 times 3 Primary colours in total.

$$(6 \text{ Red} + 6 \text{ Yellow} + 6 \text{ Blue} = \text{BLACK})$$

12 MAJOR COLOURS:



24 SUB-COLOURS: eg- GOLD [Yellow + Yellow + Red] + YELLOW [Yellow] = GOLD/YELLOW [Red + Yellow + Yellow + Yellow] = 4
eg- ORANGE [Red + Yellow] + GOLD [Yellow + Yellow + Red] = ORANGE/GOLD [Red + Red + Yellow + Yellow + Yellow] = 5

MIXING OPAQUE PAINT PIGMENT COLOURS

In between the above 12 colours, infinite colours are made from the 3 primaries, that never contain more than 2 Primaries each - subtle differences are made by increasing or decreasing the balance of just one of the 2 Primaries. All three Primary colours added together cancel each other out to become muted or muddy, then you get Browns and Greys, or Black if the balance of 3 Primaries is exact.

BROWNS:

COLOUR VALUE 4


Two Secondary colours make Brown. The *most* dominant Primary is the *most* visible in each Brown.

Orange	+	Violet	=	RUSSET BROWN		
					= 4	
						RED BIAS
Orange	+	Green	=	CITRINE BROWN		
					= 4	
						YELLOW BIAS
Violet	+	Green	=	OLIVE BROWN		
					= 4	
						BLUE BIAS

GREYS:

COLOUR VALUE 8

Two Brown colours make Grey. The *least* dominant Primary is the one *most* visible in each Grey.

Citrine Brown	+	Olive Brown	=	WARM GREY		
					= 8	
						RED BIAS
Olive Brown	+	Russet Brown	=	MID GREY		
					= 8	
						YELLOW BIAS
Russet Brown	+	Citrine Brown	=	COOL GREY		
					= 8	
						BLUE BIAS

COMPLEMENTARY (OPPOSITE) COLOURS:

RED		&	GREEN		= 3	RED + [YELLOW + BLUE]	
YELLOW		&	VIOLET		= 3	YELLOW + [RED + BLUE]	
BLUE		&	ORANGE		= 3	BLUE + [RED + YELLOW]	

Complementary colours are directly opposite each other on the colour wheel.
The three Primary colours are directly opposite the three Secondary colours.
Each complementary colour will balance out, cancel out, or neutralise its opposite colour.
When we mix one Primary plus its complementary colour (or three Primaries, or three Secondaries) we get Black.
True or pure Black has exact equal quantities of the three Primary colours.

A HUE is a colour. SATURATION is the degree of purity of a hue. CHROMA is a hue's purity in relation to Grey.

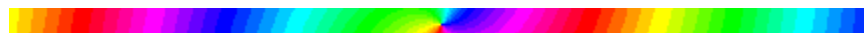
INTENSITY is the brightness or dullness of a hue. Intensity can be raised or lowered by adding White or Black.

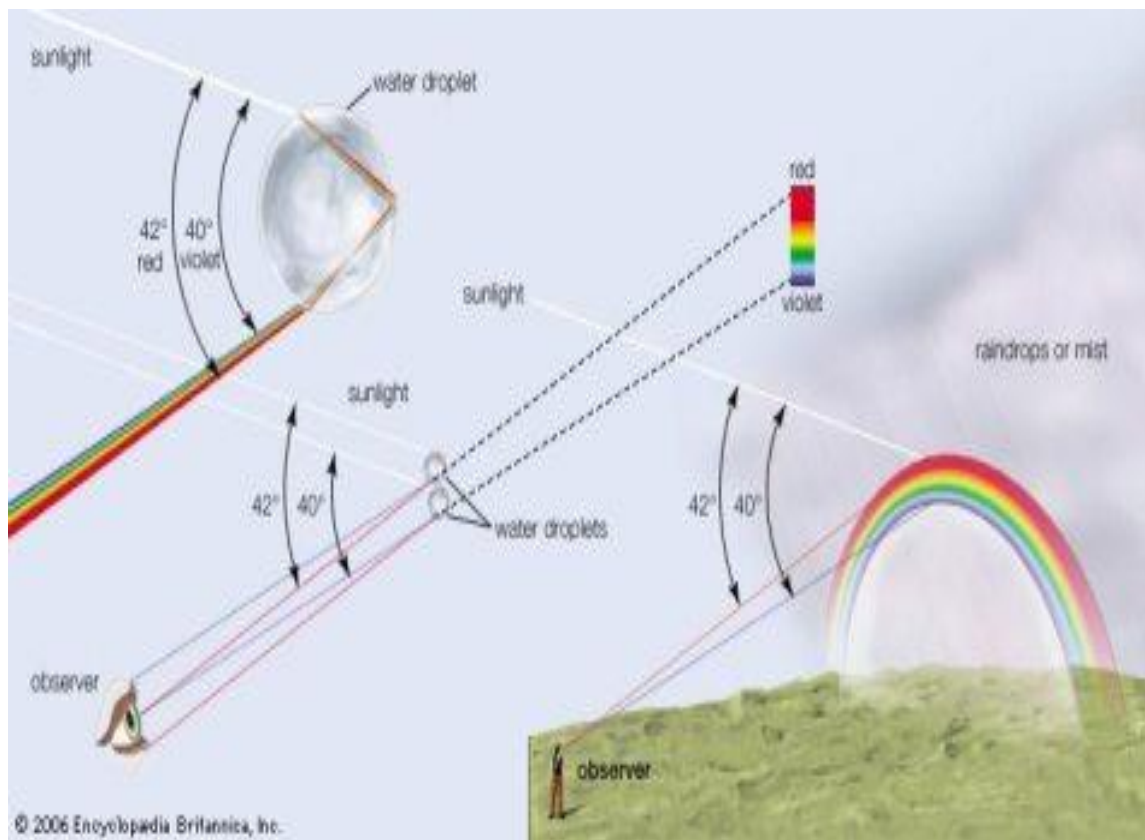
LUMINANCE is the amount of light reflected from a hue. Hues with a high content of white have a higher luminance.

A TONE is a variation in lightness and darkness measured on the Grey Scale.

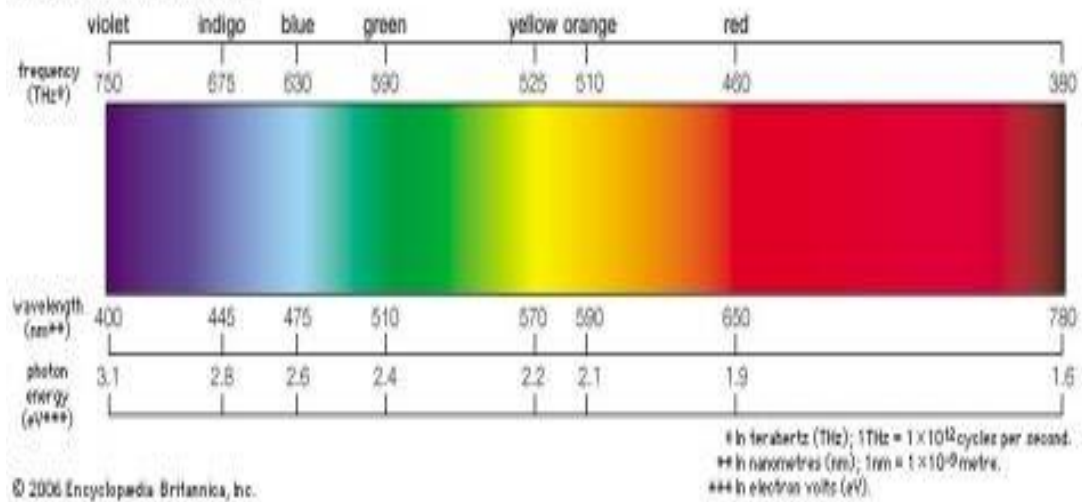
Different colours may have the same tone of lightness or darkness, such as pale Blue, pale Green, pale Red, or Pink etc. that have the same tonality when photographed in Black and White.

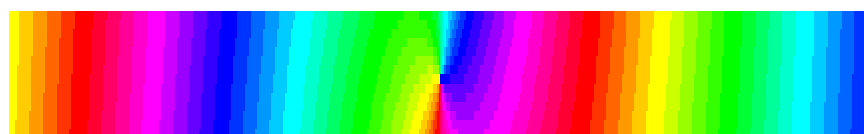
A SHADE is a variation of tone in the same colour made by adding black to a hue. Such as pale to deep Blue etc.



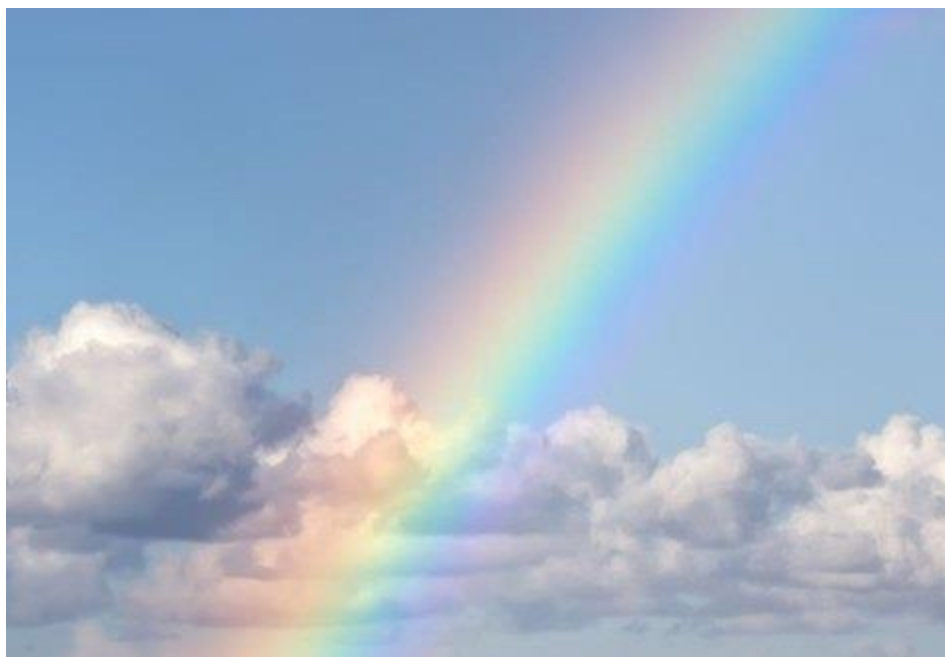


Light, the visible spectrum



















Annexure II

Galleries Lafayette Mandala



Galeries Lafayette – XDaysinY.com

One would think this grand stained glass window would be found in some spectacular cathedral or museum...one would be wrong. This amazing ceilings sits atop the Galeries Lafayette, a 100+ year old luxury department store in Paris, France. Avichai, of XdaysinY.com, photographed this ceiling as part of his



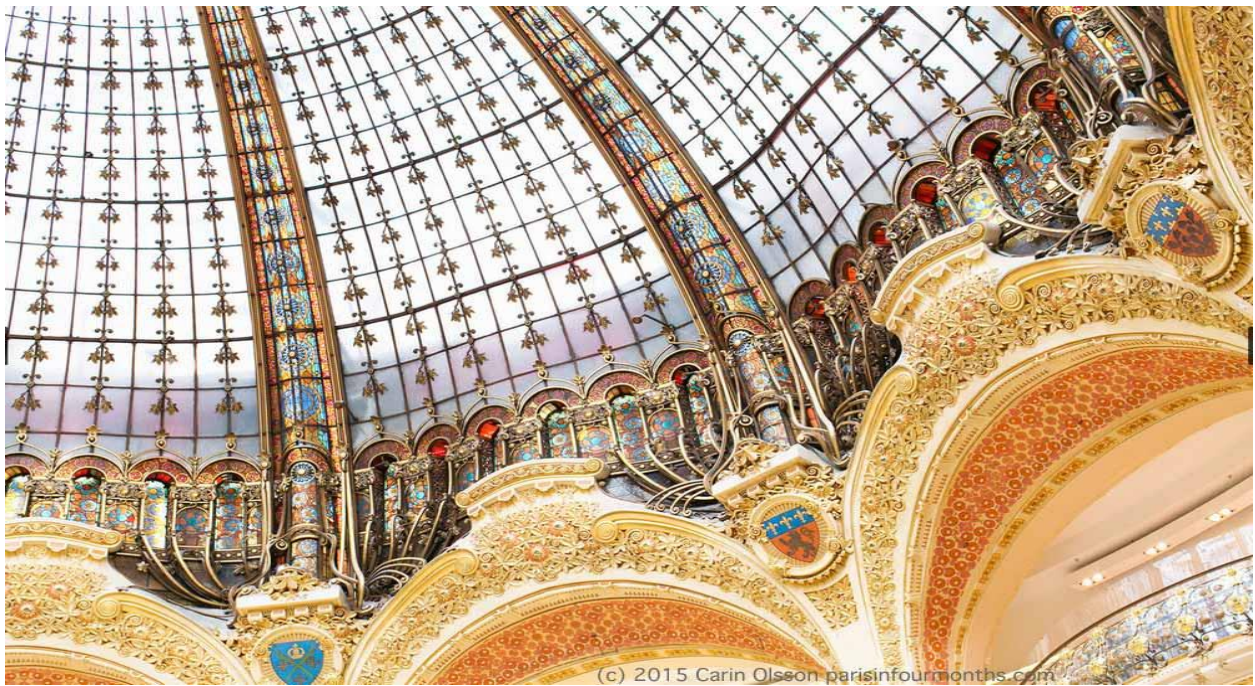
Inaugurated on 8 October 1912 the great glass dome of Galeries Lafayette was designed by architect Ferdinand Chanut who introduced a new circular concept of space. The stained glass windows in the dome were designed by Jacques Gruber. The central hall with its balconies, monumental staircase and the Dome with its soft light formed a tiered theatre-like ensemble at the centre of the store and perfectly suits the requirement of the founding owner Théophile Bader to create a “luxury bazaar”• .

Photographer, Emmanuel Bévia, offers up this great photo of what sits under the dome...this is not your average department store.



(c) 2013 Emmanuel Bévia
Galeries Lafayette – Emmanuel Bévia

And I just had to include one more photo, this one taken by Carin Olsson, of ParisInFourMonths.com. It showcases some of the details of the window and the surrounding architecture. Magnificent!



(c) 2015 Carin Olsson parisinfourmonths.com



The **Galleries Lafayette** (French pronunciation: [galɛʁi lafajɛt]) is an upmarket French department store chain. Its flagship store is on Boulevard Haussmann in the 9th arrondissement of Paris but it now operates in a number of other locations in France and other countries. In 2009, Galleries Lafayette recorded earnings of over one billion euros. It is a part of the company Groupe Galleries Lafayette. In 1895, Théophile Bader and his cousin Alphonse Kahn opened a fashion store in a small haberdasher's shop at the corner of rue La Fayette and the Chaussée d'Antin, in Paris.^[1] In 1896, their company purchased the entire building at 1 rue La Fayette; in 1905 they acquired the buildings at 38, 40 and 42 boulevard Haussmann and 15 rue de la Chaussée d'Antin. Bader commissioned the architect Georges Chedanne and his pupil Ferdinand Chanut to design the store at the Haussmann location, where a glass and steel dome and Art Nouveau staircases were finished in 1912.

From 1921 Maurice Dufrène directed the *Maîtrise* workshop of the *Galleries Lafayette*. This workshop for decorative art and furniture followed the *Primavera* of the Printemps store founded in 1912 by René Guilleré, Paul Follot's *Pomone* of Le Bon Marché, and the *Studium* of the Grands Magasins du Louvre.

Galleries Lafayette Haussmann, the flagship store, is located on Boulevard Haussmann in the 9th arrondissement of Paris, near Opera Garnier, at the corner of Rue La Fayette, close to Chaussée d'Antin – La Fayette Paris Métro station. It is a 70,000 m² (750,000 sq ft) fashion flagship store. A wide range of brands are available at the store to suit all budgets, from ready to wear to haute couture. The architecture of the store is art nouveau, with a remarkable dome and a

panoramic view of Paris that has made it a tourist attraction of the French capital city. Galeries Lafayette in Paris hosts a popular weekly fashion show for visitors.

Architecture

Théophile Bader appointed the architect Georges Chedanne to head up the first major renovations which were completed in 1907. Ferdinand Chanut, Georges Chedanne's apprentice, designed the store's 43-metre (141 ft) high Neo Byzantine dome. This store's inauguration ceremony took place in October 1912.

In 1893, Théophile Bader and Alphonse Kahn opened a 70-square-metre (750 sq ft) store in Paris, on the corner of rue La Fayette and rue de la Chaussée d'Antin, selling novelty gifts. In 1896, the company purchased the entire building at number 1, rue La Fayette followed in 1903 by numbers 38, 40, and 42 on Boulevard Haussmann, as well as number 15, rue de la Chaussée d'Antin. In 1932, the store was renovated with an Art Déco style by an architect named Pierre Patou.

Fashion and events

Théophile Bader acquired production facilities in order to make clothing exclusively for Galeries Lafayette under its own private label. He also manufactured affordable versions of designer wear.

This store then expanded to include menswear, furniture, toys and tableware departments and got involved in organizing events such as the rooftop landing by French pilot Jules Védrines in 1919.

In 1922, it opened arts workshops under the artistic direction of Maurice Dufrêne in order to produce affordable furniture, fabric, carpets, wallpaper, pottery, and other household goods.

Following the Second World War, the store underwent a complete makeover.

During the 1950s it hosted large international exhibitions, such as “The Best of Italian Manufacturing” in 1953.


In the 1960s, young designers began launching their ready-to-wear lines at the store. The first designer to become famous was Laura, in 1962. A little while later she went on to become known as Sonia Rykiel.

From 1980 to 1999 “Fashion Festivals”, were organized, in order to select designs for the store. In 1984, the store opened a designer department including designs from, Jean-Paul Gaultier and Thierry Mugler.

From 2001 to 2015, Jean-Paul Goude collaborated with the brand on advertising campaigns in order to give the store a modern identity.

Galerie Lafayette Paris Haussmann is a 70,000 m² (750,000 sq ft) store. Mostly dedicated to fashion, it also has other offers and services.

AUTHOR DR UDAY DOKRAS



GEM & RUDRAKSHA VAASTU

Giving Design to the Lord's Creation

Dr Uday Dokras,
MBA(CALSTATE,USA,)Ph.D.(Stockholm,Sweden)

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The author has worked for 30 years in the human resources arena in India and abroad. He was Group Vice -President of MZI Group in New Delhi and has anchored Human Relations in Go Air and Hotel Holiday Inn; was General Manager-Health Human Resources at the Lata Mangeshkar Hospital and Medical college. Is currently Consultant to Gorewada International Zoo, Nagpur and visiting Faculty at the Central Institute of Business Management and Research, Nagpur.

In Sweden he anchored HR in Stadbolaget RENIA, SSSB and advisor to a multi millionaire. He has studied in Nagpur, India where he obtained degrees of Bachelor of Science, Bachelor of Arts(Managerial Economics) and Bachelor of Laws. He has done his Graduate Studies in labour laws from Canada at the Queen's University, Kingston; a MBA from USA, and Doctorate from Stockholm University, Sweden. Apart from that he has done a Management Training Program in Singapore.

A scholar of the Swedish Institute, he has been an Edvard Cassel Fund and Wineroth Fund Awardee. A scholar for the Swedish Institute for 5 years.

In 1984 he was involved with the Comparative Labour Law Project of the University of California, Los Angeles, U.S.A. He was also visiting lecturer there. In 1985 he was invited by the President of Seychelles to do a study of the efficacy of the labour laws of Seychelles.

Author of a book on a Swedish human resource law, his brief life sketch is part of the English study text book of 7 th Class Students in Sweden -“**Studying English. SPOTLIGHT 7**”- and 8th Class students in Iceland - “**SPOTLIGHT 8- Lausnir.**”

BOOKS written by Dr Uday

1. Act on Co-determination at work-an efficacy study - 1990

Doctoral thesis published by Almqvist & Wiksell International, Stockholm, Sweden
This is a first of a kind empirical study of both employees and business owners reactions of how efficiently a labour law was functioning in a country (Sweden). Adorns Stanford and Harvard University Libraries and granted Copyright by the Library of Congress, USA in 1990.

2. Health Human Resource Management- 2006

A to Z of the Management of health workers starting from recruitment to training, development and enhancing their efficacy. Good book for all health care institutions as well as medical and nursing staff and students.

3. Theme Park Human Resource Engineering- 2007

How the workers in theme parks deal with a complex environment and need to be managed in order to bring out superior delivery of customer focused services helping in more footfalls at the same time not compromising on safety.

4. Project Human Resource Management- 2008

Projects are cumbersome and their success rests not on the material but on the men who move it. Book deals with management ideas to spur project workers and staff to greater delivery parameters.

5. Creativity and Architecture -2009

Co-authored with Srishti Dokras, examines the parameters of creativity and how it will raise design quotients.

6. Diffusion – Management and Design- 2009

Co-authored with Karan Dokras deals with a new and little known subject of Diffusion or how predator ideas enhance own value in a market where dominant players call the shots.

7. Hindu Temples of Bharat, Cambodia and Bali- 2020

Enigmatic designs, huge structures, massive projects all done before the invention of cranes or bulldozers- the how and why of temples in Bharat, Nagpur, and the Far East. Biggest and most comprehensive book on the subject -452 pages.

8. Win Diet 2020

Diets and fads come and go but not this one-A diet and exercise plan that will help you to win over obesity, unhealthy lifestyles and make a dynamic YOU .Written by a 68 year old who has been diagnosed with a 26 year old's heart.

9. Celestial Mysteries of the Borobudur Temple of Java- 2020

This amazing biggest in the world Buddhist temple was built with technology and ideas from India 1500 years ago using fractal geometry, Algorithms, Hindu temple technology and archaeoastronomy. Read HOW it was done.

10. LOTUS the Celestial Flower

11. Light house at Alexandria

12. Lighthouses in words and Pictures

13. Vayu- Man's taming of the Winds

14. My Best Foot Forward- story of the Footware Industry in India

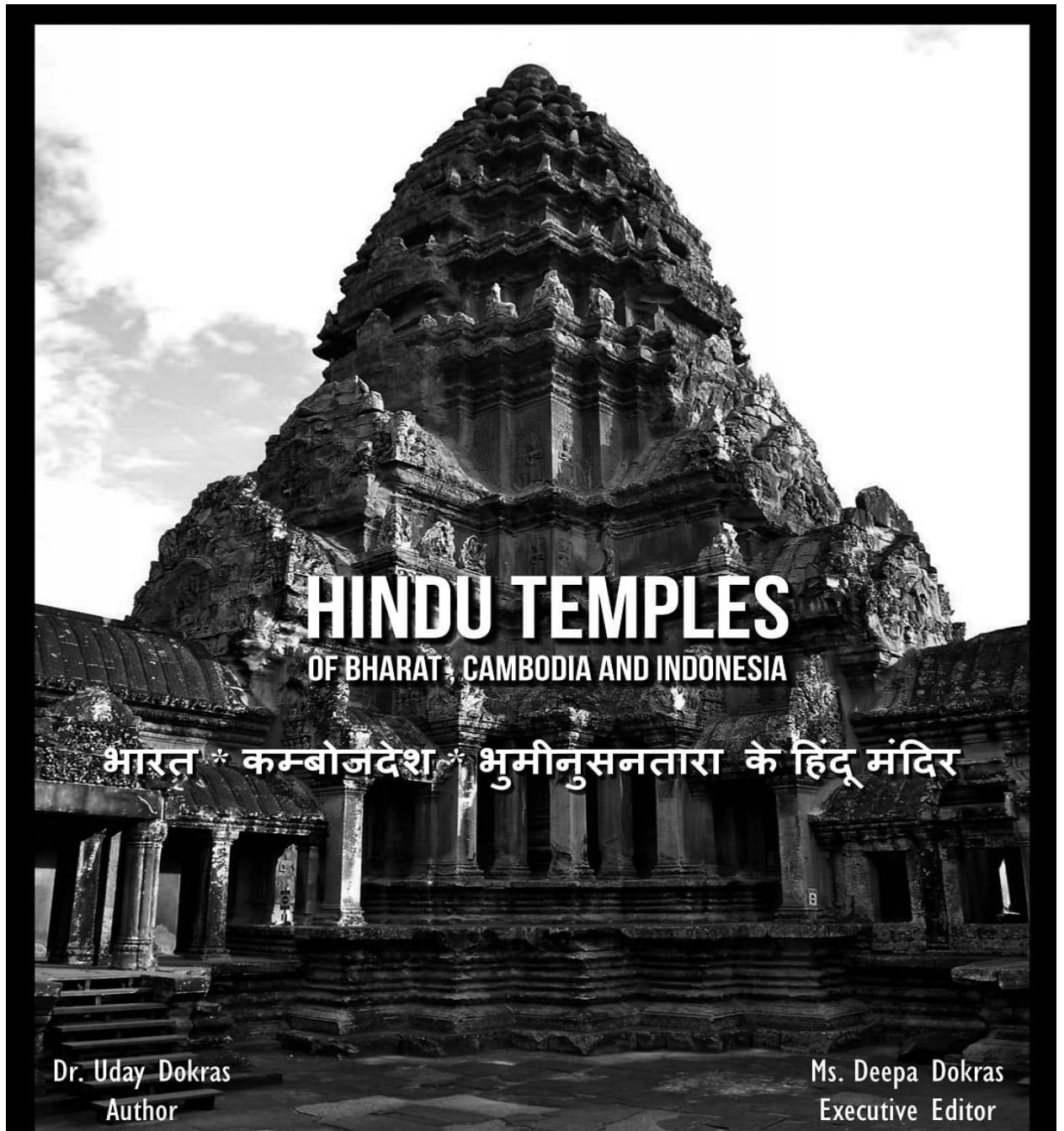
- 15.16,17... **DEVARAJA- TRILOGY.** The Celestial King and the Mysteries of South Asian Hindu Temples -3 Volumes 1200 pages
18. **VARDHAMAN- Jainism-** for not the layman
19. **ATIVIR-** The saga of Vardhaman the Prince and Mahavir the Saint.
20. **Hindu Temple Architecture-Panorama** being the consolidated papers written by the author and published on line in academia.edu & researchgate.net.
- 21.**Tamil Mercantile Traders of ancient times**
22. **Randevous with Ram**
23. **T2- Temple Tech**
24. **Vedic Gods of Scandinavia**
25. **Design your Destiny- Astrology and Gem therapy**
26. **Chidambaram Temple**
27. **Architecture of Maharashtra**
- 28.**Ancient Ships & temples Essays**
- 29-31. **Maze of the Mandalas Parts I, II, and III- 1500 pages total**
32. **The Architecture of Imam Ali's Shrines**
- 33-36. **Palestine my Love; parts I, II, III and IV**

RESEARCH PAPERS-270 + in Researchgate and academia.edu & scribd
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 Sweden,Management and Efficacy Consultant, India




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Dr. Uday Dokras
&
Ms. Mansse Bhandari

for writing the only,
first of its kind book in the World

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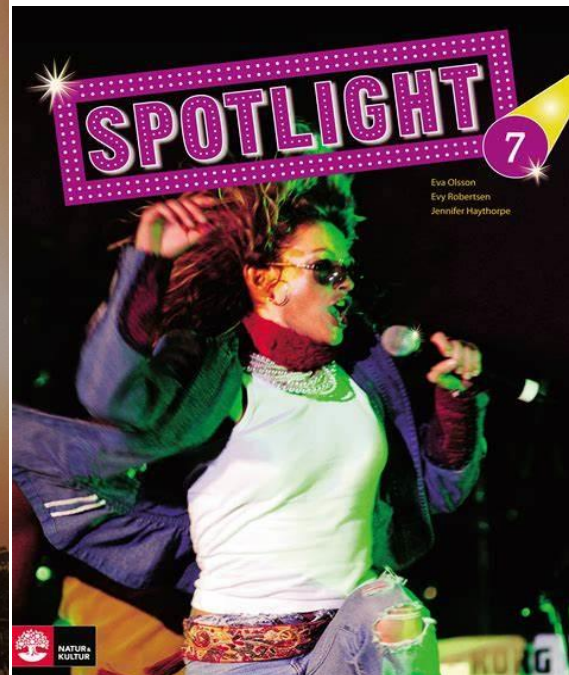
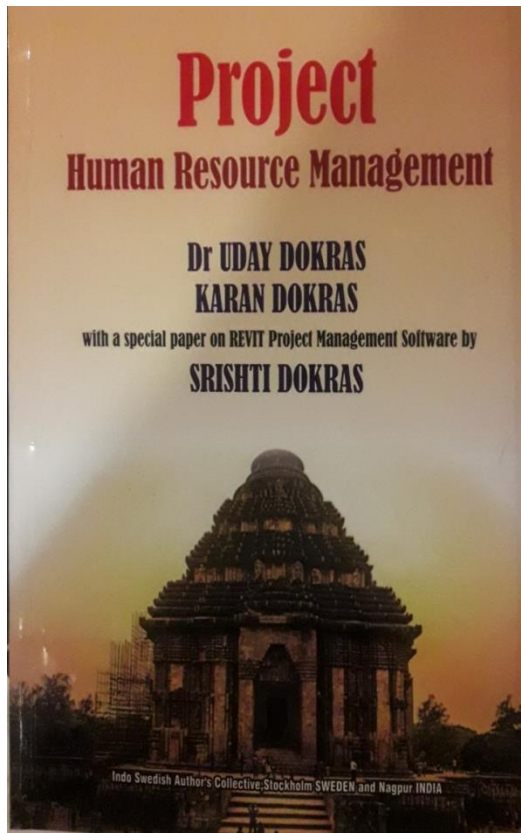


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From the Newspaper Times of India March 24, 2018





Iceland Sweden both countries use the English Text SPOTLIGHT-one of the lessons in which is about Dr Uday Dokras



Prof. S. Deshpande, President of the Indian Institute of Architects, New Delhi INDIA releasing the book of Dr Dokras HINDU TEMPLES on the web in CARONA gimes(May 2010)

Book on 'Theme Park HR' launched

■ Staff Reporter

THE book 'Theme Park Human Resource Engineering' written by authors Dr Uday Dokras and Mansse Bhandari recently.

Speaking on the occasion Balwant Chawla, Chairman, The Polo Amusement Group, New Delhi And Tashkent, Uzbekistan the chief guest, complemented the writers for choosing such an unique subject and writing this one of a kind book. First in the world on this subject.

This book is a comprehensive guide to manage employees working in all entertainment related businesses such as Malls, Theatres, Multi-plexes, amusement and Theme parks, Casinos, Malls, family entertainment centers etc.

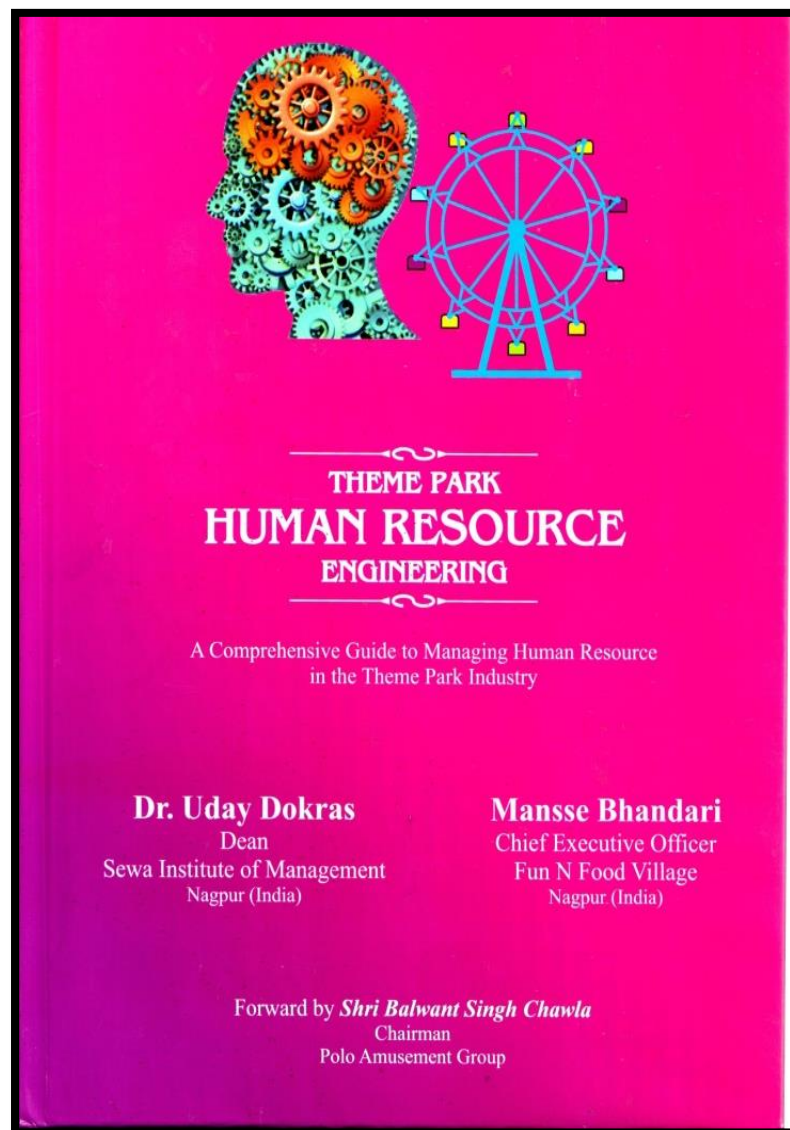
In 11 chapters the authors deal with recruitment, training, discipline, bringing about efficiency and value add to the business using human resource interventions. This is the first book of its kind in the world and is the first time the subject has been tackled. The authors Mansse Bhandari and Dr Uday Dokras have been associated in the Human Resource field for 30 years. Ms. Bhandari is the CEO of Fun 'N' Food Village, Nagpur and was head of Human Resource at the Iceland Park in Dubai for 5 years. Dr Uday Dokras has written 2 other books on HR and was Head HR of GO Airlines in Mumbai. He has been the GM of Hotel Holiday Inn, Mumbai.

This book has been published by the Sewa Institute of Management, a new



Dr Uday Dokras and Mansse Bhandari.

Institute that has taken up the challenge of introducing the Theme Park Management Science to the world.



City author launches book on web from home

■ Staff Reporter

RENOWNED author Dr Uday Dokras, a prolific writer has penned a 450 page book on the Hindu Temples of Bharat and Cambodia. It is his eighth book and his co-author for this book is Deepa Dokras, a noted historian. He launched the book directly onto the worldwide web from home.



The book deals with how Hinduism reached the far East and the architecture of Hindu temples there and here in our country.

There is very little research done on this subject, claims Dr Uday and Deepa Dokras. Both described the technical aspects of building these temples as well as focuses in detail on temples of Nagpur and others in Cambodia and India.

Dr Uday Dokras pens a trilogy on Hinduism

■ This is 17th book by Dr Uday Dokras and 6th by his daughter

■ Staff Reporter

INDOLOGISTS and Hinduologists, Dr Uday Dokras and his daughter Srishti Dokras, an Architect have just released their trilogy on Hindu temples of South-East Asia and Indo China, titled 'Devraja' on the Net.

This is the 17th book by Dr Dokras and sixth by Srishti Dokras. Between the two, they have written 160 research papers on temple construction, Hindu religion in far away nations, design and management available for all to read on researchgate.net.

Spanning 1,200 pages in 3 volumes, the tales are centered on Devraja, the God King of many of these countries who embraced Hinduism and built some of the biggest and most majestic tem-



Dr Uday Dokras and Srishti Dokras

ple monuments in honour of God Vishnu far away in Cambodia and Indonesia.

"How many of us know that Garuda, the giant bird which is Lord Vishnu's vehicle is the national symbol of Thailand, holds a *Trishul* in its hands and name of the national air carrier is Garuda Airways or that the national flag of Cambodia depicts a Hindu tem-

ple on it - The Angkor Wat. Even fewer know that the Cham people of Vietnam are Brahmins or that the king of Thailand has Hindu priests performing all religious rituals in spite of being a Buddhist - as a national tradition," said Dr Dokras.

Devrajas or God King and Raja Dharma or Hinduism flourished in South-East Asian countries for more than 400 years and constructed the largest Hindu temples in the world. These 3 volumes trace the significance and history of these developments of how the Hindu religion spread to these countries, its expediency in making the Kings of these nations Devrajas, under Hinduism, in order to better lead their people, informed Dr Dokras.

The introduction to the book has been written by famous British Artist Kenny Perry, who is associated with Dr Uday Dokras' books and has contributed original digital art to adorn this picturesque trilogy full of more than 300 art works.

2020/

Prof Deshpande launches two books of Dr Dokras

PROF S A Deshpande, former Head of the Department of Architecture, Visvesvaraya National Institute of Technology and President of the Indian Institute of Architects, e-launched two books of Dr Uday Dokras.

Prof Deshpande appreciated Dr Dokras for writing three books in three months during lockdown. While e-launching the books, he said, "Time will always go by. What distinguishes us is how we use that time for our benefit."



(Left) Prof S A Deshpande and Dr Uday Dokras releasing books.

The two new books by Dr Uday Dokras, who has done PhD from Sweden and is son of former Principal VRCE Vasant Dokras, are about 'Hinduism -- Celestial Mysteries of the Borobudur Temple' and 'Mysteries of the Holy Flower Lotus'. Dr Dokras was once consultant for Gorewada Zoo. Presently, he works for Kettle & Brew Beverages, Pune as online management consultant. Earlier,

on April 31, Dr Dokras had launched the book Hindu Temples of Bharat & Cambodia. Hindu temples and symbolism has existed for several years. It is a fascinating subject that needs to be brought to light for all interested in the mysteries of Hinduism. All of Dr Dokras' 10 books are available gratis for reading on academia.edu and <http://www.yumpu.com/en/human2resources>, stated a press release.

Dr.Uday Dokras

Ph.D (Stockholm, Sweden)
MBA (U.S.A)

Author of 14 books, 150 papers. Find me on Academia.edu and
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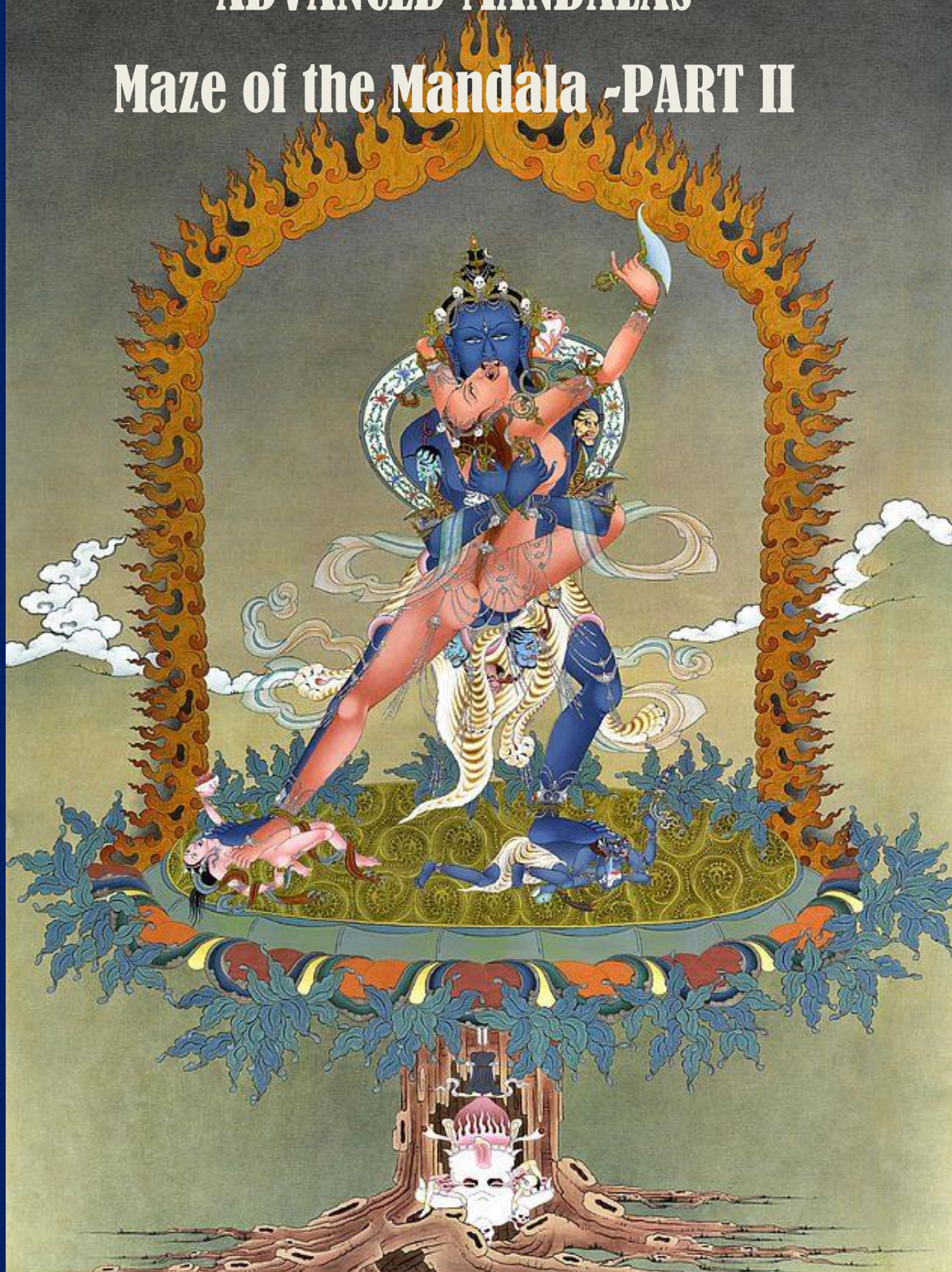
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Ph.D. Stockholm University, SWEDEN*

Indo Swedish Author's Collective, Stockholm SWEDEN and Nagpur INDIA

ADVANCED MANDALAS

Maze of the Mandala -PART II



Dr Uday Dokras h D SWEDEN

Unravelling the
MAZE of the MANDALA

Dr UDAY DOKRAS-SRISHTI DOKRAS



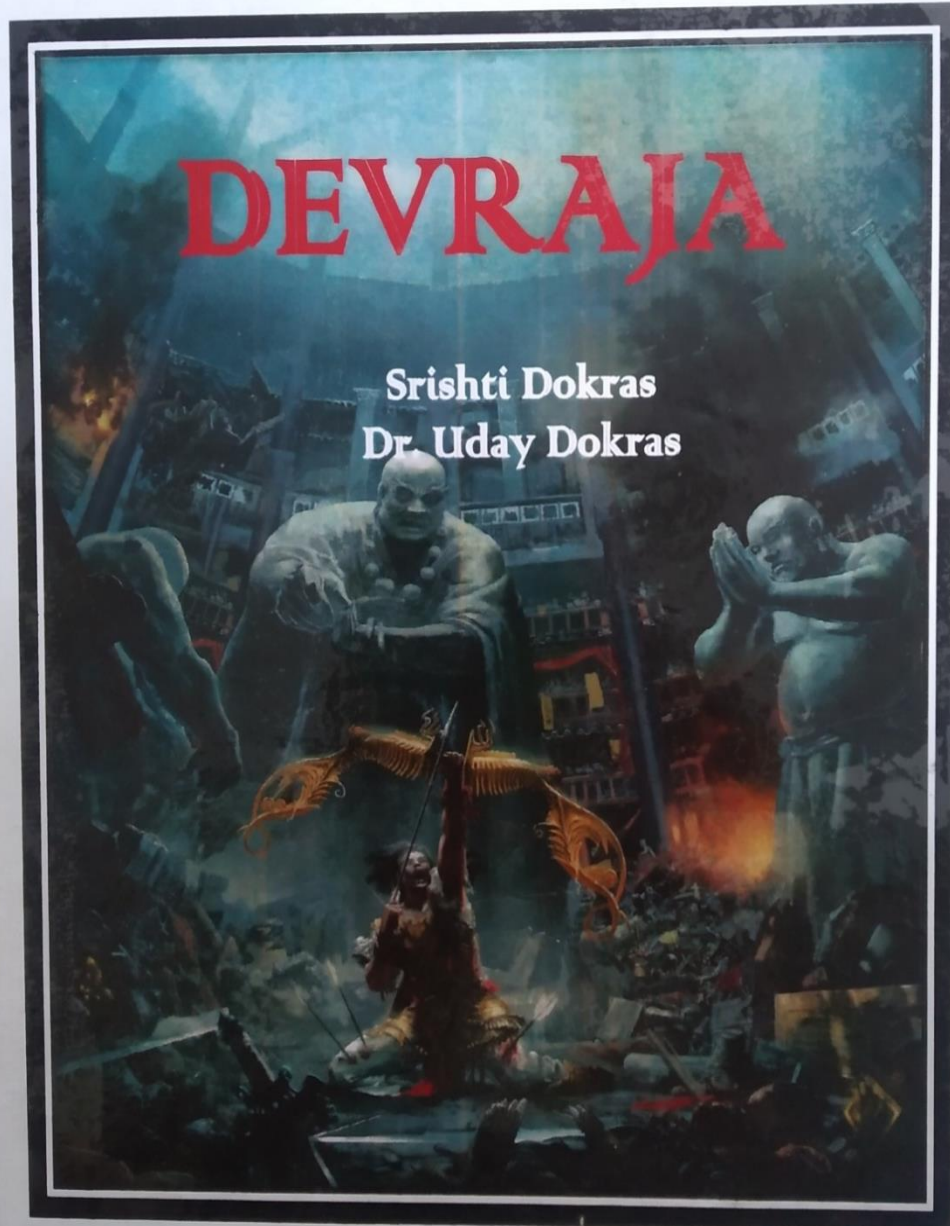
CONSULTANT ASTROLOGER & DOSHA NASHA SPECIALIST



**RUDRAKSH
GEMS & VASTU**

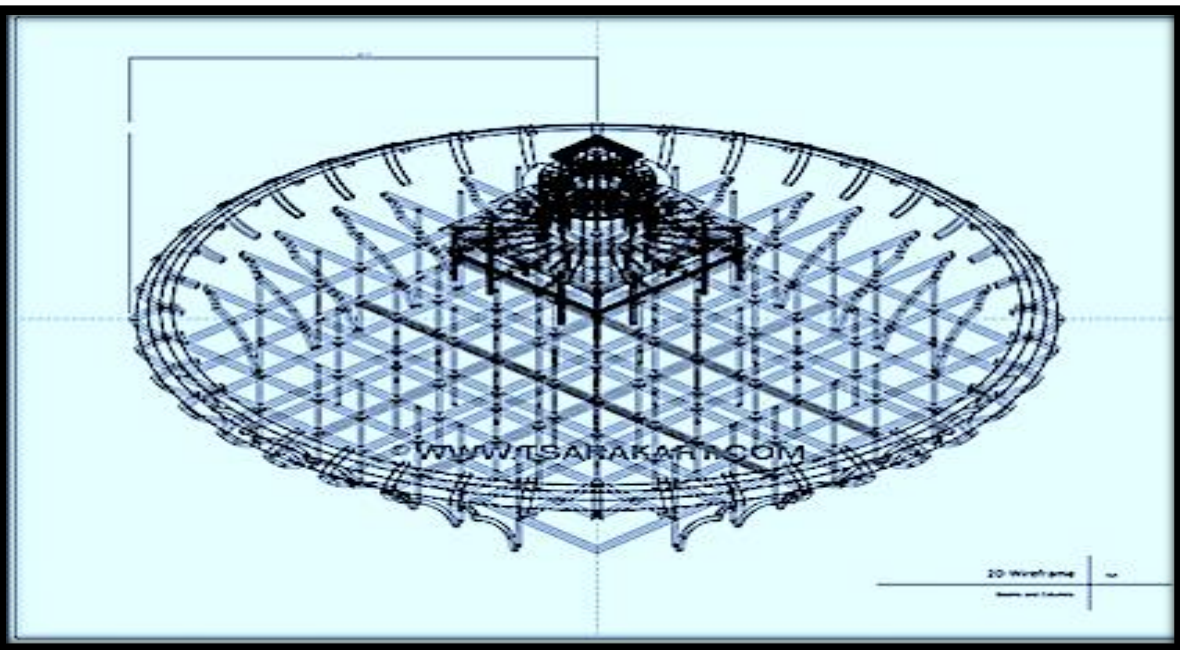
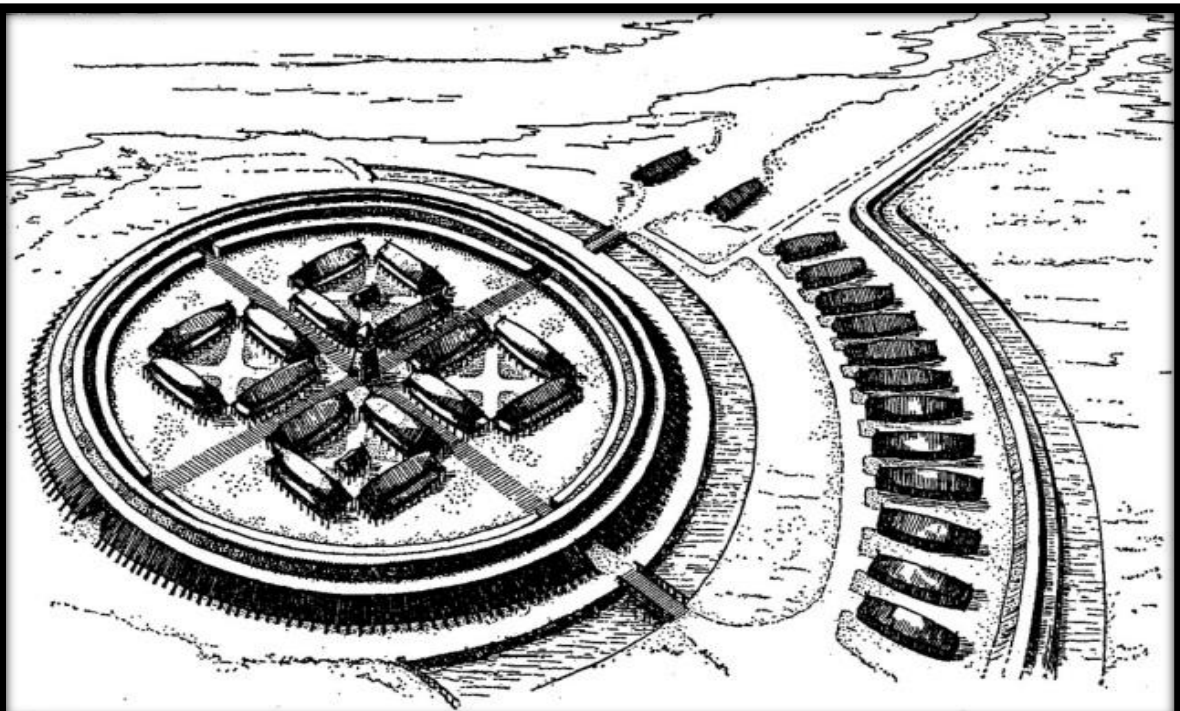


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Mysteries of the South Asian Hindu Temples-The Indian Beginning

Indo Nordic Author's Collective-India,Sweden,Finland



MANDALA PART III- NAKSHATRA

Dr UDAY DOKRAS

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